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NATAL JAMIAT QUILTS ICSA

ICSA BACKBONE BROKEN

THE Jamiatul Ulama of Natal has finally pulled out of ICSA (Islamic Council of South Africa). The Jamiat's withdrawal from ICSA has shattered whatever hopes and illusions ICSA cherished about being the representative of the Muslim Community of South Africa.

In a letter to ICSA, dated 6th February, 1978, the Jamiatul Ulama says:

Please be advised that the Jamiatul Ulama Natal hereby terminates its membership of I.C.S.A. in accordance with a resolution adopted at a recent meeting of its members.

This step has become

necessary in the light of the non-representation of other Ulama bodies on the Judicial Committee, thereby rendering it ineffective as a National Judicial body and defeats the object of its formation.

EMPHASIZE

Notwithstanding, the Jamiat wishes to emphasize

that its doors shall always remain open to I.C.S.A. and other Organisations in regard to matters pertaining to the Shariah or concerning the Muslim Community.

CREDIBILITY

Whatever credibility and viability ICSA enjoyed was as a consequence of the

affiliation of the Ulama bodies, viz. Jamiatul Ulama (Natal) and Muslim Judicial Council (Cape) to it. The Jamiat's severance of its affiliation ties with ICSA has effectively destroyed the viability of ICSA and will open up ICSA for greater and severer criticism if it (ICSA) persists in its baseless claim

to be the representative of the Muslim community of South Africa - a claim which was never based on truth or on fact.

ORGANISATIONS

Of all the Ulama organisations of the country only the Cape M.J.C. remains affiliated to ICSA. It is now

hoped that the M.J.C. will throw in its weight with the Ulama of the country and likewise terminate its affiliation with ICSA - a body which under no circumstances could be allowed to speak on behalf of the Muslim community of this country.

MESSAGE TO KHUMAINI

The Mujlisul Ulama of South Africa has sent the following telex to Ayatullah Khumaini:

"Mujlisul Ulama of S.A. on behalf of Ulama and Muslim Community congratulate you upon great victory over forces of Kufr. May Allah Ta'ala grant your Jihaad permanent victory. May Allah destroy forces of Kufr and Baatil."

Islamic Government

"Since Islamic Government is a government of law, it is the religious expert and no one else who should occupy himself with the affairs of the government."

"He should implement the canonical punishments, just as the Prophet did, and he should rule according to God's revelations."

"There is no room for opinions or feelings in the system of Islamic Government. Rather, the Prophet and the Imams and the people all follow the wish of God and His laws. (Ayatullah Khumaini - Ruler of Iran)"

THE WORLD'S FIFTH LARGEST MUSLIM AREA

One of the things seldom remembered about the Soviet Union is that it is (after Indonesia, Pakistan, India and Bangladesh) the fifth Muslim power in the world. The total number of Muslims in the USSR is at present estimated at 45 to 50 million, as against 140 million Russians. (Note: According to Motamar sources the Muslims in USSR over 60 million). But the Muslim birth-rate is so much higher than by the end of the century there will probably be at least 100 million Muslims

to only about 150 million Russians.

These facts are recalled in an article on "Muslim religious conservation and dissent in the USSR" in the current issue of the journal Religion in Communist Lands. The authors, Professor Alexander Benningson and Mme Chantal Lemercler-Quelquejay have used Soviet published sources to try to form a picture of the religious life of the Muslim population, whose direct contacts with the outside world are minimal.

The results are fascinating. It seems that "as a religion Islam fares better than any other religion in the USSR. In 1974 for instance in the Caucasus 46 per cent of the Daghestani rural dwellers and 63 per cent of all Chechens declared themselves to be believers (compared with 12 per cent among the Russians)", while "only 21 per cent of the Chechens identified themselves as atheists (compared with 60 per cent of Russians)". Circumcision is performed in

perspective in view, we formed ourselves into the KINROSS MUSLIM JAMAAT.

The second phase of SASOL II will unquestionably place KINROSS among the major Indian Townships in the Transvaal Platteland and very naturally, this calls for bold, imaginative planning from grassroots, to cater for the spiritual and educational needs of Muslim families who will live here.

Our Jamaat therefore has an imposing task before it, which is unique in conception, for, never before in the history of South African Muslims has such a tremendous responsibility fallen on the shoulders of so few!

We have launched this Fund Raising Campaign with absolute faith in appealing to our Muslim Brethren and Sisters for the purpose of purchasing Land (already set aside), erection of the Mosque, Madressa and related needs.

Indeed, we not only need funds as we do now, but we need friends, well wishers and volunteers - those willing to lend a helping hand, to achieve and crystallise those requisites which will enrich and animate our spiritual lives.

We will need guidance of our elders and we shall welcome with profound gratitude every material contribution and moral encouragement towards the development and fulfilment of our unwavering resolve! May we assert our abiding conviction and faith in our Brothers and Sisters throughout this Land and beyond that they rally to our Cause?

Let us together, plant this seed of our Islamic Renaissance, nurture this organism into vigorous growth and through our joint endeavour, may posterity reap its fruit!

This to us is the true and breathing Islam and we have not the slightest doubt, Insha-Allah, we shall succeed! Your Brothers in Islam, The Kinross Muslim Jamaat.

almost 100 per cent of cases and religious customs are widely observed even by atheists.

"Under the influence of a collective conservative public opinion," a Soviet social scientist explains, "the local non-believers are obliged to hide their atheistic ideas from their relatives and friends." As the authors say, "this is an incredible situation sixty years after the victory of a Marxist Revolution which supposedly destroyed the social roots of all religions."

What is even more interesting is that the Islam which thrives in this way is apparently not primarily that which is officially tolerated by the regime. According to Academician L. Klimovich, who is described as "the leading and perhaps most qualified anti-Islamic specialist," the official trend is opposed by a non-official trend which is "communitarian" and controlled by Muslim orders.

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* Of the beauty of a man's Islam is his shunning of nonsensical talks. (Hadith)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Are Choice Assorted Biscuits manufactured by Pyott Ltd. Haraam?

A. Halaal.

Q. During the Friday Khutbah when the Imaam recites the verse: innallaaha wa malaikaatuhu . . . , do we have to recite Durood Shareef audibly, silently or shall we not read at all?

A. It is not permissible to recite anything while the Khutbah is in progress. Durood could be 'read' in the mind, i.e. without moving the lips.

Q. How is it to shake hands on Eid Day after the Eid Salaat?

A. Where this practice has become a compulsory custom, one should refrain from it. If people consider it necessary to shake hands on the occasion of Eid, then the practice will be regarded by the Shariah as a 'bida' (innovation) which is not permissible in Islam. The Ulama advise us to refrain from this custom. In other words, one should not initiate the handshaking. However, if someone offers his hands on the occasion of Eid, he should not be rebuffed.

Q. Is it incumbent to take ghusal immediately after sexual intercourse?

A. It is not compulsory. However, it is better to do so.

Q. Is it permissible for a woman to trim or cut her hair if she covers her head with a scarf?

A. It is not permissible for women to cut or trim their hair even though the head is covered. According to the Shariah the prohibition of cutting or trimming women's hair is like the prohibition of cutting the beard. According to the Ahadith of Rasulullah (sallallahu alayhi wasallam), the dignity and beauty of men is in their beard, and beauty and dignity of women is in their hair.

Q. Is it allowed for women to remove the unwanted hairs (i.e. under the arms and below the naval) by means of a razor?

A. It is 'aulaa' (preferable) to remove the unwanted hairs by some means other than shaving. However, it is permissible for women to remove the hairs by shaving.

Q. My husband wants me to cut my hair. Is it permissible for me to do so in order to please him?

A. For a woman to cut her hair is not permissible, and Rasulullah (sallallahu alayhi wasallam) said: "Obedience to creation in sin is not lawful." Hence, it is not lawful for you to obey your husband in this unlawful act.

Q. The parents of four males (aged 21, 20, 14 and 10 years) did not have their sons circumcized. What is the position of these men now? Are they recognized as Muslims? Is their Salaat, ghusal, etc. valid?

A. They are Muslims. The parents are guilty of a serious offence against the Shariah. It is essential that they arrange to be circumcized as soon as possible. It is compulsory for Muslim males to be circumcized. Their Salaat, etc. is valid.

Q. I do not know the meaning of the different signs appearing at the end of the Quraanic verses. Please explain these.

- A.** (a) The letter *Meem* is known as Waqf-e-Laazim. It is necessary to pause wherever the *Meem* appears. If a pause is not made, there is the possibility of the meaning changing.
- (b) The letter *Twaa* is the sign of a pause known as Waqf-e-Mutlaq. A pause should be made on it. It indicates that the meaning has not been fully stated yet.
- (c) The letter *Jeem* is the sign of the pause known as Waqf-e-Jaaiz. It is preferable to pause here although not pausing is permissible.
- (d) The letter *Zaa* indicates that it is preferable NOT to pause.
- (e) The letter *Swaad* known as Waqf-e-Murakh-khas indicates that it is preferable NOT to stop although pausing is permissible. The difference between the rule of *Zaa* and *Swaad* is in their application, i.e. the desirability of NOT pausing is greater at the pause of *Swaad*.
- (f) The word: *Swaad-laam-yaa* is the abbreviation of "Al-wasal Aulaa which means "Joining is preferable". The reader should carry on reading. This is more meritorious.
- (g) The letter *Qaaf* is the abbreviation of: "Qeela alahil waqf" which means: "It has been stated that a pause should be made on it." No pause should be made here.
- (h) The word: *Swaad-laam* is the abbreviation of "Qad yoosalu" which means: "Will be joined occasionally". Occasionally one may pause here and occasionally not, although pausing is preferable.
- (i) The word *Qif* is a command meaning: Pause! It appears at such places where the possibility exists that the reader will continue reciting without pausing.
- (j) The letter *Seen* or the word *Saktah* indicates a pause without breaking the breath. In other words the reciter shall momentarily pause and continue without breathing afresh.
- (k) The word *Waqfah* is the same as *Saktah* with the difference that the *Waqfah* pause is longer than the *Saktah* pause.
- (l) The word *Laa* means: "Do not!" This word appears sometimes at the end of a verse and sometimes during the verse. If it appears within the verse then it is not permissible to pause and if it appears at the end of a verse then one may or may not pause.

(m) The letter *Kaaf* is the abbreviation of "Kathaalik" which means "similarly". In other words, the same sign as the one preceding it will apply here.

Q. A small issue is bothering me - the Dua after the Fardh Salaat. What is the proper method of reciting this Dua-loudly or silently?

A. The Dua after the Fardh Salaat should be recited silently since 'silent' Dua is the practice of the Sunnah. The Quraan Shareef commands: "Call (Make Dua) unto your Rabb in humility and in silence."

Q. Pictures of animate objects are not permissible. What is the ruling regarding photographs for book of life purposes?

A. Even the pictures taken for this purpose are un-Islamic. However, the Shariah makes concessions where the need arises. Since we have no choice in the matter, the Shariah rules that those who have their photos taken for such compulsory (made compulsory by the State) purposes will not be committing sin.

Q. Will one's clothes remain 'paak' (pure) if animals brush against it?

A. If the animal's body is dry the clothing will remain 'paak'. If the animal's body is moist the clothing will become 'na-paak' (impure).

Q. Is it permissible to sell empty liquor bottles to liquor breweries?

A. Rasulullah (sallallahu alayhi wasallam) denounced all the agencies involved in liquor manufacture. The Quraan Shareef prohibits the aiding of sin. Since it is known that the bottles sold will be used for no other purpose but for bottling liquor, a Muslim must not engage in this sale transaction.

Q. Is the money derived by selling empty bottles to liquor producers Halaal or Haraam?

A. Such a sale in Fiqh is described as 'Jaa-iz ma'al karaahat'. In other words the sale although valid is sinful. The money will not be Haraam just like the money obtained by selling during the Juma' Salaat duration is not Haraam although it is sinful to continue with trade once the Juma' Azaan is sounded.

Q. Could the 'waleemah' feast be given before the Nikah has been performed?

A. There is no question of 'waleemah' before the Nikah. The Sunnat waleemah feast can be given only after the Nikah.

Q. My wife's 'haidh' period started on the first night of our marriage. Will the 'waleemah' feast given during her 'haidh' be in order?

A. The 'haidh' period does not affect the validity of the waleemah. The waleemah in this state is discharged.

Q. When Hajj coincides with a Friday, the Hajj is described as 'Hajj-e-Akbar'. Is it correct to say so?

A. The Hajj occurring on a Friday has greater significance. There is no doubt in its superiority. In Ihyaa-ul-Uloom it is stated: "When the Day of Arafah coincides with the Day of Juma' every person of Arafah (every Hajjee) is forgiven. It (this Hajj on a Friday) is the best day on earth." However, despite this great significance, it is not correct to describe the Friday Hajj as 'Hajj-e-Akbar'.

Q. Is it permissible for strange women (ghair mahaarim) to sit around the mayyit (deceased) who is a male and make tilawat of the Holy Quraan? They make this tilawat after the dead has been given ghusal.

A. It is not permissible for such women to gather at the body of the deceased male and recite Quraan Shareef there. Once ghusal has been given it is permissible to recite Quraan Shareef by the mayyit. However, the Islamic laws of Hijaab (seclusion) do not permit strange women to gather at the mayyit's home to make tilawat by the body. This applies to men as well. In other words men too are not permitted to gather around the female mayyit to recite Quraan Shareef. The Shariah commands observance of strict Purdah even for the dead, hence, when the female mayyit is about to be lowered into the grave, the body despite being totally enshrouded in five different garments is covered with a sheet so as to conceal it from the males present at the graveside.

Q. Is it permissible for the husband to see his wife's face after she has died or vice versa?

A. It is permissible.

Q. Is it permissible to organize a 'khatam' on a fixed day for the dead and after recitation to serve 'kheer' (a kind of rice porridge)?

A. This custom of stipulating any particular day for 'khatam' as well as the serving of 'kheer' on such occasions is a 'bida' (innovation). It is not permissible to participate in such customary innovated 'khatams'. Besides the factors of fixing a particular date and serving sweetmeats, there are other un-Islamic factors attendant to these un-Islamic bida' practices.

Q. During the Eid Salaat, the Imaam made an error which necessitated the rendering of Sajda Sahw, however, he did not make Sajdah Sahw. What is the correct thing to do?

A. Because of the large congregation present at Eid Salaat, the Shariah has waived the obligation of Sajdah Sahw if an

error is made during the Eid Salaat. The Imaam was correct in not making Sajdah Sahw.

Q. Some people offer precautionary Zuhr Salaat after Juma' Salaat. Is this correct?

A. If the conditions for the validity of Juma' exist then there is no need to perform any 'precautionary' Zuhr Salaat. Once Juma' Salaat has been discharged, the question of 'precautionary' Zuhr does not arise. On the other hand if the conditions for the validity of Juma' are lacking then Juma' Salaat will not be permissible. Zuhr will be necessarily offered where Juma' Salaat is not valid.

Q. Is it essential for women to perform Juma' Salaat?

A. The Shariah has exempted women from Juma' Salaat. It is, therefore, not at all necessary for women to emerge from their homes to attend Juma' Salaat which has not been ordained for them. They should concern themselves with the greater Sawaab of Zuhr Salaat performed at home.

Q. It is usual for many people to go to the house of the deceased after burial on the same day or after a few days to offer condolence. Those who did not attend the funeral make 'faatehah' at the home of the deceased. Some prayers are recited and the 'faatehah' is terminated by raising the hands and making dua. Is this procedure correct?

A. This is a customary practice not found in the Sunnah of Rasulullah (sallallahu alayhi wasallam). It is permissible for people to go to the home of the mayyit to offer condolence. This period of condolence according to the Shariah is only three days for the local people. Those who do not live nearby could visit the relatives of the deceased to offer condolence even after the three days have expired. The correct procedure is described in an article under the caption: TA'ZIYAT which appears in this issue of "The Majlis".

Q. I have heard from many people that Imaam Mehdi is born. Is this true?

A. We have no knowledge about this.

Q. Is it permissible to write verses, Surahs, etc. on the inside walls of a Mosque?

A. It is not proper to write anything or decorate on the Qiblah side wall, i.e. the wall which the Musallees face. It is Makrooh-Tahrimi (forbidden) to do so. It is best not to write or inscribe anything on any of the inside walls of the Musjid. The following is recorded in the famous Fiqh Kitaab, Fathul Qadeer: "It is 'aulaa' (best and meritorious) that the walls of the Musjid be white and devoid of any writings and decorations. It is Makrooh to engrave pictures or writings on the walls."

Q. After discharging the Fardh Salaat, is it better to make the Sunnat and Nafl Salaat in the Musjid or at home?

A. It is permissible to perform the Sunnat and Nafl Salaat either in the Musjid or at home. Nowadays due to several discouraging factors it is best to perform it immediately after the Fardh in the Musjid.

Q. For the last twenty years my mother and father are not on speaking terms nor do they live together. However, my father has not divorced my mother. If my father happens to pre-decease my mother will she still have to observe 'iddat'?

A. She will have to observe the 'iddat'. It is a sin of utmost gravity for two Muslims not to be on speaking terms for more than three days. The villainy of the sin is emphasised in the case where the two Muslims happen to be husband and wife. Even on the great Nights of Qadr and Nisfe-Sha'baan when the special Rahmat of Allah Ta'ala envelopes the Believers, those Muslims who are not on speaking terms are excluded from these Mercies of Allah Ta'ala.

Q. Is it permissible to build a toilet inside the house?

A. It is permissible.

Q. On the great Nights of Baraat, Rajab, Qadr and the two Eids we gather in our Jamaat Khaana to recite fifteen Paras 'khatam'. After the recitation, sweetmeats are served. Is this correct?

A. This is not a Sunnah practice. It is a bida' - an innovation which people regard as an Islamic practice. It is necessary to discontinue this practice. The great Nights should be observed in the manner in which Rasulullah (sallallahu alayhi wasallam) and his noble Sahaabah observed. There is no need for the Muslim community to add customs and practices into the Deen. The method of the Sahaabah is best for the attainment of the highest Sawaab.

Q. Is it permissible for a number of people to recite the Quraan Shareef aloud in one place? Everyone reads aloud whatever part of the Quraan he is reciting.

A. Allah Ta'ala commands in the Quraan Shareef: "When the Quraan is being recited, listen to it (attentively) and maintain silence." This clash of voices resulting from reciting aloud negates attentive listening and silence while the Quraan is being recited. Everyone should recite in low tones. The method of reciting aloud by a group of persons is not proper.

Q. Can one give the Holy Quraan (i.e. the Arabic Quraan) to non-Muslims for purposes of propagation?

(Continued from Page 2)

QUESTIONS AND ANSWERS

- A. The Quraan Shareef, every Muslim knows demands and deserves the highest of reverence. Allah Ta'ala has ordered that the Quraan Shareef be touched only in a state of purity. It is totally Haraam to touch the Quraan Shareef without Wudhu and this 'hurmat' (prohibition) is multiplied manifold if one happens to be in the state of 'janaabat' (greater impurity). It is therefore not permissible to hand the Quraan Shareef to non-Muslims who obviously will not comply with the Quraanic law of touching the Sacred Book ONLY in the state of total purity (i.e. purity from 'hadith' and purity from 'janaabat'). Westernized Muslims commit the grave sin of defiling the Quraan Shareef by regarding it as an ordinary book and presenting it to persons who will handle it in the state of impurity. Furthermore, true propagation - correct propagation - cannot be executed by means of only the Quraan Shareef. The non-Muslim who reads only the translation of the verses is liable to misunderstand the Quraan Shareef. Even Muslims - especially westernized Muslims - have gone and are going astray by reading a translation of the Quraan Shareef. As a result of their ignorance of Islam they are confused by verses which seem to them as 'contradictory'. In their state of confusion based on ignorance they misinterpret the verses and resort to kufr. Far from serving the purpose of propagation, a mere translation will only confuse the non-Muslim reader.
- Q. Is it permissible to recite the Quraan Shareef at such times when it is forbidden to perform Salaat?
- A. It is permissible.
- Q. The words: "sallallaahu alayhi wasallam" are usually recited when the blessed name of our Nabi (sallallaahu alayhi wasallam) is mentioned. Is it allowed to recite this prayer for other Prophets and the Auliya?
- A. It is permissible for all the Ambiyaa (Prophets). It is Makrooh Tahrimi (forbidden and sinful) to recite this dua for non-Ambiyaa.

A NUMBER OF READERS HAVE ENQUIRED REGARDING THE CORRECT METHOD OF LAYING THE MAYYIT (DECEASED) AFTER GHUSAL HAS BEEN GIVEN. THERE IS NO SPECIFIC WAY STIPULATED BY THE SHARIAH FOR LAYING THE MAYYIT AFTER GHUSAL HAS BEEN GIVEN. IN DURRE MUKHTAAR AND SHAAMI IT IS RECORDED:

"The mayyit shall be laid as it died, i.e. in a position which is easy to adopt. This is the most authentic version. It has also been said that the body shall be laid lengthwise in the direction of the Qiblah. Another version says that the body shall be laid in the way in which it is laid in the grave. (Al-Bahr).

From the books of the Shariah it is evident that no fixed method exists for laying the mayyit after ghusal. Any position could be adopted. However, it is best that the feet are not directed towards the Qiblah.

Some Islamic Rules

- * It is not lawful to clothe little boys with such garments the wearing of which are not permissible for males. For example: Silk, velvet, bright feminine colours (pink, mauve, orange, etc.), gold and silver are Haraam for males, hence these will be unlawful for little boys as well. The sin of clothing children in an un-Islamic manner will devolve upon the parents or guardians.
- * It is not permissible for males to imitate females in their dress and vice versa. Rasulallah (sallallaahu alayhi wasallam) has cursed such imitators of the opposite sex. Thus, unisex garments of the present day are not allowed by the Shariah.
- * Although it is permissible for women to wear jewellery, it is best according to the Shariah that they wear a minimum of jewellery.
- * It is not permissible for either men or women to wear rings made of any metal besides gold and silver.
- * It is not permissible to eat out of gold and silver utensils.
- * It is not permissible to use a mirror made of silver.
- * It is Mustahab (meritorious) to remove the hairs from under arms and below the navel once a week. It is Haraam to leave these hairs for more than forty days.
- * It is not permissible to cut or remove any hairs or nails while in the state of janaabat.
- * If two persons are conversing in what seems to be a private talk then it is not lawful for another to intrude.
- * In a company of three persons it is not lawful for two to converse in a language which the third one does not understand.
- * Tattooing is not permissible in Islam.
- * Nails and hair removed from the body must be buried. It is not permissible to discard these as waste.

Faatimah (R.A.) and Purdah

HAYAA (shame and modesty) are integral parts of Imaan, hence Rasulallah (sallallaahu alayhi wasallam) said:

"Hayaa is a branch of Imaan."

Hadhrat Faatimah (radiallaahu anhaa) excelled in the qualities of shame and modesty. Her observance of the highest form of Purdah (seclusion and concealment from males) indicates the strict demands of Islam regarding the observance of Purdah. Once Hadhrat Ali (radiallaahu anhu) asked Hadhrat Faatimah (radiallaahu anhaa): "What is best for women?" Faatimah (R.A.) replied: "They should not gaze at men nor men at them." When Rasulallah (sallallaahu alayhi wasallam) heard this reply of Faatimah (R.A.) he (sallallaahu alayhi wasallam) approved of it and made Duaa on behalf of Faatimah (R.A.). In one Hadith it appears that upon hearing this reply of Faatimah (R.A.), Rasulallah (sallallaahu alayhi wasallam) said: "Faatimah is part of my flesh." This answer of Rasulallah (sallallaahu alayhi wasallam) indicates the correctness of the answer and that it was exactly the view of Rasulallah (sallallaahu alayhi wasallam).

When females are buried, the Islamic requirement is for their bodies to be concealed by a sheet held over as the body is being lowered into the grave. This practice is observed despite the fact that the female body is covered in "kafan" consisting of five different sheets wrapped around the body. The entire body from above the head to below the feet are draped in five garments and totally concealed from the gaze. However, despite this total covering, Hadhrat Faatimah (R.A.) made "wasiyyat" at the time of her death that her body must be hidden totally from the gaze of males. This wish was carried out and the Sahaabah enacted "Ijma" (consensus of opinion) that this practice of Purdah for the dead female body be instituted as a Shar'i practice for all time. Hence, we find today the Ummah strictly observing this practice of Purdah for the dead female body initiated by Faatimah, the beloved daughter of Rasulallah (sallallaahu alayhi wasallam).

Rejecting Islam

It was revealed to Rasulallah (sallallaahu alayhi wasallam) that a time will come when Muslims will resort to subtle rejection of the Laws of Allah Ta'ala. In order to extricate themselves from the restrictions imposed by the Shariah, they will argue that such and such does not appear in the Quraan. Their slogan will be: FOLLOW ONLY THE QURAAN.

Anticipating this cunning rejection of Islam, Rasulallah (sallallaahu alayhi wasallam) warned the Ummah: "Let me not find any among you (Muslims) reclining (unconcernedly) upon his couch saying about that which I have commanded or prohibited: 'I do not know about it.' Whatever we find in the Book of Allah we shall follow."

'BUKHL' - NIGGARDLINESS

Rasulallah (sallallaahu alayhi wasallam) said: "Each morning two angels descend and proclaim: O Allah! Grant a beautiful reward to the one who spends (wealth) righteously. And, the other angel says: O Allah! Grant destruction (misfortune and poverty) to the one who withholds spending (where it is necessary to spend)." (Bukhari, Muslim)

"The generous person is close to Allah, close to Jannat, close to mankind, far from the fire. The miser is far from Allah, far from Jannat, far from mankind and close to the Fire. An ignorant generous man is more loved by Allah than a saint who is a miser."

(Tirmizi) "Two traits do not unite in the (true and perfect) Believer, viz. stinginess and bad character."

(Tirmizi) Generally proud people suffer from the malady of niggardliness, and stinginess. 'Bukhl' (stinginess) is to withhold spending where the need arises. The stingy person does not realise his responsibilities nor fulfils them. An evil trait of the 'bakheel' (miser) is his encouragement of niggardliness. By word and deed he exhorts others to practice niggardliness as well. In the miser, the baneful qualities of pride, narrow-mindedness and cowardice unite to make him a despicable creature.

The Quraan Shareef has denounced the miser in the severest of terms. Niggardliness is the opposite of generosity which is part of the Imaan of a true Believer. The Rahmat of Allah Ta'ala is far from those who practice miserliness. The Quraan Shareef states:

"Verily, Allah loves not those who are proud and rebellious. (The proud and rebellious) are those who are stingy and order mankind to be stingy. They conceal (withhold from spending) that (wealth) which Allah has given them out of His Munificence."

SUPERIORITY OF SAHAABAH

"Radhiallaahu Anhum Wa Radhau Anhu."

"Allah is well pleased with them and they are well pleased with him."

The glorious Quraan confers this lofty pedestal of Divine Proximity to the Sahaabah of Rasulallah (sallallaahu alayhi wasallam). The Sahaabah of Rasulallah (sallallaahu alayhi wasallam) occupy the highest ranks of spiritual elevation and the closest of proximity to Allah Ta'ala. There is no higher rank of proximity to Allah Ta'ala than that occupied by the Sahaabah. No saint - no matter the degree of his Ibaadat and devotion to Allah Ta'ala - could ever aspire and attain the rank of the lowest among the Sahaabah. The Quraan Shareef in numerous verses fixes the Seal of Divine Approval, Acceptance and Forgiveness on that group of the Ummah known as the Sahaabah - that group which constitute the foundation and bulwark of Islam. Minus the Sahaabah there is no Sunnah and minus the Sunnah there is no Deen.

Despite the Belief of Islam that the Sahaabah are not "Ma'soom" (sinless) like the Ambiyaa, the unanimous belief of the Ahle Sunnah (the followers of Rasulallah (sallallaahu alayhi wasallam) and the Sahaabah) is that the Ummah has no right to level any form of criticism against any of the Sahaabah. This right of criticism of the Sahaabah has been taken away - prohibited and declared unlawful - by the Quraan, and the Ummah has no choice but to render obedience and respect to the Sahaabah of our Nabi (sallallaahu alayhi wasallam). If Allah Ta'ala declares His Pleasure over and over for the Sahaabah then the Ummah has no authority to view any of the acts - commissions or omissions - of the Sahaabah with a critical-eye. In Saheeh

Bukhaari a Hadith of Hadhrat Ibn Umar (R.A.) states: "What right has anyone to criticize those whom Allah Ta'ala has forgiven?"

According to the Books of the Ahle Sunnah Wal Jama' it is incumbent upon Muslims to refrain from levelling any kind of criticism whatsoever against the Sahaabah. In Aqaaide Nasafi it is stated:

"It is obligatory to refrain from speaking ill of the Sahaabah. Only good reference shall be made of them."

In Sharhe Musaamarah it appears:

"The belief of the Ahle Sunnah is the rectitude and reliability of all the Sahaabah. It is incumbent to refer to them with praise."

Sharhe Mawaaqif states: "It is Waajib (compulsory) to honour all the Sahaabah and to refrain from criticising any of them."

From the teachings of the Ahadith it is quite evident that criticism of the Sahaabah is tantamount to criticism of Rasulallah (sallallaahu alayhi wasallam), and criticism of Rasulallah (sallallaahu alayhi wasallam) is tantamount to criticism of Allah Ta'ala. Rasulallah (sallallaahu alayhi wasallam) has severely reprimanded those who will (in the future) acclaim themselves as judges over the actions of the Sahaabah. The sternest of warnings has been issued to them. It is, therefore, imperative that Muslims beware of the plots of those who attempt to equate the Sahaabah with ordinary men. Biologically they were ordinary men, but spiritually and as far as Imaan goes their like will never again be found.

TIE SYMBOLISM POSES PROBLEM

LEICESTER. - Two Muslim brothers have been excluded from school since September because they refuse to wear ties on the ground that these are symbolic of the crucifixion.

BOYS

The boys, Ismail, 16, and Mohammed Dorat, 13, of Melbourne Road, Leicester, are at the 500-pupil Moat Boys' School, Leicester, which requires that all pupils shall wear ties.

EDUCATION

Mr A.J. Davis, deputy director of education for Leicestershire, said the boys had not been suspended, but were excluded until such time as they chose to conform.

OFFICERS

"We have sent education welfare officers to their home

several times to explain the school's policy, but it has been to no avail. If the rule is relaxed for one boy it will not be enforceable for any."

FATHER

The boys' father, a Muslim priest at a nearby mosque, objects to a tie on the ground that the sign of the cross is made when tying it. As a compromise the school governors suggested that the boys should wear clip-on bow ties - which need no tying - but this was rejected.

COUNCIL

The Community Relations Council has taken up the case. Mr Raj Nayar, the council's officer in Leicester, confirmed that Muslims believed the tie to be a symbol of the crucified Christ which was against Islamic teaching. E.P. Herald 20/2/79

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

ZAKAAT NIYYAT

ONE of the Shuroot (conditions) for the discharge of Zakaat is the Niyyat (intention). Zakaat will not be discharged if a niyyat of Zakaat is not made. It is essential that the niyyat of Zakaat be made (i.e. an intention is made that this money is Zakaat payment) either at the time of handing it to those who are Islamically qualified to accept Zakaat or at the time of setting aside the money. If a sum of money is set aside with the intention of distributing it as Zakaat then it is not necessary to make niyyat again at the time of the actual distribution.

If one makes a niyyat of

paying one's Zakaat, but at the time of the niyyat the money was not distributed nor set aside then this niyyat will not be valid for money distributed to the poor later. Hence, if one distributes some money to the poor and after distribution one decides to regard the distribution as one's Zakaat payment, Zakaat will not be discharged. The distribution will remain an act of non-obligatory charity.

When another is appointed to distribute one's Zakaat, it will suffice to make the niyyat at the time of handing the Zakaat to the representative (Wakeel). If the representative does not make niyyat of Zakaat at the time of paying the Zakaat to the rightful recipient then too the Zakaat will be discharged by virtue of the niyyat made by the Mu-akkil (the one who appointed a representative to distribute his/her Zakaat).

Ask of Allah

Rasulullah (sallallaahu alayhi wasallam) said:

"If a misfortune overtakes one and one turns towards people (for assistance), one will not be relieved (completely) of the misfortune. And, if one turns with the misfortune unto Allah (for assistance), soon will it be that Allah removes the misfortune either by means of a quick death (in case Allah Ta'ala does not wish to remove the affliction) or with wealth which will follow a while after the misfortune."

(Abu Dawood, Tirmizi)

Allah Ta'ala loves that His servants direct all their petitions of assistance and requirements to Him. He is our Creator and He is in possession of all the treasures of the universe. The Quraan Shareef declares:

"Unto Him belongs the keys of the heavens and the earth."

It is therefore essential that Believers inculcate in them 'tawakkul' (trust in Allah), exercise 'sabr' (patience) in the event of misfortune and turn towards Allah Ta'ala for aid. It is not proper to lose

hope or become impatient whenever a difficulty or misfortune strikes. Usually we tend to rush to others for assistance immediately some misfortune befalls us, forgetting to invoke the aid of Allah Ta'ala. Yet Allah Ta'ala desires that His servants petition Him. He will most assuredly answer the call of His servants. In this regard the Quraan Shareef states:

"I ANSWER THE CALL OF THE CALLER WHEN HE CALLS UNTO ME." "CALL UNTO ME, I WILL ANSWER YOU."

Rasulullah (sallallaahu alayhi wasallam) once said to the Sahaabah:

"He who gives me the assurance that he will not turn for assistance to mankind, I give the assurance of Jannat to him."

In reply to this, Hadhrat Thaubaan (R.A. - a Sahaabi) said:

"I give this assurance."

Thereafter Thaubaan (R.A.) never again turned to anyone besides Allah Ta'ala for assistance.

Zakaat Masaa-il

* Zaid asked Amr to pay his (Zaid's) Zakaat. Before Zaid gave Amr his Zakaat money for distribution, Amr out of his own money paid Zaid's Zakaat. The Zakaat thus paid is discharged and Amr has the right to claim from Zaid.

* Zakaat paid on another's behalf without his/her instruction is not discharged even if the one on whose behalf the distribution was made ratifies it. In this case the distributor will have no claim against the one on whose behalf he made the Zakaat payment.

* Waiving the debt of a debtor in lieu of one's Zakaat liability will not discharge the Zakaat debt. For example: Zaid owes Amr R500. Amr's Zakaat also amounts to R500. Now if Amr absolves Zaid of the debt making niyyat that the R500 debt's cancelled is his (Amr's) Zakaat payment, then the Zakaat obligation will not be discharged. However, if Amr hands Zaid (i.e. if he qualifies to accept Zakaat) his R500 Zakaat and then Zaid in turn pays Amr the R500 in settlement of the debt, then Amr's Zakaat is discharged.

* It is not necessary to mention to the one who accepts Zakaat that the money given is Zakaat money.

* It is not lawful to give one's Zakaat to one's parents (including grand-parents) and to one's offspring (children as well as grand-children, great-grand-children). Besides parents and offspring it is permissible to distribute Zakaat to all other relatives.

Zakaat Wakeel

THE Wakeel appointed to distribute Zakaat is entitled to distribute the Zakaat himself or appoint another to do so on his behalf. It is not necessary for the Wakeel to declare the name of his principal to the one whom he appoints to distribute the Zakaat. The Wakeel is entitled to distribute the Zakaat to any of his needy relatives (who qualify to accept Zakaat). However, the Wakeel (even if he qualifies to accept Zakaat) cannot take the Zakaat himself. But, if his principal has given him (the Wakeel) unfettered freedom to distribute the Zakaat as he deems fit, then it is permissible for the Wakeel to utilize the Zakaat himself if he qualifies to accept Zakaat.

* Verily, Allah has ordained Zakaat (upon you) so that the balance of your wealth (after payment of Zakaat) is purified.

(Hadith)

* O Believers! Spend out of that (wealth) which We have bestowed upon you before there comes a day in which there will be no trade, no friendship and no intercession (which will avail). And, the unbelievers are the oppressors.

(Quraan)

* I take oath by Allah that I will wage war against those who differentiate between Salaat and Zakaat.

(Hadhrat Abu Bakr R.A.)

* O Nabi! Take from their wealth Sadaqah (Zakaat) by means of which you will purify and rectify them (spiritually).

(Quraan)

The prevailing price of silver is R5.30 per troy ounce, therefore the current NISAAB of Zakaat is: 19,687 X R5.30 = R104,34

WESTERN MORALITY

ABORTIONS IN ENGLAND AND WALES

1970
1723 (under 16), 13518 (16-19 years).
1977
3624 (under 16), 24591 (16-19 years).

ILLEGITIMATE BIRTHS IN ENGLAND AND WALES

1970
1403 (under 16), 13377 (16-19 years).
1976
1414 (under 16), 18405 (16-19 years)

NEW CASES OF GONORRHOEA IN ENGLAND AND WALES

1970
8836 under 19
1977
12220 under 19

(Islamic Echo, England)

* Elaborating on 'nifaaq' (hypocrisy) and 'munaafiq' (hypocrite). Hadhrat Shah Waliullah (R.A.) states that 'munaafiq' has two meanings, viz. (1) A man at heart is an unbeliever but professes to be a Muslim. (2) One's Imaan is weak and as a result of this weakness of Imaan one manifests qualities and acts of hypocrites. Imaan in this state of 'nifaaq' is not strong enough to prevent the commission of transgression.

* Verily, the 'munaafiqeen' (hypocrites) will be in the lowest pit of the Fire. (Quraan). (In this ayat 'munaafiqeen' refers to such hypocrites who are unbelievers at heart, but profess to be Muslims).

* Return (evil) with that which is good, and then the hatred between you and him will be transformed (into friendship) and you will become thick friends."

(Quraan)

* Verily, Sadaqah (charity) cools the Wrath of Allah and wards off a dreadful death.

(Hadith)

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardh has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

Cut along this line

Send your Zakaat to
MUJLISUL ULAMA ZAKAAT ORGANIZATION OF
SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R.....cheque/
postal orders being Zakaat payment.

Name:

Address:

If the money sent is other than Zakaat, please specify.

Consequence of Crime

As a consequence of Communist China's war against marriage, the birth rate of that country has fallen drastically. The previous average of six children to a family has been reduced to two. It has been calculated that within twenty years China will suffer a labour shortage. China will not have sufficient workers to maintain its industries.

WESTERN CULTURE ON THE MARCH

Prostitutes up in arms

LYON. - Fifty prostitutes representing four major French cities gathered here today to vote against a parliamentary proposal to control their "trade" by reopening brothels.

The prostitutes vowed to fight to the end against the proposal, raised last year by a parliamentary official, Mr Joel Le Tac.

They said that "reopening the houses means the enslavement of prostitutes."

The proposal was aimed at curbing the spread of red-light districts in French cities since the abolition of brothels in 1947. - Sapa-AP.

(Evening Post)

THE SIGNIFICANCE OF THE MARTYR

"AND, regard not those who have been slain in the path of Allah as dead. They are alive and are being fed by their Rabb." (Quraan-Surah Aale Imraan).

The above cited verse as well as several other Quraanic ayats assert very clearly that those killed in Jihaad - those slain in the Path of Allah, fighting in defence of Islam, fighting for the honour of Islam - are not dead in the sense that we understand death. All mortals die and have an existence after death in the realm of Barzakh. However, the existence of those killed in Jihaad is apart and distinct from that of others who die. The Ahadith of Rasulallah (sallallaahu alayhi wasallam) narrate much significance and explanation regarding the elevated ranks and the real-life existence of the Shuhadaa

(Martyrs) after being slain here on earth.

Imaam Qurtabi (R.A.) says that the states of the Shuhadaa vary according to circumstances, hence the various explanations given by Rasulallah (sallallaahu alayhi wasallam) regarding the existence of the Martyrs after they have passed from this mundane realm. The very first significant fact which the Quraanic ayat states regarding those killed in Jihaad is that they are not DEAD. They are alive. Islamic history abounds with incidents in which Shuhadaa in their physical bodies made contacts with their relatives

(Continued on Page 12)

EDITORIAL

CIA, the UMMAH and IMAAN

THE gigantic political upheaval in Iran has stunned and shocked the West in general and the United States of America in particular. And, the cause for greater alarm and consternation in the ranks of the West is the fact that the great religious victory over the forces of irreligiosity and materialism was brought about by the command of a single Aalim on an Islamic ticket. The concern and dismay of the West following in the wake of the Iranian crisis is mirrored in the White House order to the Central Intelligence Agency (CIA) to institute an immediate worldwide study of Islamic religious movements.

The power of Islam – the power of the Muslim masses operating under the command and influence of the Ulama in the face of tremendous odds is incomprehensible to those who view Islam as a sinister and mysterious movement. The swift victory of the Muslim masses under the command of their Ulama with their aged leader, Ayatullah Khumaini over one of the best western-trained and western-equipped armies has compounded this incomprehensibility for the West. The events in Iran have now firmly established the fears of the West that a repetition of the religious turmoil which swept Iran could occur in the near future in Turkey as well as other Muslim lands which have now long been throttled by the Kufr culture of the West. Not only the West, but communist Russia too must be seeing similar nightmares regarding its suppressed and persecuted Muslim population which number into millions. A great part of present-day Russia in fact belongs to Islam and the return of these Islamic provinces to the domain of Islam is inevitable. The upsurge and the fervour of Imaan which emanate from the implementation of the Sunnah can never be checked or thwarted by the combined forces of godless creeds and materialism.

We can safely prophesy that the study of Islamic religious movements undertaken by the C.I.A. will not be able to indicate to the West the strength and power of these "religious movements", and in no way will this study fulfil the "US administration's determination not to be taken by surprise by the strength of Muslim fundamentalist movements". Islam is not a force based on material culture. It is not an abstract concept stemming from the figments of man's imagination. It is not the product of human intelligence. The force, the power and the superiority of Islam over all other concepts and forces is based on Imaan in Allah – and, it is this concept of IMAAN which

permeates every aspect of Islam, every drop of blood of the Believer. An observer from outside the bastion of Imaan will never be in position to comprehend the operation of Imaan. The CIA operating from the stage of Kufr and Baatil can never hope to understand that force of Imaan which fires the Believers – no matter how materially inequipped they may be – to offer supreme sacrifices – to protect the honour of Islam – the honour of Rasulullah (sallallaahu alayhi wasallam) – the honour of Allah Ta'ala with fanatical devotion and with the very last drops of their blood. Sacrifice in the Path of Islam is considered an Ibaadat of the highest merit by Believers. This attitude stems from Imaan. It is Imaan which makes the Believer view with contempt life and property, wealth and material power when these conflict with the demands of Imaan. The force of Imaan will always remain incomprehensibly locked and concealed to an outsider. To understand Imaan and the "power and strength of the Muslim fundamentalist movements" one has to enter the fold of Imaan. In other words one has to be a Believer in order to understand and appreciate the regulation of Imaan of the daily life of a Muslim.

The West has long endeavoured to "extinguish the flame of Imaan which breeds the undying spirit of Jihaad in the heart of the Believer. In pursuit of this aim the pressure and emphasis have been upon assimilating the Muslim Ummah into the various cultures and ideologies of materialism. The rigid and fanatical pursuance by the West of this policy of assimilation directed towards the elimination of Imaan from the Believers has brought in its wake a powerful backlash, the results of which are today observed in Iran and which may soon be witnessed in Turkey and elsewhere. The tide towards the Shariah is too powerful to halt. In almost every Muslim land the Call of Haqq – the Call of Islam – is ringing loud and clear. In the face of this great onward movement of Islam, those Muslim rulers who by virtue of their total adoption of westernism or communism attempt to impede the march of the Shariah will find themselves swept into disastrous oblivion – an oblivion and a fall like the Shah and his men are today experiencing.

Muslims – especially those who are dazzled by the technology of the West – must realise that the success and the victory of the Ummah are not hinged onto materialism. Our success and the defeat of the enemies of Islam are dependent upon the perfection of our Imaan on the basis of the Sunnah of Rasulullah (sallallaahu alayhi wasallam). The immense sway which Ayatullah Khumaini exercises over

millions of his countrymen is not the result of any materialism – of any external force – of wealth or political power, but his power over millions is the direct result of Islam. He fights his cause from the stage of Islam – not some modernistic brand of "Islam" preached by those Muslims who are awed by western scientific successes – he calls towards that conception of Islam which even some Muslims – westernized Muslims – brand as "fanaticism".

Allah Ta'ala states in the Quraan Shareef:

"O NABI! EXHORT THE BELIEVERS TO BATTLE (to wage war in the Path of Islam). If among you (the Believers) there be twenty Saabir ones (patient, uprighteous and pious) then they will vanquish two hundred (of the unbelievers). And, if among you there be a hundred then they will overpower a thousand among the unbelievers because they (the unbelievers) are a people who understand not."

The C.I.A. of the United States will not understand the implication of this Quraanic verse because it (C.I.A.) belongs to that group about whom the Quran says: "they are a people who understand not". But, a Muslim will understand fully the meaning Allah Ta'ala conveys in this Aayat. It has been said that an army marches on its stomach. This material outlook is part of the material ideological outlook of the West. The army of the non-Muslim marches on its stomach, but the army of Islam marches on its IMAAN. If Imaan is perfect, then no power on earth can stand in the way of the onward march of the armies of Islam.

In the glorious Quraan, Allah Ta'ala promises power on earth to His obedient Servants. It is because we have donned the mantle of disobedience, because we have shunned the Sunnah of Rasulullah (sallallaahu alayhi wasallam), because we attempt to water down the demands of Islam to appease western ideological thinking that Divine Aid has been withheld from the Ummah on a universal scale. It is imperative that Muslims cast aside the false masks of alien cultures which they have adopted and return to the fold of Islam – to that brand of the Sunnah which the modern world regards as fanatical – so that the Rahmat of Allah Ta'ala may descend upon this Ummate Muslimah which has been grovelling in indignity for a long time now – an indignity and abject degradation consequent to the adoption of a culture in diametric conflict with the Shariah. Our dignity and elevation are inextricably interwoven with Islam, hence Sayyidina Umar Ibn Khattaab (radiallaahu anhu) declared: *"WE ARE A NATION WHOM ALLAH GRANTED DIGNITY WITH ISLAM."*

ATT: Editor-in-Chief,
"The Majlis"
The Mujlisul-Ulama,
Port Elizabeth,
South Africa

Dear Brother,

Urgent Call and Appeal

Assalam Aleikum W.R. W.B.

I HOPE this letter will find you in good spirits, especially after you have received previously encouraging news of the successful Islamic Solidarity Assembly held on December 21, which was attended by nearly 7 000 Japanese Muslims and 25 Islamic Ambassadors, which was congratulated by some 50 Heads of States, Governments, Ministers and Islamic Leaders in 36 countries.

In the meanwhile, new and more serious and painful "JIHAD" has started here in Japan since the beginning of January (Safar, 1399 A.H.). I am obliged to report to you that we, Japanese Muslim Community, are now abruptly surrounded by mountainous pressures and series of acts of suppression by the ill-willed forces of anti-Islamic medical doctors groups and the Bureaucrats of Health and Welfare section of Tokyo Metropolitan Government. And now the light of Islam is as if fading away, to your great surprise.

Fearful of rapid spread and progress of Islam here in Japan, and being afraid of steep-rising population of Muslims in Tokyo, strongly ill-conceived anti-Muslim medical doctors, President Watanabe and Director Inoue of Tokyo Metropolitan Medical Doctors Association have launched fanatic campaign to wipe out Islamic roots and footing in Japan by making most use of the predominant non-Muslim situation of Japanese society, and by exercising their influences through the present Cabinet of Christian Prime Minister Masayoshi Ohira.

This being the case we are obliged to appeal to you urgently for solidarity and brotherly action and co-operation to save the situation of Muslim minorities in the land of "DEMOCRACY" and "FREEDOM OF RELIGION".

We, the Muslim medical doctors group, are fighting for Islam in the forefront of "JIHAD" against much stronger forces of non-Muslim medical doctors groups combined with Tokyo Metropolitan Governmental officials.

Dear Brothers in Islam, we urgently need your action now to make the Islamic solidarity and brotherhood in reality.

Dr. Taher Kawanishi
(President), Japan Islamic Congress.

* And if you dispute (among yourselves) regarding anything, then refer it to Allah and the Rasool (the Quraan and the Ahadith, i.e. the Shariah).
(Quraan)

Mujlisul Ulama Protest

In a telegram protesting against the discrimination and suppression of the Japanese Muslims by the Government of Japan, the Mujlisul Ulama of South Africa states:

"Mujlisul Ulama of S.A. on behalf of the Muslim Community of South Africa appeal to you to desist from suppression of Japanese Muslim Community."

The telegram has been despatched to Prime Minister Masayoshi Ohira who has initiated the anti-Muslim feeling in Japan.

Japanese Muslims Suppressed

EVER since the installment of the Christian Prime Minister Masayoshi Ohira on December 7, 1978, last year in Japan, the move has started to give mountainous pressures upon Japanese Muslims day by day.

This became particularly clear when the historic and most successful Islamic Solidarity Assembly on December 21, 1978, which was attended by nearly 7 000 Muslims in Tokyo, and 25 Islamic Ambassadors, and which was congratulated by some 50 heads of states, Governments, Ministers, and Islamic Leaders in 36 countries, has given the impact upon Japanese society at large and ever increasing power of influence has been felt by those forces who are against the spread of Islamic religion and movement in Japan.

Among those forces turned out to be anti-Islamic medical group who don't like

the ever successful establishment of Japan Islamic clinics. Those anti-Islamic medical groups have succeeded in convincing the bureaucrats of health section in the Tokyo Metropolitan Government.

Both the anti-Islamic Medical group and Tokyo Metropolitan Governmental bureaucrats started using obnoxious means of giving pressures on Islamic medical doctors as well as on Muslim patients.

It is the first time that the small Muslim minority in Japan was confronted with the political pressures of those circles and some ruling elements in their efforts to curtail the rapid increase of Muslim population in Japan and progress of Islamic movement in this land of seeming "DEMOCRACY" and "FREEDOM OF RELIGION".

The recent history tells that no religious sect or religious social welfare institution, be it Buddhist and Christian, have ever been encountered by political pressures in Japan for the past 30 years.

and his Islamic medical doctors' group to withdraw from Islamic medical institution in Tokyo, or otherwise they would be deprived of their permit for medical practice.

The threat came from the Office of Tokyo Metropolitan Medical Doctors Association (Tokyo Ishikai) whose President Watanabe and its Director Inoue are known as staunch anti-Islamic personalities in the medical world here in Japan. Coupled with their opposition, in order to curtail Dr. Taher Kawanishi's Islamic medical services and activities, the Bureaucrats of Health and Welfare section of Tokyo Metropolitan Government have launched unjust and

(Continued on Page 8)

"Jihad in Tokyo"

THE well-known Muslim medical doctor, Dr. Taher Kawanishi and his Muslim medical doctors' group have recently encountered the enormous challenge by anti-Islamic medical group in Japan. A vastly-stronger group of anti-Islamic medical doctors and Japanese welfare bureaucrats who have submitted themselves to their anti-Islamic sentiment abruptly from the beginning of this year, have threatened Dr. Taher Kawanishi, President of JAPAN ISLAMIC MEDICAL CLINIC, President of OVERSEAS MEDICAL SERVICE CORPORATION,

Appeal

The Mujlisul Ulama appeals to all Muslim organisations and individuals to forward telegrams and letters of protest to the Japanese Government regarding the present suppression of the Japanese Muslim Community. It is the Islamic duty of all Muslims to respond to the call of our Muslim brethren in Japan. Communications of protest should be sent to:

The Prime Minister,
1-6-1 Nagata-Cho,
Tokyo 100,
Japan.

Special dua should be made on behalf of the Japanese Muslim Community. May Allah Ta'ala grant our brethren in Japan a mighty victory over the forces of Kufr, Ameen.

STERILIZATION "The Dirtiest Trick" - A Doctor's View -

The strongest views on the subject came from a senior Johannesburg gynaecologist who described sterilisation as "reproductive terrorism" and "the cul-de-sac of human existence."

"It is one of the most tragic epidemics of our time because it deprives people of their birth right," said the doctor, who never performs the operation and bases his unwavering opposition to sterilisation on his "reverence for life and reproduction".

Since 1975, he has kept a list of new patients who had already been sterilised - it runs into more than 400 names.

"Many general and gynaecological practices are making a living - and a fortune - out of sterilising healthy women," he said.

"The sentiment of the doctor when he discusses it with a patient is settled in his wallet," he added.

"Permanent, irreversible birthright deprivation is the dirtiest trick any human being can play on another."

Pinned up on the walls of the changing cubicles in his consulting rooms are slogans which say: "Fertility is not an

illness . . . pregnancy is not a disease" and "Sterilisation is a humiliation for every human being with dignity."

Women often ask him to reverse their sterilisation but he said the damage caused by the original operation was in many cases irreparable.

"Only five out of every 100 reversal operations succeed and it is medical fraud of the highest order to give a woman the impression she can easily be unsterilised," he said.

"Sterilisation doesn't liberate women - it enslaves them to barrenness and the disposition of men."

He feels the State has a responsibility to protect such people from self-destruction by legislation.

He is alarmed that the Department of Health virtually offers "mail-order" sterilisation by including a postcard in the booklet which persons desiring the operation can complete and return.

A health officer will then visit them, make arrangements for the operation and provide transport if necessary.

(Evening Post)

NEIGHBOURS

The Quraan Shareef exhorts kindness and assistance to neighbours. Neighbours, in the Quraan are classified into two divisions, viz. 'jaar-zil qurbaa' (near neighbour) and 'jaaril junub' (distant neighbour). Kindness to both kinds of neighbours is an Islamic duty. According to Hadhrat Abdullah Bin Abbaas (R.A.) a 'near neighbour' refers to a neighbour who is a relative as well. This type of neighbour has a twofold right - the right of neighbourhood and the right of blood. The 'distant neighbour' mentioned in the Quraan Shareef is a neighbour who is not related by family ties. The former neighbour has a greater right than the latter.

According to some Mufasssireen (authoritative commentators of the Quraan Shareef), the Quraanic 'near neighbour' means a neighbour who is a Muslim and the 'distant neighbour' is a neighbour who happens to be a non-Muslim. Rasulallah (sallallaahu alayhi wasallam) elaborated on the different types of neighbours and said:

"Certain neighbours enjoy only a single right (or demand over his/her neighbour); some neighbours enjoy two rights

and some enjoy three rights. The neighbour who has one right is a non-Muslim neighbour who is not related by family ties; The one who enjoys two rights is a neighbour who is Muslim as well; and, the one who has three rights is a neighbour who is a Muslim as well as a family member."

(IBN KATHEER)

In short all types of neighbours have rights over us - whether Muslim or non-Muslim. Rasulallah (sallallaahu alayhi wasallam) said that Jibraeel (AS) exhorted kindness and assistance to neighbours in such abundance that he (Rasulallah-sallallaahu alayhi wasallam) gained the impression that they would be included with one's family members in the right of inheritance. Rasulallah (sallallaahu alayhi wasallam) said:

"The noblest and the closest to Allah among the people of a neighbourhood is he who discharges the rights of the neighbour the best."

(Tirmizi, Musnad Ahmad)

"It is not lawful for one to eat to satiation while one's neighbour remains hungry."

(Musnad Ahmad)

TRUST

"VERILY, ALLAH COMMANDS YOU TO DISCHARGE 'AMAANAAT' (TRUSTS) TO THOSE ENTITLED FOR IT."

(Quraan - Surah Nisaa)

This Quraanic command is directed to all those who are in charge of any form of trust (Amaanat), be the 'amaanat' in the form of wealth, goods, statement, office, etc. Rasulallah (sallallaahu alayhi wasallam) layed great emphasis upon the fulfilment and discharge of the obligation of 'amaanat'. Hadhrat Anas (R.A.) reports that rare were the Khutbahs of Nabi (sallallaahu alayhi wasallam) in which Rasulallah (sallallaahu alayhi wasallam) did not state:

"He who has no 'amaanat' (i.e. does not discharge trust) has no Imaan; and he who has no pledge (does not honour his pledge) has no Deen."

(Sh'bul Imaan)

Hadhrat Abu Hurairah (R.A.) and Hadhrat Ibn Umar (R.A.) narrate that among the signs of 'nifaaq' (hypocrisy) enumerated by Rasulallah (sallallaahu alayhi wasallam), abuse and misappropriation of 'amaanat' is one.

The Quraan, in the aforementioned verse, uses the word 'amaanaat' which is the plural of 'amaanat' (trust). This indicates that 'amaanat' is not restricted to only wealth as is popularly understood. There are various forms of 'amaanat'. Positions of leadership in the community and government are 'amaanaat'. Hence, the essentiality of appointing only such men to these positions of trust who by virtue of their knowledge, piety and ability will be able to discharge the demands of these offices of trust (amaanat). One who appoints an unqualified person to an office of trust is 'mal-oon' (accused). In the event of the non-availability of a fully qualified person to occupy the position of trust, then the best man available should be appointed. Rasulallah (sallallaahu alayhi wasallam) said:

"The 'la-nat' (curse) of Allah is upon him who being in charge of the affairs of Muslims appoints an unqualified person merely because of a relationship of friendship to an office of trust. Neither his Fardh nor his Nafl is accepted until the time that he enters the Fire."

"He who appoints a person to a position of trust knowing that an able man is present, verily, he has betrayed Allah, the Messenger and the community of Muslims."

"When affairs (of trust) are handed to unqualified persons then await the (approach) of the Hour."

Conversation and discussion is a form of trust, hence Rasulallah (sallallaahu alayhi wasallam) said:

"Meetings are with amanat."

In other words, that which was discussed at a meeting is trust. It is not lawful to publicize the discussion without the consent of the participants.

Giving advice is also a form of 'amaanat'. Rasulallah (sallallaahu alayhi wasallam) said in this regard:

"The one from whom advice is sought is a person of trust."

It is, therefore, incumbent to give only such advice which one honestly believes would be beneficial for the one who is seeking the advice. If knowingly wrong advice is given, one will be guilty of abuse of trust (khiyaanat). Similarly, entrusting a secret is 'amaanat'. It is not permissible to divulge the secret without consent. He who divulges another's secret is guilty of 'khiyaanat' (abuse of trust).

All forms of trust fall within the ambit of the Quraanic command: . . . DISCHARGE AMAANAAT TO THOSE ENTITLED."

ALLAH - THE Best Aid

HASBUNALLAAHU WA NI'MAL WAKEEL

Translation

Allah is sufficient for us, and He is the best Aid.

This Quraanic verse is of great significance. In times of difficulty and misfortune the aid of Allah Ta'ala should be invoked by constant recitation of this verse. It teaches us that reliance must be placed on only Allah Ta'ala and that He alone is the Final Arbiter in all affairs. 'Tawakkul' - Trust in Allah - is an important quality of Imaan. This 'Tawakkul' is professed by the Mu'min by his utterance of this verse. Recitation of this ayat instils strength and courage into the heart of the Believer.

'Tawakkul' is a condition of the heart. Firm and sincere trust is reposed only in Allah Ta'ala. Whatever is achieved or lost, although superciliously attributed to material agencies, is at the behest of Allah Ta'ala. Therefore, the one of 'Tawakkul' does not lose hope in adversity nor is he overcome by pride and forgetfulness in prosperity. Everything gained or lost is by the command of Allah Ta'ala. However, 'Tawakkul' must not be interpreted as dissociation from the material agencies which Allah Ta'ala has created and arranged for the operation and governing of this earthly existence. Rasulallah (sallallaahu alayhi wasallam) and the Sahaabah were the greatest and firmest believers of 'Tawakkul', but their 'Tawakkul' did not make them indolent and careless.

All material means for the execution of the worldly duties have to be acquired and utilized in their proper manner. However, the result of our efforts and enterprises is not within our power. If after correct arrangement and utilization of the material agencies, the result is failure then one would be justified to say:

"Hasbunallaahu wa ni'mal wakeel".

However, if failure was due to inability, laxity, negligence or failure to harness and operate the material agencies in proper order and manner then such failure must be attributed to one's own incompetence. Reciting of "Hasbunallaahu . . ." will then not be a reflection of the incompetent person's 'Tawakkul', for 'Tawakkul' has no truck with inability and incompetency. Once two persons came to Rasulallah (sallallaahu alayhi wasallam) with a dispute. Rasulallah (sallallaahu alayhi wasallam) gave the ruling. The man who lost his case in this dispute recited: "Hasbunallaahu wa ni'mal wakeel", and was about to leave when Rasulallah (sallallaahu alayhi wasallam) said to him:

"Verily, Allah Ta'ala criticizes 'ijz' (weakness inability and incompetence). You should be active (in the preparation of your case - i.e. employ the necessary means required for success).

If then too you are unsuccessful, say: Hasbunallaahu wa ni'mal wakeel."

This Hadith demonstrates that there is no contradiction between the utilization of the proper material forces and 'Tawakkul'. Use of the bounties of Allah Ta'ala in the form of material agents is not negatory of 'Tawakkul'.

The great Auliya and Ulama have said that if this verse is recited a thousand times with sincerity and concentration and then duaa is made, great and abundant misfortunes and problems will be removed and solved. In times of difficulty the recitation of this ayat is of special significance in the alleviation of the problem.

Meditation

The Quraan Shareef exhorts Believers to ponder and meditate about the creation of Allah Ta'ala. The purpose of this meditation on the creation of Allah is to create in man the awareness of his Creator and Sustainer. The finite faculties of man can never attain to the true recognition of Allah Ta'ala by pondering and meditating about The Nature - The Essence - of Allah Ta'ala. Many have gone astray - led astray by Shaitaan - by committing the fatal blunder of refusing to accept the Quraanic exhortation to ponder in the creation of Allah. Instead they attempted to ponder into The Essence of Allah Ta'ala, and miserably failed. Kufr and insanity have become their lot. This is the disastrous consequence of scorning the command of Rasulallah (sallallaahu alayhi wasallam):

"Ponder in the creation of

Allah. Do not ponder in Allah."

One of the signs of the intelligent people mentioned by the Quraan is "they ponder in the creation of the heavens and the earth."

There are those who wish us to believe that the purpose of pondering about the creation of Allah Ta'ala is to establish the material sciences. But, on the contrary the main purpose underlying this meditation about the creation of Allah Ta'ala is to gain and establish the recognition and obedience of Allah Ta'ala. This meditation - pondering about the heavens and the earth; the alternation of night and day, etc. - is classified by the Shariah as an 'Ibaadat' because it is a medium for the recognition of Allah Ta'ala leading towards obedience to Him. Precisely for this reason Hadhrat Imaam Hasan Basri (R.A.) said:

"A moment's meditation is nobler than a night of prayer."

Hasan Bin Aamir (R.A.) says that he heard from many Sahaabah that the Noor (the Light and glitter) of Imaan is "Tafakkur" or 'to ponder about the creation of Allah Ta'ala'. Hadhrat Abu Sulaimaan Daaraani (R.A.) said:

"I observe in everything (every creation of Allah) a bounty for me, and in its existence I discern a lesson."

Hadhrat Wahab Bin Munabbih (R.A.) said:

"He who ponders and meditates much will understand reality. And, he who has understood reality will acquire true knowledge. And, he who has acquired true knowledge will most assuredly practice according to that knowledge."

Nabi Isaa (alayhis salaam) said:

"O weak man! Wherever you are, fear Allah. Stay on earth as if you are a traveller. Make the

Masaajid (Mosques) your home. Accustom your eyes to tears with the Fear of Allah; your body with Sabr and your heart with Tafakkur (pondering and meditating). And, worry not of tomorrow's sustenance (Rizq)." About those who study the creation of Allah and harness the natural forces for material reasons and in the process forget the underlying purpose of meditating in the creation of Allah Ta'ala, the Quraan says:

"They (those who do not ponder in the creation of Allah for the sake of Allah) pass by many a sign in the heavens and earth, but they turn away (their attention) from these (i.e. from the object of meditation)."

These are the scientists of the day, the athiests, the downright materialists who utilize and harness the natural forces for the material benefit of mankind but fail to discern the manifestation of Allah Ta'ala in all forces of nature. They have turned their faces from the Signs of Allah.

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THE NEGATORS OF HADITH: A FOREWARNING

by
Hakimul Islam Hadhrat Maulana Qari
Mohammed Tayyib

EVEN a more signal measure for the divine safeguarding of the Quran and the Traditions is the fact that God Himself has forewarned us clearly regarding various types of such saboteurs, the devious ways in which they shall operate, laying a network of deceits and lies to waylay the believers, and their pernicious intentions so that lovers of truth in the *ummah* should remain wide-awake to the designs of these people and the clever stratagems of such people should not lead the *ummah* astray by their one-sided activities.

THE TWO classes we have discussed so far are those which have raised dissension within the *ummah* by openly negating the authority of the *Hadith* or by distorting its text. But we have been apprised of another kind also which, while acknowledging the text of the *Hadith*, distorted its meaning. We have been told about these subtle distorters of the *Hadith* also. Ostensibly admitting both the Qur'an and the *Hadith*, such people, nonetheless, regard themselves free to interpret them considering their reason to be the sole arbiter in determining signification and thus, exercising their own reason and personal endeavour to tamper with the meaning of the Qur'an and the traditions in such a way as to develop a schismatic spirit in the *ummah*.

The Holy Prophet (sallallahu alayhi wasallam) therefore said:

The Jews underwent divisions into seventy-one sects and the Christians into seventy-two. And so shall my ummah fission off into seventy-three sects; all of them but one shall be marked for Hell.

This splitting up into different sects has occurred not because of the denial of the Qur'an and the *Hadith* but under the cover of affirmation, giving rise to seventy-two sects on doctrinal basis. This is exactly the specious type of interpretation characteristic of the Jews and the Christians which led to seventy-two false sects among them and because of which the real tenets of the Pentateuch and the New Testament gradually got lost.

They change words from

the context and forget a part of that. (Qur'an, 5:13).

Just as God has told mankind how He would protect the Qur'an and the *Hadith* by saying He would keep sending different kinds of people who would salvage the religion in times of critical juncture such as the *mujaddids*, just rulers and those divinely succoured, similarly He has informed of various kinds of men who disingenuously tamper with, misappropriate or ruthlessly assail God's guardianship, some being imposters, others liars, and yet others hankers after loaves and fishes and satiates; some will deny the wording of Qur'anic exposition (*Hadith*) and some its meanings and implications. Others will question its validity, throw ironic remarks and innuendos on its historicity and yet others will hold the Qur'an itself to be a spurious and fabricated document and try to draw people away from Islam. Thus, some will deny the Qur'an and some its exposition. And actually these imposters and miscreants waylay the Qur'an and the *Hadith* in every possible way as regards words and meanings, canons and principles. As I have already said, the exposition is an essential adjunct of the Qur'an without which the Book of God cannot be sustained at all. These evil-minded persons denied the exposition of the Qur'an in a number of ways in order to sabotage it in furtherance of their nefarious designs. But thanks to the indefatigable endeavours of the scholars and the *muhaddithin* who discharged the duty of preserving the Qur'an by preserving the *Ahadith*, by

devising scientific methods and techniques, and by making use of these very methods and *modus operandi* utterly smashed their machinations in respect of the denial of the Traditions, setting at naught all their insidious stratagems with cogent arguments and sound logic.

One cannot but marvel at the elaborate arrangements made by the Divine Being that while it created these sacred means and agents (memorizers and *muhaddithin*) who preserved the Qur'an and the *Hadith*, it informed beforehand of the enemies of *Hadith*, and their stratagems and various ways of denying the Tradition so that the savants of the Qur'an and *Hadith* should remain aware of their designs and craftiness, and should not get entangled in the meshes of their cunning and deception, falsehood and chicanery. In other words, this too was a part of divine guardianship of the Qur'an and *Hadith* that the friends of the two primary bases of religion should be alerted beforehand of these clever enemies thereof.

The upshot was that anyone who tried to strike at the twin foundations of the true faith, the Qur'an and the *Hadith*, fell into the pit which he had dug and suffered ignominious defeat. Those classes which negated the Qur'an and the *Hadith* arose for a limited period and then fell in such a way that no trace of their existence was left at all. But the Qur'an and the *Hadith* are still as resplendent as ever. The same fate which befell the distorters and fabricators of the *Hadith* shall befall its negators also who expose it to ridicule.

- * It has marked raised rims.
- * It is near the south pole of the moon on the side hidden from view to the earth.
- * The centre of the straight-line crack is located at about 65 degrees south and 105 degrees east.
- * This crack on the lunar surface cuts through several large older craters and is itself cut and partly obliterated by a small younger crater about its centre.
- * If a person runs his eyes along the straight line of this crack he, very strangely, sees many newer craters all along the straight line throughout the

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Divine Strategy and the Negators of the Qur'an and the Hadith

THE government of a country guarantees its defence, maintains police, sanctions the budget and proclaims punishment for thieves, dacoits and others who spread disorder, still these mischief-mongers and malfactors do not desist from their nefarious activities and due to their innate perversities, continue their subversive and law-breaking pursuits; they are often imprisoned and chastised but this habit has become so ingrained in them that they cannot desist from the temptation of falling into it again and again; their sense of moral values is lost, hence they are incapable of seeing objectively or taking admonition. Thus, while the government is engaged in surveillance, the criminal is out to undo it. In much the same way God guaranteed that He would safeguard the Qur'an and the *Hadith*. He appointed his own police -

the memorizers and *muhaddithin* - for this purpose. They were provided victuals and day-to-day expenses from sources nothing short of miraculous. They were promised His aid which has never failed to come nor will it ever fail to do. For those who interfere with His word and its Exposition, exemplary punishments have been proclaimed. In spite of this, those who are destined from the very beginning for iniquity and have been created for these very crimes, have never desisted nor would ever desist from distorting the Qur'an and the *Hadith* because due to improper alterations and distortions of the Book of God and *Sunnah*, they have become utterly insensible. They can not hear the voice of truth.

So in spite of the fact that Providence is engaged in the work of safeguarding the Qur'an and the *Hadith*

through the 'ulamā'; they (the negators) are being belaboured with sound arguments and are again and again beleaguered by the forces of truth; sound reason and the principles of narration compel them to suffer humiliating defeat, but their very living depends upon the negation, fabrication and ridiculing of *Hadith*, which they must needs have in any case, and persist in misguiding people. So God Almighty Who in all, his Wisdom created Satan with his subversive activities in order to prepare the way for unleashing and strengthening the powers of faith, created likewise the deniers of the Qur'an and the *Hadith* and their evil deeds in order to prepare the way for unfolding the powers of the Qur'an and *Hadith*:

(God has made some men for battle, and some for mere eating and drinking.)

PAKISTAN- LAW OF THE SHARIAH

On 12 Rabi' al-Awwal (10 February) President Ziaul Haq announced a number of specific socio-economic and penal reforms designed to put Pakistan on the path of Islamisation. This is the first serious, indeed historic, attempt by any Muslim country to try to break loose from the socio-economic and legal shackles left behind by the not-really-departed colonial powers. Herewith excerpts from the president's speech:

We had decided before the birth of Pakistan that we shall establish a separate homeland where we could live according to our own faith. Islam occupied a pivotal position in the Objectives Resolution adopted by the first Constituent Assembly after the establishment of Pakistan. The 22 points prepared by the 'ulama of various schools of thought also correctly fixed our goal. The 1956 and 1962 Constitutions too recognised the basic link between Islam and Pakistan. Again in the 1973 Constitution the same relationship has been preserved. All major political parties despite their other differences are agreed that the Islamic system should be introduced in this country.

I am today formally announcing the introduction of the Islamic system in the country. May Allah bless our efforts.

In this connection, a few measures have already been taken about which I would like to speak briefly.

It is our misfortune that we did not acquaint our new generation with the ideology that formed the basis of

Pakistan. (Therefore) the first step that had to be taken was the revision of the textbooks which has already been completed. The revised books will be taught from April 1 this year, while books written afresh will be introduced from next year. English medium schools will also be switching over gradually to Urdu from next year. Simultaneously appropriate changes have been made in the programmes of our mass communication media especially radio and T.V. so as to spotlight our national identity.

The second important step is the establishment of Shari'ah Benches, it means that every citizen can now move the judiciary to declare a law either wholly or partially un-Islamic. In other words, the supremacy of Shari'ah (Islamic law) has been established over the law of the land.

Another step taken was the setting up of a post-graduate faculty of Shari'ah at the Islamabad University. It will start functioning from October or November this year.

The measures that I am announcing today relate to certain aspects of socio-economic welfare.

An interest-free Islamic economic system shall be introduced by stages (and) completed in three years.

To begin with, we have taken up Zakat and 'Ushr. Zakat is that it is one of the important pillars of Islam and is related to the economic and welfare aspects of society.

Under the Shari'ah, it is

obligatory on the Government of the day, to make arrangements for total or partial collection of Zakat and 'Ushr (tax on agricultural produce) from those Muslims whose financial position warrants payment of Zakat. The same obligation has been prescribed for the Government in the Constitution of Pakistan.

Every person on whom Zakat is leviable himself assess the amount of Zakat payable by him and voluntarily deposit it in the Zakat Fund or on his own distribute it amongst the deserving people. The Government will itself collect Zakat on visible assets.

No Zakat will be collected on any amount up to Rs 1000/- deposited in any bank or a financial institution.

The holders of current account will be authorised to assess the amount of Zakat payable by them and deposit it in the Zakat Fund or to distribute it among the deserving persons according to their own choice. Except for the current account, Zakat will be collected at the rate of 2-1/2 per cent on all other accounts.

Payment of Zakat will be compulsory for all private and public limited companies except those whose 100% shares are with the Government.

No Zakat will be collected on buildings, shops and houses.

Information furnished to Government on assets for levy of Zakat will be treated as secret and will not be used against the persons supplying it for any other purpose.

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Who Split The Moon?

A.U. ASIF, Darbhanga

It was the historic date of May 4, 1967 when the U.S.A. launched the 'Orbiter-4' from Cape Kennedy, Florida. The mission was to photograph 95% of the lunar surface. On May 11, 1967 a wide angle picture was taken of the hidden side of the moon from an altitude of about 3000 kms. This photograph, bearing the number 67-1805, shows a straight-line crack on the moon's surface which is estimated to be about 240

kms. long and up to eight kms. wide in places.

A careful study of the picture shows that this straight-line crack has the following features.

- * The cracks by natural causes are never found in a straight line. They are always irregular or in waves. But this crack is in a perfectly straight line which shows that it must have come about owing to something unnatural.

TA'ZIYAT

TA'ZIYAT is to offer condolence to the close relatives of the deceased.

In the Kitaab, Zaheeriyah it is stated that Ta'ziyat is an act of much merit. Rasulullah (sallallaahu alayhi wasallam) said:

"He who consoles one afflicted with sadness, Allah will cloak him with the garments of piety and Allah will have mercy on his soul."

Hadhrat Imaam Hasan Bin Ziyaad (R.A.) says that Ta'ziyat should be made once only. It is not an act to be repeated.

The time in which Ta'ziyat is valid, is a period of three days from the time of death. After the expiry of three days it is Makrooh to offer Ta'ziyat. However, if one happened to be absent during this period or the concerned relative of the deceased is absent then Ta'ziyat could be made at any time after the three days have expired.

It is "aulaa" (best and of greater merit) to offer one's condolence after burial, not before burial although it is permissible. However, if the relatives of the deceased are overcome with extreme grief then making Ta'ziyat before burial will be appropriate.

In Sirajul Wihaaj it is said:

"It is Mustahab to offer condolence to all the relatives of the mayyit excepting young women. (Ta'ziyat will not be offered to them). Only the mahaareem of young women may offer Ta'ziyat to them."

It is Mustahab for the one offering condolence to say to the relatives:

"Ghafaral-laahu Ta'ala li may-yitika wa ta jaawaza anhu wa tagham-madahu bi rah mati hi wa razaqa kas sabra alaa museebatika wa ajara ka alaa mautihi."

Translation:

May Allah Ta'ala forgive your mayyit; and overlook his (faults); and cover him in His Mercy; and grant you patience over your difficulty, and may He reward you over his (the mayyit's) death."

(Continued from Page 5)

"JIHAD IN TOKYO"

irrational campaign to pressurize Dr. Taher Kawanishi and his Muslim medical doctors' group, who are known throughout the Islamic world as devoted Islamic doctors for their overseas medical services conducted for the past four years in Mecca during THE HAJJ seasons, in their excellent treatments of Muslim leaders and Pilgrims.

The "JIHAD" started by the Japanese Muslim doctors and Japan Islamic Congress under the presidency of H. E. Prof. Dr. Shawqi Futaki who has developed unique Da'wa programme to spread Islam through medical services, and has made progress of reaching nearly 26 000 Muslims for the couple of years.

The provocation and a series of acts of suppression by a group of anti-Islamic medical doctors came surprisingly through their influences over Tokyo Metropolitan Government Officials who are under the Christian Prime Minister Masayoshi Ohira, by taking advantage of predominantly non-Muslim situation of Japanese Society.

It was by no means a coincidence that these moves were aimed at destroying the very basis of Islamic foundation here in Japan when the forces against the rapid increase of Muslim population in Japan have felt the fear and impact out of the successful Islamic Solidarity Assembly of 7 000 Japanese Muslims on December 21, 1978 A.D. (Muharram 21, 1399 A.H.).

Dr. Taher Kawanishi is strenuously defending the fading light of Islam in Japan for "Jihad" which is now confronted by ill-willed majority of non-Muslim population in Tokyo.

Pan Arab News Agency (PANA), Tokyo.

(Continued from Page 7)

WHO SPLIT THE MOON?

lunar surface on both sides of this still existing strange straight lunar crack.

Prediction

Later on, this straight-line crack was also photographed by the astronauts, Armstrong and Aldrin, from 63 miles above the moon. This crack too is visible in the numerous photographs brought by the Apollo mission.

Now, passing through a paragraph on page 169 in the Gospel of Barnabas, we get Jesus Christ predicting: "Verily, I say to you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands. Let the world beware of casting him out because he shall slay the idolaters. . ."

Again, we find Arius, the bearer of the original teachings of Jesus Christ, calculating and informing Salman Pharsi that Jesus of Nazareth had foretold that the comforter, the promised Prophet, would disclose himself to the world by a miracle that would be done by him in 617 A.D. The miracle would be seen simultaneously over large areas of the then known earth, he predicted. We get also the following verse in the chapter 'The Moon' in the Holy Quran:

'The hour drew nigh and the moon was split into two parts (each part of the moon moving away from the other)' . . . (54:1).

History

After going through the Biblical teachings and the Quranic verse, let us now see what the history tells:

It was the full-moon night of the 14th of the lunar month of Rajab, in the eighth year after Prophethood and five years before Hijrah i.e., corresponding to 617 A.D. On this Friday night (the period after sunset on Thursday) a group of Pagans along with a group of Jews came to Prophet Mohammad

ISLAMIC OBEDIENCE

by
Hadhrat Mufti Mohammed Shafee (R.A.)

"OBEY Allah and the Rasool so that mercy may be upon you." (Quraan-Surah Aale Imraan).

This Quraanic verse explains that for the obtainal of the Rahmat (mercy) of Allah Ta'ala obedience to the Rasool (Messenger of Allah) - (sallallaahu alayhi wasallam) - is incumbent in the same way as obedience to Allah Ta'ala is incumbent. This theme is propounded repeatedly throughout the Quraan Shareef. This constant and continuous command of the Quraan-e-Hakeem draws the attention of man to the fundamental basis of Islam, viz. (1) Acknowledgement of the existence and unity of Allah coupled with worshipping and obeying Him; (2) Acknowledgement of the Rasool and obedience to him.

It is noteworthy that the Quraan Shareef asserts that whatever the Rasool (sallallaahu alayhi wasallam) says is with the consent of Allah Ta'ala. Nothing is said from his own opinion, hence the Quraan Shareef declares:

"And, he (the Rasool) does not speak of desire, but (whatever) he says is Wahi (Revelation)."

The logical conclusion of this Divine assertion is that obedience to Rasulullah (sallallaahu alayhi wasallam) is in fact obedience to Allah Ta'ala. There is no difference between obedience to Allah and obedience to Rasulullah (sallallaahu alayhi wasallam). In Surah Nisaa, the Quraan Shareef clarifies this concept of obedience:

"He who obeys the

Rasool, verily, he has obeyed Allah."

The question now arises that if these two obediences are in fact one, then why have they been narrated separately in the Quraan Shareef, especially with so much constancy? The Quraan Shareef assigns the same order to both obediences. The reason for this separate narration of obedience to Allah and obedience to the Rasool (sallallaahu alayhi wasallam) despite both being one and the same is the fact that Allah Ta'ala has revealed a Book for the guidance of the world and have appointed the Rasool to discharge this function (of guiding the world). Firstly the Rasool (sallallaahu alayhi wasallam) has to deliver the revealed verses in exactly the same manner, style and pronunciation as they were revealed. Secondly, the Rasool (sallallaahu alayhi wasallam) has to purify mankind of both external and internal (physical and spiritual) impurities, and explain and clarify the purpose and intent of the Quraanic verses. Thirdly he, the Rasool (sallallaahu alayhi wasallam), has to educate the Ummat about the subject matter of the Quraan. Along with the teaching of the Quraan, the Rasool (sallallaahu alayhi wasallam) has to impart the education of "Hikmat" (Divine Wisdom) to mankind. This appears in several verses of the Quraan:

"(He, i.e. the Rasool) recites unto them (mankind) its (the Quraan's) verses. He purifies them and teaches them the Book and Hikmat."

It is evident that the office of the Rasool (sallallaahu alayhi wasallam) does not envisage only delivery of the Quraan to mankind, but its teaching as well as clarification are the responsibility of the Rasool (sallallaahu alayhi wasallam). It is a known fact that the audience of Rasulullah (sallallaahu alayhi wasallam) consisted of the learned and the eloquent Arabs. Teaching the Quraan to them could therefore not mean mere instruction in literature or the literal meaning of the words, for they possessed the ability to understand the language. Thus instructing the learned and the eloquent Arabs about the Quraan meant instruction in the meaning and the laws of the Quraan. The Quraan refers to a law briefly and ambiguously. The Rasool (sallallaahu alayhi wasallam) then explained and elaborated such laws through the agency of such Wahi (revelation) which does not appear in the Quraan, but Allah Ta'ala inspired this Wahi (by means of which Rasulullah (sallallaahu alayhi wasallam) clarified the Quraanic verses) into the heart of Rasulullah (sallallaahu alayhi wasallam). This form of inspired Wahi which is not included in the Quraan Shareef is spoken of in the following verse:

"And, he does not speak of his desire. (Whatever he says) is Wahi inspired to him."

For example: the Quraan Shareef in numerous places contents itself with: "Establish Salaat and pay Zakaat". However, the mode and form

of these duties are not stated or explained. In certain verses ambiguous mention is made about Ruku and Sajdah. The manner of Ruku and Sajdah are not explained. Jibraeel (alayhi salaam) personally demonstrated practically the manner and form of these acts of worship in detail. Rasulullah (sallallaahu alayhi wasallam) in turn transmitted this demonstration to the Ummah exactly as he was shown by Jibraeel (alayhis salaam). The same explanation applies to all the laws of the Shariah. The brief and ambiguous reference of the Quraan Shareef was elaborated upon and explained by Rasulullah (sallallaahu alayhi wasallam) through the agency of such Wahi which is not included in the pages of the Quraan Shareef.

This vast body of elaboration and explanation by Rasulullah (sallallaahu alayhi wasallam) through the agency of Divine Revelation was discharged by Rasulullah (sallallaahu alayhi wasallam) to the Ummah as part of the function of his office of Nubuwwat (Prophethood). Since it has not been included into the text of the Quraan Shareef there existed the danger that the unwary could be deceived into believing that the detailed explanations given by Rasulullah (sallallaahu alayhi wasallam) were not ordained by Allah Ta'ala, hence they are excluded from the obedience to Allah which is incumbent. It is precisely for this reason then that Allah Ta'ala repeatedly commands obedience to the Rasool (sallallaahu alayhi wasallam) and couples obedience unto Him with obedience to the Rasool (sallallaahu alayhi wasallam).

(Translated from Urdu).

Iran Islamic Reforms

IRAN, under the leadership of Ayatullah Khumaini is forging ahead with its programme of Islamisation. Much progress has been made in this direction in the short while that Khumaini has been in the saddle of power. Among the Islamic reforms introduced are:

- * Strict implementation of Purdah.
- * Importation of Haraam frozen meat banned. Previously thousands of tons of Haraam meat were imported annually from New Zealand and Australia. The "halaal certificates" of the importers have been rejected. Approximately 60 million dollars of Haraam meat was imported annually from Australia alone.
- * Thousands upon thousands of gallons of alcohol have been literally poured down the gutters.
- * The present western legal system replaced with the Shariah legal code.
- * Polygamy banned by the Shah re-introduced.
- * The Laws of Talaaq abrogated by the Shah re-introduced.

(peace be upon him) and challenged him that if he was the Prophet of the God, he should prove it by splitting the moon into two. The Pagan challengers comprised Abu Jah-bin-Hashan, Aas Ibnul Vail, Aswad bin Mutallib and several Jewish elders. Prophet Mohammad went on top of surrounding height known as Abu Kubais and at a 'sign of his finger, the moon was split into two', one piece going in one direction and the other in another direction. The time was approximately three hours after sunset at Mecca.

Witnesses

The Muslim witnesses on the spot at the time were: Ali lbne Abu Taleb, Zubair bin-Mutam Naufil, Anas Bin Malik, Abdullah-Bin Abbas, Abdullah bin Omar Farooq, Huzaifa Ibnul Yaman.

All the disbelievers (the Jews) and the believers ran to their homes and informed their relatives about the happening. Thus this miracle was seen by the whole of Mecca.

Abdullah bin Masood was at this moment at Monah about 6 to 8 miles away. He also saw it there. People of all the neighbouring towns and villages, despatched by Abu Jahl bin Hasham, confirmed seeing the moon split into two on that eventful night. It was also seen in Syria and Palestine. The caravans

arriving at Mecca from these countries confirmed that all the local people of the numerous towns in these countries had also seen it with great amazement.

(Pages 418-423, Vol. II - Tafhul Askia Fil Ahwal-ul-Ambia).

In India

Raja Bhoj, King of Dhar - a town near the Chambal river in Malawa plateau on the western side of central India, was enjoying a quiet mid-night in his palace garden, where he saw the moon split into two halves, which moved away from each other. Frightened at this sight, he raised an alarm thinking the destruction of the world was at hand. This disturbing sight was witnessed by hundreds of thousands of people of central India.

Searched

The pandits searched through various Sanskrit books and pointed out from 'Bhavishya Purana' (Chaper XVII: C-3) that it had been foretold that a great personage would be born in Arabia, whose name would be Mohammad and who would influence the world with his teachings. The splitting of the moon would be one of his miracles. That those who would not follow the teachings of this great Prophet would eventually be

losers in earth and in the next life. Then Raja Bhoj immediately sent his Prime Minister to Arabia. He met Prophet Mohammad at Mecca and became Muslim. The Prophet gave the name of 'Abdullah' for Raja Bhoj. When his Prime Minister returned, Raja Bhoj gladly became Muslim adopting the name Abdullah. The shrine of this King Abdullah alias Bhoj is still in existence just outside the town of Dhar. (Page 10, Asrar-e-Tasouff, published in Lahore, May, 1925 edition).

There was a merchant traveller Sahu, son of Joginder, who lived at Tarbandan. He too saw the splitting of the moon on this eventful night. There was a big uproar in the Delhi area where thousands of people witnessed this miracle. They also found out from the Sanskrit records that this miracle had been performed by the tenth or final Avtar this world would have. Those who would not follow him would be doomed eventually in this life and the next. Sabu later on embraced Islam.

Thus the straight-line crack, photographed by orbitter-4, and the Apollo mission, is nothing but the sign of the demonstration of the splitting of the moon in 617 A.D. by Prophet Mohammed (peace be upon him). (Radiance, Delhi, India)

'HASAD'

'HASAD' or jealousy has been defined by Allaamah Nawawi (R.A.) in his Sharhul Muslim as:

"The desire for the elimination of a favour (which has been conferred upon another)."

The harmful effect of 'hasad' is such that Allah Ta'ala commands in the Quraan:

"And say: I seek refuge in the Creator of the Dawn . . . from the evil of the haasid (the one who is jealous) when he envies."

Rasulullah (sallallaahu alayhi wasallam) warned:

"Beware of hasad. Verily, hasad devours good deeds like fire devours wood."

(Abu Dawood)

"The diseases of former nations have silently crept into you, viz. hasad and hatred. It shaves off. I do not say that it shaves off hair, but it shaves away the Deen."

(Ahmad, Tirmizi)

As stated earlier, 'hasad' or jealousy is the desire in man for another's good state or condition to disappear. There are three states of hasad.

(1) the inherent natural state of man. In this state of hasad man is considered 'ma-zoor' (excused) since the quality of jealousy is naturally inherent in man. However, he will remain excused as long as he refrains from giving vent to the dictates of jealousy.

(2) The second state of hasad is to give vent to the dictates of jealousy, i.e. to act according to the lowly 'nafs' and to give practical expression to the dictates of jealousy. In this condition man is guilty of offence and liable for punishment.

(3) The third state consists of man opposing the dictates of hasad. He refuses to give vent to his feelings of jealousy and adopts measures aimed at the suppression and neutralization of hasad. In this condition man is rewarded by Allah Ta'ala.

Generally, the medium or cause for the manifestation of hasad is 'takabbur' (pride), malice or wickedness of the 'nafs'. 'Hasad' is a spiritual malady of the heart which causes both spiritual as well as material harm. The harm it causes to one's Deen - one's spiritual life - is destruction of one's good acts thus invoking the Wrath of Allah Ta'ala. The worldly harm caused by 'hasad' is that it perpetually plunges man into worry, sorrow and destruction of peace of mind.

HOW TO CURE HASAD

The remedy for 'hasad' is to praise the person who has become one's object of jealousy. Even if this seems difficult, one should praise him/her, make dua and be humble towards him/her. Insha' Allah, the jealousy will vanish.

EFFORT TO EVANGELIZE MUSLIMS IN AFRICA

By
(Islamic Foundation, United Kingdom)

During a one-week consultation in Dakar (Senegal) last month more than 40 representatives of African churches, overseas mission agencies, the Lutheran World Federation, the World Council of Churches, the Unity Secretariat of the Vatican and the Evangelical Churches of Africa agreed to establish a new structure for evangelization of the approximately 10 to 15 million Fulani speaking peoples in Africa.

A committee has been given the task to follow up the recommendations of the consultation, and participants hope that the new body for ministry to the Muslims in West Africa would be established in November 1979.

Among the first tasks of that body are to gather information about education, literacy, existing media, community health, cultural identity, seasonal movements, and migration patterns together with other factors of life in West Africa. A "pool of expertise" is also

to be created that can be called on to select meaningful material and forward it to those interested, and that can identify people and agencies with special skills in working among the Muslims in West Africa.

According to the Lutheran World Federation News Service the new body would be concerned with "mission of which proclamation and development are inseparable components".

The participants at the consultation also took note of the fact that many of the Fulanis were listeners to Radio Voice of the Gospel in Addis Abeba, which broadcasted in both Fulani and Hausa. However there is no mention about the closure of that radio station by the communists in Addis Abeba, who took over Radio Voice of the Gospel in 1977. Since then the communication of the Christian message to the Muslims of West Africa must have suffered considerably, and the new body to be set up now may be seen as part of a new effort to continue and increase evangelization of Muslims in Africa.

(Continued from Page 7)

LAW OF THE SHARIAH

'Ushr will be collected from those land-owners on whom it is leviable according to Shari'ah. Tenants will be authorised to deposit the amount of 'Ushr on their earnings voluntarily in the Government account or to distribute it among the deserving persons themselves.

With the payment of 'Ushr, land revenue will be waived, but water tax shall continue.

The collection of Zakat will start from 1 July this year, but the collection of 'Ushr will be enforced from the next (rain-fed) kharif crop, that is, October 1979.

Zakat and 'Ushr will not be levied on non-Muslim minorities.

The system of Zakat and 'Ushr would make available to us resources which would open up possibilities for the welfare of the people. The collection of Zakat is the first step towards the creation of this framework, (but since this) will take some time to materialise . . . we are starting a Zakat Fund with a big sum of Rs. 2250 million. Besides Pakistan's own contribution, King Khalid, Crown Prince Fahd and President of the United Arab Emirates, Sheikh Zaid have made available large sums of money for the fund.

This will serve as the initial capital for the Fund which will get on increasing with the collection of Zakat and 'Ushr.

I appeal to my countrymen, particularly the well-to-do among them to contribute generously to the fund in the form of Zakat, alms and donations so that it could be spent on beneficent purposes.

An important aspect of the proposed system of Zakat and 'Ushr is that 75 per cent of the amount deposited in the local account would be spent in the same village, 'mohallah', or locality from where the collections are made.

This amount will be administered by the local representatives elected by the people of their own village, 'mohallah' or locality on the

basis of their reputation and character.

The 25 per cent amount of the Zakat and 'Ushr deposited in the provincial account will be spent by the Provincial Zakat Council in these areas where the collections of Zakat or 'Ushr falls short of the needs of the people.

Similarly, the amounts deposited in the central account would be transferred under the instructions of the Central Zakat Council to the provincial and local accounts keeping in view their needs.

The Government is determined to ensure that every penny of Zakat Fund is spent for such purposes as are spelled out in Shari'ah and that the distribution of Zakat is handled by persons in whom people repose full confidence.

Proper accounting and auditing of all collections of Zakat and their expenditure will be undertaken according to recognised practices and an annual report will be submitted to Parliament.

While framing laws relating to Zakat and 'Ushr, we have tried our best to conform to the requirements of Shari'ah and to design an effective system keeping in view the needs of the time. But since we are undertaking this experiment for the first time in our history, I am presenting it today before the nation in the form of a draft so that it can be made more effective and comprehensive in the light of (the people) suggestions.

After necessary modifications, the draft will be enforced on 1 July 1979. Meanwhile, the Central Zakat Council will be constituted and the Administrator-General appointed. Committees will also be formed in the provinces and their primary task will be to prepare lists of deserving persons for the distribution of Zakat in their areas.

Another significant aspect of the Islamic economic system is to rid the society of the curse of interest. We wish to pursue this objective in right earnestness, but it should be appreciated that it can be attained only gradually. From the next financial year, the House Building Finance Corporation will provide financial

assistance on the basis of sharing of income accruing from rent. This concession will be extended only to houses whose covered area does not exceed 2250 square feet. The maximum ceiling of loan will be Rs 100,000. The Corporation will give priority to those who build small houses.

At present, a person who borrows Rs 100,000 from the Corporation, has to repay along with interest Rs 293,000 over a period of 20 years. Under the new facility, the amount payable over the same period, will approximately come to Rs 187,000.

(Similarly) the National Investment Trust (NIT) and the Investment Corporation of Pakistan (ICP) (would now) operate on equity basis instead of interest - the NIT completely and the ICP, to the extent of mutual funds.

I will now briefly touch on the punitive aspects which form part of the Islamic code of life.

The extreme limit of punishment prescribed in the Qur'an and the Sunnah for various crimes is called Hudd. There are only four 'Hudood', namely, drinking, adultery, theft, and imputation of adultery (Qadhaf).

Drinking is an evil which breeds many other vices. To wipe it out, prohibition is being enforced from today for all Pakistanis throughout the country. This restriction will not apply to non-Muslim Pakistanis for purposes of their religious ceremonies and foreigners within the confines of their embassies and residences.

Together with the use of liquor and other intoxicants, their manufacture, possession, purchase and sale and import and export are also prohibited. However, permission can be obtained from the Government for the manufacture of intoxicating chemicals for medical and scientific purposes.

Adultery is an evil which has been condemned by all world religions. From today, the Islamic punishment for this crime has been enforced. It will be applicable to all forms of adultery.

Punishments for theft and robbery are laid down in every

society, but Islam has fixed relatively harsher punishments which are designed to act as a deterrent and also aim at reforming the criminals as far as possible. These crimes have been eliminated to a very large extent in countries where these punishments are in force.

Islam protects not only life and property but also human dignity and honour. The purpose of (Qadhaf) law is to safeguard people from unfounded allegations and imputations.

I hope that these steps will be helpful in achieving the objectives of Shariat, which give prime importance to the protection of life, property and honour of the citizens. This is vital for the building up of a healthy and prosperous society.

A comprehensive code of ethics has been formulated for the police in the light of Islamic teachings, and the country's constitution and laws.

If alongside the police, the people can also reform themselves, there is no reason why we should not be able to build a better society. Take, for instance, the prayer, which protects a person from evil and helps him in keeping clean physically and spiritually.

I trust that simplicity will be adopted in every sphere of life, including Government departments and the heads of departments and other top functionaries will themselves set an example.

Amounts paid as Zakat (or) assets on which the Government will collect Zakat shall be exempt from (Income and) Wealth Tax.

The rate of 'Ushr fixed in the Shari'ah is 10% of the agricultural produce on barani (rain-fed) lands and 5% of the produce on well and canal-irrigated lands. The Government will collect 'Ushr at the rate of 5 per cent only on agricultural produce of barani, and well and canal-irrigated lands. Owners of barani lands will be free to spend on their own the remaining 5 per cent for purposes for which Zakat can be spent.

Before I conclude, I would like to congratulate my

(Continued on Page 12)

Attempt to Scuttle Juma' Khutbah

PERNICIOUS attempts are being made to scuttle the fourteen-century Sunnah practice of reciting the Friday Khutbah in the manner ordained by the Shariah. In the lead of this un-Islamic and anti-Sunnah plot is the Mym of Natal and Transvaal. This un-Islamic body of modernists are desirous of having the Arabic Khutbah replaced by English speeches. They are assured of failure in this nefarious attempt. Their attempt is a desire to hoist "Baatil" (falsehood) in the name of Islam, but Allah Ta'ala warns them in the Quraan Shareef:

"And, truth has come. And, Baatil has perished. For, verily, Baatil (by its very nature) must perish."

The Truth of the Shariah and the Practice of Rasulullah's (sallallaahu alayhi wasallam) Sunnah can never and will never be allowed to be replaced by the desires of the modernists.

The Shariah of Allah - Azza wa Jal - commands that the

Juma' Khutbah be recited in no other language but ARABIC, the language of the Quraan, the language of Rasulullah (sallallaahu alayhi wasallam), the language of Jannat. The Khutbah - whether part or whole - delivered in English or any other language besides Arabic is not valid. The Islamic basis for this claim is:

- (1) The Friday Khutbah is not a lecture. It is not a speech. It is a **ZIKR** according to the Quraan and Rasulullah (sallallaahu alayhi wasallam).
- (2) The MAIN purpose of the Friday Khutbah is NOT dissemination of knowledge as the modernists claim. The MAIN purpose of the Juma' Khutbah is to make Zikr of Allah - to praise and glorify Allah Ta'ala.
- (3) The Sahaaba of Rasulullah (sallallaahu alayhi wasallam) who settled in distant parts of the world NEVER recited the Friday Khutbah in any language other than Arabic. They adhered to the ARABIC Khutbah despite the fact that they were Islamic missionaries in foreign lands preaching to non-Arabic public. They never deviated from the Arabic Khutbah despite the fact that the overwhelming majority of their non-Arabic audience did not understand Arabic. The Sunnah of the Sahaabah is the Sunnah of Rasulullah (sallallaahu alayhi wasallam). And, this is the command for the Ummah.
- (4) The Books of the Shariah state explicitly that the Juma' Khutbah recited in non-Arabic is Makrooh Tahrimi (detested and forbidden). It is sinful to do so in that the Sunnah of Rasulullah (sallallaahu alayhi wasallam) and of his noble Ashaab is rejected and destroyed.

'La-Nat'

"AND HE WHOM ALLAH CURSES, HE SHALL FIND NO HELPER." (Quraan-Surah Nisaa')

'La-nat' translated as 'curse' means: "to be far from the Mercy of Allah Ta'ala". 'La-nat' is disgrace and degradation in the extreme. The Quraan and the Ahadith state that the 'la-nat' of Allah descends upon certain types of transgressors. Who are the transgressors who deserve the curse of Allah? According to the Quraan and Ahadith the following kinds of transgressors invoke the Wrath and Curse of Allah Ta'ala:

Those who devour ribaa (interest, usury).

Those who give ribaa.

Those who write out ribaa documents.

Those who bear witness to ribaa transactions.

Homosexuals.

Thieves.

Those who have themselves tattooed.

Those who tattoo others.

Men who dress like women.

Females who dress like males.

Those who produce pictures of animate objects.

Liquor.

Those who consume liquor.

Those who sell liquor.

Those who purchase liquor.

All those involved in the production and distribution of liquor.

Those who alter the Scriptures of Allah Ta'ala.

He who usurps political power by force and elevates those whom Allah has disgraced and disgraces those whom Allah has elevated.

Those who reject Taqdeer (Predestination).

Those who legalize the prohibitions of Allah Ta'ala.

Those who reject the Sunnah of Nabi (sallallaahu alayhi wasallam).

Those who cast evil glances at the opposite sex.

AHKAAM (RULES) PERTAINING TO 'LA-NAT'

- * It is Haraam (unlawful and prohibited) to curse any Muslim.
- * It is permissible to curse a kaafir only if certainty exists on the fact that the person died in a state of kufr.
- * It is not permissible to curse a person even though he be a 'faasiq' (rebellious sinner).
- * It is permissible to curse transgressors collectively without mentioning any person by name. For example: The 'la-nat' of Allah upon the oppressors; the 'la-nat' of Allah upon the liars.

The severity of the prohibition of cursing others is borne out by the following Hadith of Rasulullah (sallallaahu alayhi wasallam):

"Abu Dardaa (R.A.) said that he heard Rasulullah (sallallaahu alayhi wasallam) say:

Verily, when the servant curses something, the 'la-nat' rises towards Heaven. The Gates of Heaven are then closed upon it. It (the 'la-nat') then descends towards the earth. The Doors of earth are then closed to it. The 'la-nat' then travels hither and thither. When it finds no opening it returns to the one who cursed. And, if the curser is deserving of the 'la-nat', it settles upon him otherwise it settles upon the object which was cursed."

(ABU DAWOOD, MISHKAAT)

BREAST-FEEDING

TEN leading American pediatricians said that evidence has established that breast-fed babies had less intestinal infection and enjoyed a closer relationship with their mothers. Among other effects of breast-feeding are:

- * Breast-feeding immunizes babies against certain allergies in later life.
- * Breast-feeding staves off some mysterious infant diseases.
- * Breast-feeding enables the baby to get the proper nutrition it requires for its healthy development.

* Breast milk contains antibodies to dangerous diseases which the mother has been exposed to.

* Fatal infections have been cured by breast-feeding.

* It is a cure for diarrhoea.

Dr. J. Kelly Smith, professor of medicine at Cornell University said:

"One four-month-old baby had severe, persistent diarrhoea due to a toxic strain in the intestine. The child failed to respond to multiple antibiotics. We decided to administer breast milk every four hours - and the diarrhoea ceased in 24 hours."

Dr. Silvia Feldman said that bottle-fed babies generally had more gas pains than babies who are breast-fed.

Some Muslims have fallen into the error of changing the laws of Allah. They have subjected the laws to various reasons. Since those reasons no longer exist, they claim that the laws have become non-existent.

(Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (R.A.)

AID OF BAATIL REJECTED

(Allaamah Sayyid Sulaimaan Nadvi - R.A.)

ON THE occasion of the Battle of Badr a certain "mushrik" (polytheist) who was famed for his bravery presented himself to Rasulullah (sallallaahu alayhi wasallam) and said:

"O Muhammad! I too desire to join with you in battle so that I may gain some booty."

Rasulullah (sallallaahu alayhi wasallam) said:

"Do you believe in Allah - Azza wa Jal - and His Messenger?"

The reply was in the negative, and Rasulullah (sallallaahu alayhi wasallam) said:

"Return! I do not desire to take aid from the people of 'shirk' (polytheism)."

The warrior returned and petitioned Rasulullah (sallallaahu alayhi wasallam) again for permission to join the Battle. Due to his courage and bravery, the Muslims were pleased at his request and wished that he be allowed to join their army. But, Rasulullah (sallallaahu alayhi wasallam) again disallowed his participation because of his unbelief. Rasulullah (sallallaahu alayhi wasallam) said again:

"I do not want to take assistance from any 'mushrik'."

He returned a third time and made a similar request to be accepted within the Muslim army. When Rasulullah (sallallaahu alayhi wasallam) asked him on this third occasion about his belief, he replied in the affirmative (that he believed in Allah and His Rasool). He thus entered the army of Islam as a "mujaahid" (warrior of Islam).

This episode illustrates that acceptance of the creed (Beliefs and conditions) of an organisation is a requisite for entry into that organisation. This requisite of acceptance of creed for membership to a body is the foremost indication of the strength of an organisation.

(Lesson: Co-operation between Haq and Baatil Islamically not possible - Editor.)

Differences between the Friday Zikr (Khutbah) and other Lectures

The Friday Khutbah	Other Lectures
1. The Friday Khutbah is a condition for the validity of Juma' Salaat. Without the Khutbah, Juma' Salaat not valid.	Not conditional for any Salaat.
2. Permissible and valid only on Fridays.	Permissible on any day.
3. Permissible and valid only after Zawaal (after noon).	Permissible even before noon.
4. Its recital to only one or two persons not permissible according to the Hanafi Mazhab. At least three people excluding the Imam have to be present. And, according to the Shafi Mazhab at least 40 persons have to be present.	No stipulation of any number of persons for its validity.
5. Performance of any Salaat, speaking, reciting Durood, etc., while the Khutbah is in progress NOT permissible.	Permissible during the progress of lectures.
6. Consists of two separate Khutbahs.	One lecture is a single lecture.
7. The two Khutbahs have to be separated by a short interval during which the Imam has to sit on the mimbar.	No such practice necessary for any lecture.
8. A single Tahmeed, Tasbeeh or Tahleel will suffice to discharge the obligation (i.e. Khutbah is valid although against the Sunnah, and as such not advocated) of the Khutbah.	A single Tahmeed, Tahleel or Tasbeeh is not a lecture.
9. Allah Ta'ala has decreed the Juma' Khutbah Fard.	No particular lecture Fard.
10. Those who do not listen or attend the Friday Khutbah are Fussaaq (rebellious sinners).	Those who do not listen to any particular lecture are not sinners.
11. If the Friday Khutbah is delivered before Zawaal it will have to be repeated.	Not so in the case of other lectures.

The Friday Khutbah	Other Lectures
12. Permissible only in big towns and cities. Not permissible in little villages.	Permissible anywhere.
13. Not permissible to recite it after the Juma' Salaat.	Permissible before or after Salaat.
14. Azaan has to be recited in the presence of the Imam sitting on the mimbar just before the Khutbah.	This practice not necessary and not permissible for any lecture.
15. The Friday Khutbah is compulsorily followed by Salaat.	No Salaat has been ordained after (or even before) a lecture.
16. The Friday Khutbah is representative of two rakaats Salaat.	Do not represent any Salaat.
17. To be performed in a state of Tahaarat (free from the impurities of janabat and hadth).	Not the case with other lectures.
18. The Friday Khutbah is a practice, the form and manner upon which Ijma' (Consensus of Opinion) is registered.	No Ijma' on the form and manner of other lectures.
19. Our Nabi (S.A.W.) had a mimbar erected for the purpose of the Juma' Khutbah.	Mimbar not necessary for other lectures.
20. The Juma' Khutbah is among the Shi-aar (Salient Features) of Islam.	Not among the Shi-aar of Islam.
21. Has to be recited by the Khateeb standing.	Permissible to deliver other lectures sitting. Standing not necessary.
22. The Friday Khutbah recited in the presence of only a female audience is not permissible.	Is permissible.
23. Consists of Fard and Sunnat factors.	Do not consist of Fard and Sunnat factors.
24. The Friday Khutbah is a ZIKR.	Not a Zikr.
25. THE FRIDAY KHUTBAH MUST BE RECITED IN ARABIC.	Could be delivered in any language.

* There are three signs of the hypocrite: when he speaks, he lies; when he promises, he dishonours (the promise); when trust (amaanat) is assigned to him, he misappropriates it. (Hadith)

Generally there are two motives for searching for the reasons underlying the Commands of Allah, viz.,

(1) No respect for the Divine Commands.

(2) No intention of practicing according to the Divine Commands.

(Hadhrat Maulana Ashraf Ali Thanvi-R.A.)

CHAIN-LETTER DECEPTION

Chain letters promising fortune for maintaining the chain, and misfortune for breaking the chain are being circulated in the country. Muslims should not allow themselves to become victim of the fraud and deception perpetrated by the originators of these chain letters. No harm will befall you if you desist from carrying out the false instructions of these letters, and no fortune will come your way by becoming a party to the circulation of this form of deception.

Fortune and misfortune - luck and ill-luck are from Allah Ta'ala alone. This is the prerogative of Allah Ta'ala alone, and no creation has the power to inflict harm or grant favour without the decree of Allah Ta'ala.

These chain letters are un-Islamic. It is, therefore, un-Islamic and sinful to believe in the deceptions preached by such letters. Muslims should not participate in the dissemination of these baseless letters.

CAPE TOWN BEEF CONTROVERSY

Translation of Fatwa from the Al Azhar

In the name of Allah Most Gracious Most Merciful.

AL AZHAR FATWA COMMITTEE:

The question from (Sir) Mohamed Ihsan Gamielien (Minister in charge of the Al Azhar Mosque in Cape Town).

1. The ox (to be slaughtered) is shot by means of a sharp iron from a certain instrument for the purpose (of stunning). The result of this operation is that the ox loses consciousness.
2. Another worker then cuts the spinal cord below the head and damages the lower portion of the brain which contains the centres of controlling the senses of the ox (pithing).
3. A third person cuts the Oesophagus (foodpipe), the Trachea (windpipe) and the two jugulars on the assumption that this is the lawful slaughtering.

WHAT IS THE RULING?

THE ANSWER:

Praise be to Allah; Cherisher and Sustainer of the Worlds. May the Peace and Blessings be upon Muhammad the Most Honoured among the Messengers and upon his family and all the companions.

Now then we make known (to you) that this slaughtering is not according to the lawful method. So the consumption of it is not permissible. And what is mentioned in the letter of the questioner for the reasons concerning this way of slaughtering do not carry any weight in the Faith. Consequently is it necessary that the authorities be notified to carry out the slaughtering according to the following lawful method which is: Cutting the Oesophagus, the jugulars and the windpipe.

And there is no reason to shoot the animal with the iron in its head because in it is additional pain for the animal. The Holy Prophet says: "Verily Allah had commanded perfectness in everything. So if you kill, kill well, and if you slaughter, slaughter well, and the slaughterer must sharpen his blade and comfort his animal to be slaughtered."

And Allah The Most High knows best.

Head of Fatwa Committee
MUHAMMAD SAAMEE

Seal of Committee.
24/2/1399 Hijree.
23/1/1979 A.D.

A MESSAGE TO THE MUSLIMS

Since the meat controversy started, research in great depth was carried out. The research was stretched further to obtain outside opinion from leading Ulamaa' throughout the world. The Conclusion is unanimous. That the method of slaughtering the oxen at the Cape Town Abbatoirs is UN ISLAMIC and NOT in accordance with the teachings of the Holy Prophet.

At Fatwa from the highest Islamic authority (AL AZHAR UNIVERSITY) has been received, condemning the method of slaughtering the oxen at the Cape Town Municipal Abbatoirs and ruling that the Beef is HARAAM for Muslim consumption.

We appeal to the public to adhere to the ruling of the AL AZHAR, and should any Imaam or Sheikh dispute this ruling, then we the undersigned are prepared to meet him/them BUT NOT BEHIND CLOSED DOORS.

May the Almighty Allah guide us all Aameen.

SHEIKH MUHAMAD SHAKIR GAMIELDIEN and SHEIKH IHSAN GAMIELDIEN.

N.B. All Imaams and Sheikhs have been issued with a copy of the letter posted to the Azhar. You the public can go to them and request them to translate the letter to you.

A QUESTION TO YOU THE PUBLIC

Why is it that this method of slaughtering (pithing) is not used at any other Abbatoir in the REPUBLIC?

CRITIQUE OF THE RULERS AND KINGS

(by Imam Al-Ghazali)

AL-GHAZALI held that along with the religious scholars, kings and rulers, administrators and nobles were also responsible for the widespread moral and spiritual degeneration of the people. Abdullah ibn Mubarak had also expressed the same feeling in regard to the kings and nobles two hundred years before al-Ghazali in his famous verse saying:

"And who pollutes religion excepting the kings, nobles and the priestly order?"

Unmindful of his personal safety al-Ghazali stood up against the unjust ways of the powerful despots and autocratic rulers who considered themselves above every law. It was a common practice amongst the scholars in those days to accept donations or stipends granted by the then kings. Al-Ghazali was, however,

courageous enough to denounce these awards as unlawful. He declared that these grants were, at best, doubtful and at worst, prohibited. He writes:

"The revenues accruing to the kings these days are mostly prohibited, for they seldom have a lawful income, or, if they have any, it is only paltry."

Again he says:

"The income of the kings in our times is either entirely prohibited or its major portion comes under this category. There is nothing surprising in it because we find now-a-days no trace of the lawful sources like the poor-due, spoils of war, etc. No income from these sources generally reaches the king. Among the lawful sources, only poll-tax remains now, but numerous unjust means are employed in the recovery of these dues,

which are not allowed by the Shariah. The officials of the State exceed the prescribed limits both in regard to the amounts to be recovered and the persons to be assessed for the poll-tax. The conditions laid down for assessment of this tax are also disregarded. Apart from these sources of income, the coffers of the state are also filled with riches extracted from the Muslims far in excess of the tributes of the lands held by them, confiscations, illegal gratifications and similar other taxes which are collected even more mercilessly than the poll-tax."

Al-Ghazali maintained that since the riches amassed by the kings was either unlawful or at least of a doubtful nature from the view-point of the Shariah, it was advisable that no grants or donations out of it should be accepted by a scholar. Such an income, he held, was not conducive to the spiritual advancement of the recipient. He further argued that instances of scholars accepting royal grants in the past could

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لجنة الفتوى
السؤال من السيد / محمد إسماعيل جميل الدين (الأمين مسجد الأزهر الشريف)
الذي قد جاء به يسرنا أن نكتب
١- يطلق على الذبح الذي يجرى به ذبحه حديد، حادثة من جهار معين لذلك ينتج من هذه العملية فقدان الذبح
لحياته.
٢- ثم يقوم عامل بقطع القصاع أسفل الراس ويؤكل الذبح الأضلع من الخنك الذي يحوي الشرايين المسيرة
على حوائط الشرايين.
٣- يأتي شخص ثالث فيقطع الشرايين والعروق والذبحين على زمام هذه عملية نوح مسروبة
فيما أحكم؟

الجواب
الحمد لله رب العالمين والسلاة والسلام على سيد المرسلين سيدنا محمد وعلى آله وصحبه أجمعين
بعد تفقد بأن هذا النوع من الذبح غير الطريقة الشرعية فلا يجوز إكله، وما ذكر في رسالتك أن
من اختار ذلك عند الذبح لا يؤمن له ما يفيده من ذلك بل يفسد الخطأ المستعمل من الذبح
الذي به الطريقة الشرعية انتهى.
وهو قطع العروق والذبحين والشرى وملاذئ لرب الحيوان باليد يد في رأسه لأن فيه زيادة
ألم للحيوان وهو أن يمس على الله عليه وسلم يقول إن الله كتب الإحسان في كل شيء فإذا قتلتم فلا تضربوا
القتل وإذا ذبحتم فلا تضربوا الذبح ولابد أن تذكروا ما كنتم تعلمون ولهم ذبحهم في ذلك تعالى الله عن
رئيس لجنة الفتوى بالأزهر
ختم اللجنة
١٣٩٩/١/٢٤
١٩٧٩/١/٢٣

undoubtedly be cited but that was a world altogether different from that of his own times. In this connection he writes:

"The despotic rulers of the past, because of being nearer in time to the right-guided Caliphs, were at least conscious of their tyrannical ways and hence they were ever eager to win the favour of the companions of the Prophet and their associates and descendants. Since these rulers of the old were anxious that their favours should be accepted by the devout scholars, they made these presentations of their own accord and without any strings attached to their donations. They even expressed gratitude for the acceptance of their grants. The religious savants, on the other hand, accepted these presentations only to distribute these among the poor and the needy. At the same time, these mentors of the old never sided with the rulers in the furtherance of their political ends. They never paid visits to kings and chieftains nor did they ever encourage the latter to call upon them. It was not unoften that they warned the kings for their irreligious actions or even cursed them for their tyrannical ways. Thus, these scholars accepted the presentations of the then rulers because there was no danger of any harmful effect to the faith on account of it:

"The kings now-a-days have, however, only such scholars on their pay-rolls

whom they hope to win over to their side for certain ulterior motives or those who would be willing to act as their entourages and sing their praises. The vices flowing out of the acceptance of such favour are many: first, the recipient has to endure humiliation; secondly, he has to pay visits to the donor; thirdly, he has to be lavish in his praise for the grantor; fourthly, he is required to help the donor in realising his ends; fifthly, he has to dance attendance on the ruler like other courtiers; sixthly, he has always to express gratitude and assure the donor of his help; and, seventhly, he has to hold his tongue over the tyrannies and misdeeds of the kings. The rulers now-a-days would not extend their help to anybody who is not willing to accept even one of these conditions, no matter whether he be an erudite scholar of al-Shafei's fame. It is because of these reasons that it is not lawful now for anyone to accept donations from the kings, even if one knows that the latter have derived their income through lawful means. There is thus absolutely no justification for accepting grants out of the revenues which have been mobilised through prohibited or even doubtful means. Now, if anybody still unashamedly accepts the donations from these rulers and quotes the companions of the Prophet and their successors as a precedent, he perhaps considers the angels to be

peers of blacksmiths, for, he cannot avoid waiting upon the rulers or even their chiefs and officials and playing second fiddle to them. And, these are all sins.

"I have now explained the sources of lawful and unlawful income accruing to the kings. If, however, anybody still deems it practicable to obtain a grant drawn out of lawful revenues, and he also deserves the same or gets it without in any way asking for the same or having to please the king or his chieftains, or else the donation does not depend on any service to be rendered in return thereof, then it may be lawful to accept the same, but I would still advise that it is preferable to refuse it if only on account of the evils likely to flow in the wake of its acceptance."

Al-Ghazali did not merely advise to forsake the donations and grants from the kings, he went even further to stress that one ought completely to disassociate oneself with them and hate their tyrannical and despotic ways. He writes in the Ihya:

"Secondly, one should be so completely cut off from the kings that he may never come across them. It is obligatory and, indeed, safety lies in it that one should hate them for their tyranny. He should never entreat God's blessings for them nor praise them, nor else seek acquaintance of their courtiers. One should not even desire to know anything about them."

Food for thought from Iran

(Reproduced from Eastern Province Herald)

IN a report from Tehran, a senior foreign correspondent has given it as his opinion that the Iranian revolution was "perhaps more genuinely popular than the Bolshevik revolution, and quite possibly no less far-reaching in its implications for the rest of the world". Far from being a localised uprising that succeeded only in dislodging a wasteful and corrupt authoritarian regime, it was a spiritual revolt against the role reserved for developing countries under the present world-economic system.

Here was a country with a key raw material, oil, which it was expected to trade for sophisticated military hardware and other products of modern technology that did little or nothing to enhance the living standards of its people. Only the Shah, his family and hangers-on profited; the rest of the population was kept in subjugation by a brutal secret police force. It was a pattern of government that is by no

means unknown in other developing countries, in Africa, Asia and Latin America. And invariably the main powers conniving in the maintenance of the authoritarian regimes of these countries have been the United States and Britain, and to a lesser extent, West Germany and Japan.

They expanded their markets in Iran by encouraging pointless defence expenditure to the tune of thousands of millions of petro-dollars, as well as by the creation of industries on a scale far beyond the capacity of the Iranian economy to support, and therefore sure to give rise to galloping inflation. Only France, which cannily gave hospitality to the Ayatollah Khomeini, to some extent resisted the temptation to back the Shah's economic adventurism. And only France, therefore, is now in a position of not having backed the wrong political horse.

The consequences for the other Western countries

could be extremely serious. Iran could decide to make do with only a fraction of the oil revenue it had before the revolution, and its example could conceivably affect other oil-producing countries, especially in the Arab world. Even those with pro-Western governments might feel obliged to pre-empt an Iranian-style revolution by adopting a more populist and less authoritarian stance towards their people. The result could be a drop in oil supplies and a further rise in oil prices, as well as a shrinking of the market for Western armament manufacturers.

All of this would be a lot for one relatively backward, middle-sized country like Iran to have achieved. Indeed, as yet, there is no certainty that it will be achieved. But the possibility of fundamental economic and political change affecting not only the Third World but the whole of the industrialised West cannot be ignored.

AND NOW AFGHANISTAN

SINCE April last, when the Moscow-backed Tarakki regime seized power in Afghanistan, insurgents who identify themselves as supporters of the Hizb-e-Islam, are waging a relentless war against the Communist dispensation in Kabul. The Fundamentalist rebels regard the Afghan Government as anti-Islamic.

Iron Curtain

In the beginning it was skirmishes; now it is battles.

On January 27, the Afghan Air Force bombarded Mian Gul's mosque and three nearby villages. It is reported that the divine, also known as the Fakhru'l-Mashaikh, had burnt down the regime's red flag and replaced it with a white one. The Muslim villagers counter-attacked, killed 30 troops, destroyed some military tanks and captured fire-arms and ammunition.

Besides the Hizb-e-Islam,

another group which is in exile is Jamiyat-e-Islam. Their operational base seems to be some 30 km. east of Afghanistan frontier.

What has added fuel to the fire is the arrest of Shaikh Ibrahim Mujaddidi, whose 140 followers had earlier been killed by the Afghan troops, who were ordered, last week, to Tagab district in Parwan province, north of Kabul.

(RADIANCE, DELHI - INDIA)

(Continued from Page 9)

LAW OF THE SHARIAH

countrymen on the introduction of the Islamic system which they had been looking forward to for many years. I would request them on the auspicious occasion of 12 Rabial-Awwal that they should submerge their personal animosities and political rivalries to make this experiment a success. I have the fullest confidence (in) our people (and in) the beneficence of Almighty Allah that He in His infinite mercy will bless our efforts and grant us strength, courage and ability to take further steps in this direction. Ameen.

(Courtesy: Impact, Internation)

(Continued from Page 4)

THE SIGNIFICANCE OF THE MARTYR

and associates who had not yet died.

SIGNIFICANT

Another significant fact is that as soon as the Shaheed (Martyr) passes from this earthly realm his Rizq (nourishment for physical body sustenance) commences immediately from Jannat. The Shaheed then enjoys a real physical life in great contentment and pleasure on a different and far superior plane than the physical life of those who have not yet died. This is distinct from the Barzakh existence of those who die without attaining the rank of martyrdom. Non-martyrs in the realm of Barzakh live in a spiritual state whereas the Martyrs live in a superior physical state similar to the physical life of Jannat.

Martyrdom is such a lofty and aspired rank in Islam that the natural yearning of Imaan is to attain the position of the Shaheed. The importance of Jihaad in Islam is of such tremendous value that some Fuqahaa (Jurists of Islam) went to the extent of stating that the SIXTH PILLAR of Islam is JIHAAD. Without Jihaad the Ummah is reduced to a vassal status - vassals of the Kuffaar. As long as there is no burning desire, no yearning in the heart to fight in the Path of Allah, one cannot be a true Believer. The significance of the Martyr and the great spiritual importance of Jihaad is summed up in the following Hadith of Rasulallah (sallallaahu alayhi wasallam):

"Al Jannato Tahta Zilaalis Suyooof."

Jannat (Paradise) lies under the Shadow of Swords.

INTELLIGENCE

Who are the people of 'Aql' (intelligence)?

All people claim or believe themselves to be people of intelligence. The world is crammed with such claimants of intelligence. Even the most ignorant man also believes himself to be intelligent. No man is prepared to concede that he is ignorant - without intelligence. The Holy Quraan has mentioned a few signs which in fact are the criterion of true intelligence.

The very first sign of true intelligence pointed out by the Quraan Shareef is 'Imaan billaah' (Belief in Allah). Any person who has no Imaan is devoid of intelligence no matter how materially and technologically prosperous he may be. Absence of Imaan is the clearest indication of the non-existence of intelligence. Intelligence - true intelligence - is inextricably linked with Imaan.

Another sign of intelligence stated by the Quraan Shareef is 'Zikrullaah' (Remembrance of Allah). Of the signs of 'Aql'

mentioned by the Quraan is 'tafakkur' (to ponder) in the creation of Allah Ta'ala with a view to ingrain the knowledge and recognition of Allah Ta'ala in one so that perfect obedience to His Command is rendered.

The Quraan Shareef makes it clear that the standards of 'intelligence' accepted nowadays by the world are mere deceptions. Wealth, technology, worldly and material progress are regarded as signs of intelligence. But Allah Ta'ala, in the Quraan Shareef says:

"Verily, in the creation of the heavens and the earth and in the alternation of night and day are signs for the people of intelligence: those who remember Allah while standing, sitting and on their sides. And, they ponder about the creation of the heavens and earth. (They then say as a result of their meditation on the creation of Allah Ta'ala) O our Rabb! You have not created this in vain. Glory unto You. Save us from the punishment of the Fire."

SIGNS OF INTELLIGENCE

"VERILY, IN THE CREATION OF THE HEAVENS AND THE EARTH AND IN THE ALTERNATION OF NIGHT AND DAY ARE SIGNS FOR THOSE OF INTELLIGENCE."

(QURAAN - SURAH AALE IMRAAN)

With regard to the circumstances of revelation of this Quraanic ayat, Ibn Habbaan (R.A.) and Muhaddith Ibn Asaakir (R.A.) have recorded that Ataa Bin Abi Rabaah (R.A.) requested Hadhrat Aishah (R.A.) to inform him of something about Rasulallah (sallallaahu alayhi wasallam) which she considered to be the most wonderful. In reply Hadhrat Aishah (R.A.) said that all states and conditions of Rasulallah (sallallaahu alayhi wasallam) were wonderful, and she added:

"Yes, I will relate to you a marvellous incident." Once Rasulallah (sallallaahu alayhi wasallam) while in bed requested my consent to leave the bed so as to engage in the Ibaadat of Allah Ta'ala. He then made Wudhu and engaged in Salaat. In Qiyaam, Rasulallah (sallallaahu alayhi wasallam) cried so profusely that his tears flowed down his breast. In Ruku and Sajdah too he cried so profusely. He cried continuously in this

manner until morning. Hadhrat Bilaal (R.A.) then appeared and informed Rasulallah (sallallaahu alayhi wasallam) of the time for Salaat. Bilaal (R.A.) asked Rasulallah (sallallaahu alayhi wasallam) the reason for so much crying. Rasulallah (sallallaahu alayhi wasallam) said: Should I not be a thankful servant? (Thankful for all the bounties of Allah conferred upon me.) Why should I not cry in thankfulness? Especially, since on this night Allah has revealed to me the verse:

"Inna fi khalqis samaawaati wal ardhi wakh tilaafil laili wan nahaari la aayaatil li ulil albaab."

(Translation: Verily, in the creation of the heavens and earth and in the alternation of night and day are signs for those of intelligence.)

Rasulallah (sallallaahu alayhi wasallam) then added: "Great destruction for him who reads these verses and do not ponder in them."

PHYSICAL

Testimony of the physical existence of the Martyrs is the fact that the earth does not devour the physical bodies of those slain in the Path of Allah. Many incidents have been witnessed to prove this fact.

* And when you decide among people then decide with justice. (Quraan)

* Say (O Muhammad!) No misfortune will overtake us, but that what Allah has decreed for us. (Quraan)

TALE-BEARERS WORSE THAN BACK-BITERS

Someone said to a pious man: "Knowest thou what such a one said concerning thee?"

"Silence!" he replied: "It is best not to know what an enemy said. Those who carry the words of an enemy are assuredly worse than the enemy himself. Only they convey the speech of an enemy to a friend who are in agreement with the enemy.

Thou art worse than an enemy, for thou revealest what he said in private."

A tale-bearer makes an old strife new; fly as far as thou art able to from one who sits up a dormant quarrel.

To be tied by the feet in a gloomy pit is better than to carry mischief from place to place.

A quarrel is like a fire which the tale-bearer feeds with fuel.

(Continued from Page 1)


THE WORLD'S FIFTH LARGEST MUSLIM AREA

It is noticeable that the sources quoted by Professor Benningsen and Mme Lamerrier-Quelquejay concern chiefly the Caucasus and date from the 1960s or very early 1970s.

CORRESPONDENT

Our own Moscow correspondent, who has just

returned from a visit to Uzbekistan, reports from there signs of a definite easing-up of official anti-Islamic activity. He attributes this partly to the Government's anxiety to make a good impression on the Arab world, and particularly to the wish to establish diplomatic relations with Saudi Arabia which has so far refused on the grounds that the USSR is a "godless country". (Courtesy: 'The Times' London.)



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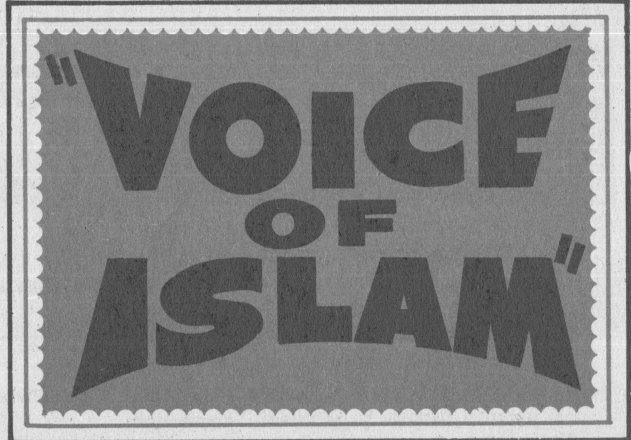
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VOL. 4

No. 2

DURBAN IJTIMA

30,000 AT ISLAMIC GATHERING

A record crowd of approximately 30 000 Muslims attended the four-day Tablighi Ijtima at Springfield, Durban from 13th to 16th April, 1979. The Ijtima was the greatest gathering of its kind ever held in South Africa.

MUSLIMS

The Ijtima attended by Muslims from all parts of the country as well as from several foreign countries is clear evidence of the great revival of Islamic spirit and a strong desire by Muslims to return to the pristine pure Sunnah teachings of Rasulullah (sallallaahu alayhi wasallam). Men from all walks of life participated in patience, brotherhood, simplicity and

humility to bring into life the precepts of the Sunnah as taught by Rasulullah (sallallaahu alayhi wasallam) and transmitted to the Ummah by the noble and blessed Sahaabah (May Allah be pleased with them).

IJTIMA

The Durban Ijtima like many other gatherings of the Tablighi Jamaat held throughout the year in all

parts of the world, is a strong indication of the powerful groundswell of Islam set into motion throughout the Ummah the world over by the new realization that Believers must assert their identities as true Muslims in order to obtain the eternal Pleasure of Allah Ta'ala. It is in the attainment of this eternal Divine Pleasure that the success and victory of the Ummah lie, both in this

ephemeral world as well as in the Hereafter. The Muslim minus the active Sunnah is like a body without a soul.

ISLAM

Islam is on the onward march. In this direction the Tablighi Jamaat has played a major role in its insistence upon the Sunnah of Nabi (sallallaahu alayhi wasallam) - the Sunnah as taught and understood by the Sahaabah.

Every Muslim has a sacred duty to join the ranks of this great Sunnah movement and sacrifice his comforts and his all for the revivification, establishment and dominance of the Sunnah of our beloved Nabi (sallallaahu alayhi wasallam).

ACHIEVEMENT

The greatest achievement of the massive four-day Sunnah gathering was the

despatch of over 200 Jamaats (groups) each group consisting of five or more persons, to various parts of the globe. These Islamic groups operating in strict accordance of the Sunnah will carry aloft the torch of Imaan and Sunnah to the countries of the world. We pray and hope for their success - success which undoubtedly will be achieved, Insha'Allah.

JIHAAD IN AFGHANISTAN

The struggle against Kufr and Athiesm is in full force in Afghanistan. It has been reported that the prominent Islamic leader of the Mujaahideen, Maulana Muhammad Ibrahim Mujaddadi has been murdered by the communist Taraki regime. The Ulama in Afghanistan are bearing the brunt of the Kufr onslaught of the Taraki communist regime in Kabul. The communists of Afghanistan have launched an all out attack against the mounting guerilla activity of the Ulama.

May Allah Ta'ala grant all those waging the Jihaad against the enemies of Allah in Afghanistan a great victory, Ameen. Muslims, all over, have a sacred duty of fervently supplicating to Allah Ta'ala for a speedy and a great victory of the Mujaahideen and a crushing defeat for the propagators of Kufr.

"They (the Kuffaar) desire to extinguish the Light of Allah with their mouths, but Allah will complete His light even though the unbelievers detest it."

(Quraan)

"If among you there are twenty 'saabir' (patient, steadfast and pious), they will vanquish two hundred (among the kuffaar). And, if among you there be a hundred (pious), they will vanquish a thousand among the unbelievers. That is so because they (the kuffaar) are a people who have no sense."

(Quraan)

Pakistan Government to submit to Shariah

NOT only the Federal and the Provincial Governments but every citizen will have the right to present any law enforced by the Government before the Shariat Bench and obtain its verdict whether the law is wholly or partly Islamic or un-Islamic. Every Shariat Bench would be competent to undertake such review of laws without any reference being made to it.

It would be incumbent upon the Government to amend the concerned law within the stipulated time in accordance with the findings of the Bench and to bring it in conformity with the requirements of Islam.

(Excerpt from an address by President Ziyaa-yul-Haq)

ADVICE TO MUSLIM STATES

Rasulullah (sallallaahu alayhi wasallam) said about the mischief of the times close to Qiyaamah:

"The killer and the killed will be in the fire."

"One who aids in the killing of a Muslim even by means of a word, will meet Allah (in the hereafter) inscribed on his forehead:

"Deprived of the Mercy of Allah."

ZIONIST VANDALISM

(Japan Islamic Congress)

THE Zionist State of Israel has recently attacked the Islamic Holy places and tried to set fire to Masjid Aqsa and occupy the Haram Ibrahim. Copies of the Quraan were destroyed in various places.

On March 9, 1979, the authorities of the Zionist

military government attacked the office of the Islamic Council and the office of the Islamic Awqaf in Al-Qadis (Jerusalem). Moreover, they tore up the Quran, destroyed the historical documents of the Awqaf and assaulted the workers.

SHARIAH - the Final Authority

"The decisions of the 'Shariat' Bench or the 'Shariat' Appeal Bench cannot be challenged in the Supreme Court, High Court or any other Tribunal."
(President Ziyaa-ul Haqq of Pakistan)

"Kufr Khafee"

(Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thanvi - R.A.)

NOWADAYS people follow their own opinion and have made the Deen subservient to opinion. Imaan Ghazali (R.A.) has stated that some people are of the opinion that

"Ahkaam" (the Laws of the Shariah) in themselves are not the object, but are mere expedients having been designed for some purpose. For example, the 'fadheelat' (significance) of congregational Salaat is not as has been explained, but merely as an encouragement. In other words, the promise of Sawaab for observing Jamaa'at is not a fact, but stated only as an

(Continued on Page 12)

ISLAM'S SPREAD CAUSES CONCERN

The spread of Islam on the African continent has become a matter of grave concern for the Christian Church. Islam's onward march will feature as a prominent point of discussion at the meeting of the Anglican consultative council in Canada to be held in May of this year.

ARCHBISHOP

Dr Donald Coggan, the Archbishop of Canterbury told a Press conference in London that he expected the sixty-nation Anglican Consultative Council to ask Revered Timothy Olufoye, Nigeria's delegate to assess the growth of Islam on the African Continent.

The consultative Council will be holding its fourth meeting in London, Ontario, from May 16 to May 18.

Japanese Muslims Protest

THE Muslims of Japan have strongly protested against the screening of a film distorting the historical realities of the Holy City of Jerusalem. In a statement of protest, the

(Continued on Page 12)

State and Salaat

ISLAM comprises of three parts. The first consists of "Beliefs" without which none can enter the fold of Islam and it has no element of compulsion. Only preaching is permitted and the best preaching is through the best example.

The second part relates to "Ibadaat" (prayers) regarding which some of the Ulama are of the view that the State can compel every Believer to observe them. Under the present circumstances, the

Government does not want to issue any orders which cannot be effectively implemented. Namaz is of basic importance among the "Ibadaat" (prayers). If the Government were to announce that from tomorrow every Muslim citizen of this country will, by order, observe prayers, will it be possible for it to raid the houses of 70 million people to find as to who has or has not offered his prayers.

I am not saying all this to sidetrack the issue. I know that if not completely, the Government can partially enforce the observance of Namaz. But for the time being we want to rely on persuasion rather than compulsion. We are making a beginning in

this direction in Government institutions. I am issuing a directive that arrangements be made within a week in every Department for offering Namaz during office hours. I expect that all heads of the Departments if they cannot lead the prayers would set an example for their subordinates by at least offering prayers themselves. Secondly, I would request that we should individually and collectively try to offer prayers in time and also persuade our family and relations to do likewise. If among "Ibadaat" we are able to establish Namaz, then half the task would be accomplished.

(Excerpt from an address of President Ziyaa-ul-Haq of Pakistan)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Please inform me about the following:

- (1) **Making Namaaz without head-covering.**
- (2) **Making Namaaz with T-shirts and dress having people and animal designs on it.**
- (3) **Making Namaaz with such long hair which lay on the ground when in sajdah.**

A. Hadhrat Shah Waliullah Muhaddith Dahlawi (R.A.) says in his famous Kitaab: Hujjatullaahil Baalighah:

"Know that the donning of garments distinguishes man from all the beasts. It (i.e. donning of garments) is among the best of conditions of mankind. It (donning of garments) is representative of a kind of 'tahaarat' (purity). In it (donning of garments) is 'tazeem' (showing respect and reverence) for Salaat. In it is the establishment of 'adab' (respect) in the (servant's) petition being made in the presence of the Rabb of all the worlds.

The donning of garments in fact is a 'waajib' (compulsory) act in itself."

Rasulullah (sallallaahu alayhi wasallam) and his noble Sahaabah have laid much stress on the wearing of proper garments - garments which properly conceal the 'sitr'; garments which have dignity and respect in them; garments which will not detract from the dignity of the Mu'min's Imaan; garments which will distinguish the Believer from the non-believer. It is not permissible for Muslims to don garments which will make them appear like kuffaar and fussaaq. This applies to all states and conditions, and not only for purposes of Salaat. Salaat is a special state - the loftiest of conditions - where man is standing in humility in the presence of Rabbul Aalimeen. When man dresses himself in a dignified manner when he has to make a court appearance or when he has to attend some function which in his opinion is important, then to a far greater extent is it necessary to adopt garments of respect and dignity when standing in the presence of Allah. Azza wa Jal.

The hippie-hooligan cult dress - the T-shirts and the jeans - is not befitting one who lays claim to Imaan, more so, when he is in Salaat. The one who dons such un-Islamic garments likens himself to the kuffaar by virtue of imitating their immodest dress. Rasulullah (sallallaahu alayhi wasallam) said: 'He who imitates a nation, is of them.' Garments with animal and human designs are Haraam. The Ahadith of Rasulullah (sallallaahu alayhi wasallam) condemn pictures of animate objects most severely. Performance of Salaat in such Haraam clothing amounts to flagrant and rebellious violation of the sacred prohibition of Islam in this regard. The Sawaab of the Salaat is utterly eliminated by performing Salaat in such abominable garments.

Deliberately baring the head while engaged in Salaat is Makrooh Tahrimi (abominable and forbidden) since such an action is in violation of the regular Sunnah practice of Rasulullah (sallallaahu alayhi wasallam) and his illustrious Sahaabah.

The hippie-style hair too is not permissible in Islam. Muslims have to imitate the styles and customs of Rasulullah (sallallaahu alayhi wasallam) and the Sahaabah. It does not behove the Mu'min to imitate the styles associated with kufr.

Performance of Salaat in the abominable style, garments and mode as stated above is not lawful. The Sawaab of the Salaat is destroyed although the 'fardh' (the obligation) is discharged.

Q. Is it permissible to read the Quraan with head uncovered?

A. It is permissible. However, when engaged in 'tilaawat' of the Holy Quraan it is best to adopt humility and respect, i.e. to sit in the correct posture facing the Qiblah and dressed in the Islamic fashion which includes covering the head.

Q. Seeing that it is not permissible to use interest (riba) money for one's own purposes, could it be given for use in a public purpose, e.g. roadworks, public-toilets, etc.?

A. Yes, this is permissible.

Q. When one who does not observe his Islamic duties (Salaat, Fasting, etc.) commits some evil no one bothers to say anything. However, when one who is observant of his Islamic duties happens to commit a sin then even those who are totally negligent about their Islamic practices revile and remark derogatorily about the 'pious' one who has sinned. Remarks such as: 'Look at him - he is supposed to be a five-time Namaazi; a Hajee, etc.'. Is it correct for such negligent people to condemn such pious people who occasionally fall into error?

A. It is not lawful for any person to condemn another without valid 'shari'i' (Islamic) reason. Neither should the pious condemn the impious nor the impious the pious. The impious have greater cause to seal their lips by virtue of their rebellion against the Shariah and their impiety. Further, the sarcasm pregnant in the type of remark usually made by the impious against the pious when the latter fall into error is an exhibition of the pride and ignorance which prompted such unwarranted remarks. The Namaaz, the Hadj, etc. have no connection - no bearing in the perpetration of sin. In fact, the Quraan Shareef states categorically: 'Verily, Salaat prevents from evil and abomination...' It is, therefore, vile to introduce the noble Ibaadat ordained by the Shariah into the derogatory

sarcasm emanating from spite, bitterness, pride and ignorance. The pious has great hope that his Salaat, his fasting, etc. will, Insha'Allah, extricate him from the sin in which he has fallen. But, on what does the spiteful and arrogant denigrator hope? His position is worse than the case of the kettle calling the pot black.

Q. A Muslim woman gives birth in the government hospital. The 'after-birth' and cord are not given to her but dumped in the sewerage by the hospital staff. What is the Shariah ruling on this matter?

A. The Shariah orders that parts of the human body have to be buried. It is not permissible to discard as waste and dump into the sewerage the 'after-birth' of a human being. The sin of this sacrilege is upon those responsible for discarding the 'after-birth' into the waste. Those entering hospital for confinement should insist upon the return of the 'after-birth' which must be buried.

Q. What is the position in the world and the Hereafter of Muslim brothers and sisters who out of jealousy break up marriage proposals and engagements of fellow Muslims?

A. Rasulullah (sallallaahu alayhi wasallam) ordered that marriage proposals be protected and honoured. Rasulullah (sallallaahu alayhi wasallam) forbade that a proposal of marriage for a woman be submitted when another proposal for her hand is yet under consideration. Only after rejection of a proposal will it be permissible for another person to submit his proposal. Interference in the proposals of fellow Muslims because of jealousy is a heinous and a despicable crime.

Q. How long after Fajr Salaat can Ishraq Salaat be performed?

A. The time for Ishraq Salaat commences about fifteen minutes after sunrise.

I wish to make Tahajjud Salaat, however, if after Tahajjud I go off to bed then I oversleep for Fajr. Is it not possible to make Tahajjud and without going to bed read Fajr after a short while?

A. Yes, this is possible. Tahajjud Salaat could be performed at any time before 'subuh saadiq', and Fajr Salaat will be performed after entry of 'subuh saadiq'. 'Subuh saadiq' commences approximately one and half hours before sunrise. Read your Tahajjud Salaat just a few minutes before 'subuh saadiq'. Ascertain the time of 'subuh saadiq' from the Ulama at your end. Immediately after 'subuh saadiq' read your Fajr Salaat. Example: Subuh Saadiq commences at 5.30 a.m. Tahajjud could be read a few minutes before 5.30 and immediately after 5.30, Fajr could be read.

Q. Is it necessary for ladies who perform their Salaat at home to wait for the Azaan to be sounded at the Mosque before commencing Salaat?

A. No, it is not necessary. They may perform their Salaat even before the Azaan has been called at the Masjid.

Q. Is it a sin for ladies to have their hair uncovered while making Wudhu?

A. It is not a sin. A woman's hair has to be covered while in Salaat and when in public. Any male who is a 'naa-mahram' (one with whom marriage is not prohibited) will also constitute 'public' in so far as Islamic Purdah is concerned.

Q. What is the Islamic Law about dolls. I am aware that Angels do not enter a home wherein there are pictures of people or animals. But, what about a home in which there are dolls?

A. Dolls are also images of animate objects and as such Haraam. It is not permissible to manufacture, sell, buy or keep these images even if used as toys. The great learned authorities of Islam have said that it is not lawful for parents to buy these images (dolls) for their children. The great Jurist of Islam, Imaam Maalik (R.A.) has been very emphatic on this point. Rasulullah's (sallallaahu alayhi wasallam) statements leave no doubt whatever on the prohibition of images and pictures of animate objects. Hence, like pictures of animate objects, dolls too will prevent the Malaikah of Rahmat from entering the home. Parents should not permit their children such unlawful and baneful 'toys'.

Q. I was sent to fulfil 'hajje badl' and was given R3000 with the stipulation that this sum was for my expenses. In addition I was given an air-ticket. I spent only R2000, saving R1000. Does this saving belong to me or does it have to be returned to the owners?

A. It belongs to the owners. The money was given to you for fulfilling the Hajje Badl obligation, and not as a gift. This duty was discharged at a cost less than was anticipated by those who despatched you to execute this obligation. Notify the owners of the money and if they agree to make a gift of it to you then well and good. However, if they demand the return of the saving then you are Islamically obliged to comply.

Q. How do we have to celebrate the Prophet's (sallallaahu alayhi wasallam) birthday?

A. By regulating our daily lives according to the Sunnah of Rasulullah (sallallaahu alayhi wasallam). Neither Rasulullah (sallallaahu alayhi wasallam) nor his noble Sahaabah taught the celebrating of birthdays. The customary birthday celebrations of Rasulullah (sallallaahu alayhi wasallam) observed by those gone astray are un-Islamic and

innovatory practices. A booklet on this subject has been forwarded to you.

Q. What does the Shariah say about khatam functions?

A. The customary khatam ceremonies - the manner in which 'khatam' customs are observed - are 'bidat' (innovation).

Q. In certain mosques, the muazzin recites Durood Shareef aloud before commencing the Iqamat for the Fardh Salaat. This seems to me to be unusual. Is there any Islamic sanction for this practice?

A. Rasulullah (sallallaahu alayhi wasallam), the great Companions, the great Fuqahaa and the Ummat in the noblest of times (i.e. 'quroone thalaathah' or the three ages after Nabi-sallallaahu alayhi wasallam) all performed Salaat. They had first-hand knowledge of Salaat and Iqamat and Azaan and the rest of the Deen. They performed their Salaat in the manner in which Rasulullah (sallallaahu alayhi wasallam) performed his Salaat - the manner in which Rasulullah (sallallaahu alayhi wasallam) directed the Sahaabah to perform Salaat. These illustrious sons of Islam NEVER had the custom of reciting Durood Shareef aloud before the Iqamat as is being done in some Musjids by men who are far, far from the Sunnah of Rasulullah (sallallaahu alayhi wasallam). Hadhrat Sayyidina Bilaal (R.A.), the first Muazzin of Rasulullah (sallallaahu alayhi wasallam) did not precede his Azaan with loud recitation of Durood. But, the ignoramuses of the day deceive themselves into believing that they are making Ibaadat by the introduction of this Sunnah-destructive practice. Recite Durood Shareef thousands of times by all means, but seek not to supersede the Commands of Allah Ta'ala. There is absolutely no Islamic sanction for this dark innovation which has been instituted in replacement of the Sunnah method of delivering the Iqamat. It is imperative that the perpetrators of this innovation understand that the method of Iqamat practiced by the Sahaabah, is the method for the Ummah - the method loved by Rasulullah (sallallaahu alayhi wasallam).

Q. Is it necessary to recite Durood when hearing the mention of Rasulullah's (sallallaahu alayhi wasallam) name on a tape recorder?

A. The 'talk' on a tape-recording is not the talk emanating from a conscious person. If a verse of Sajdah is being recited on the tape, Sajdah Tilaawat will not be obligatory since the recitation is not 'qiraate saheehah' (true recitation) of a conscious person. Similarly, it will not be incumbent to recite Durood at the mention of Rasulullah's (sallallaahu alayhi wasallam) on a tape recording. However, Durood is a great Dua meriting great Sawaab. It is, therefore, best that Durood Shareef be recited when the name of Rasulullah (sallallaahu alayhi wasallam) is being mentioned on even a tape-recording. And, Allah knows best.

Q. Who led the Janaazah Salaat of our Nabi (sallallaahu alayhi wasallam)?

A. The Janaazah Salaat of Rasulullah (sallallaahu alayhi wasallam) was not performed in congregation with an Imaam leading. Everyone performed Rasulullah's (sallallaahu alayhi wasallam) Janaaza Salaat individually.

Q. Is the annual Tablighi Jamaat Ijtima the Sunnah of our Nabi (sallallaahu alayhi wasallam)?

A. Firstly understand that it is not contrary to the Sunnah of Rasulullah (sallallaahu alayhi wasallam) in that it does not displace any Sunnat practice of the Deen. 'Ijtima-aat' of the Tablighi Jamaat are organized to disseminate, propagate and teach the exact Sunnat practices of Rasulullah (sallallaahu alayhi wasallam) and of his noble sahaabah. The initiation and establishment of Tablighi Jamaat Ijtimaat have been for the revival of the pure and unadulterated Sunnah practices of the Deen. The 'Ijtima' is a vehicle which transports the true Sunnat practices of our Nabi (sallallaahu alayhi wasallam). Since the aim and purpose of this form of propagation (i.e. the Ijtima) are the revival of Rasulullah's (sallallaahu alayhi wasallam) Sunnah and in the process un-Islamic factors are not incorporated, the Shariah accords the 'Ijtima' the legal appellation of 'MULHAQ BIS-SUNNAH' (related to the Sunnah) which in effect is akin to the Sunnah. Insha'Allah, if the Niyyat is sincere, the Sawaab of the Sunnat will be obtained for participation in the Tablighi Ijtima. And Allah knows best.

Q. I have seen your booklet "Hadhrat MASEEHUL Ummat", in connection with Moelana Moegamad Maseehullah Khan. I asked our local sheik in connection with the title you have given to this Moelana - the title of "Maseehul Ummat". Our sheik told me that it is wrong and un-Islamic to call anyone the "Maseeh" because there is only one MASEEH, and that is Nabi Isa who is expected to arrive shortly. I shall appreciate it, Sir, if you would be so kind as to answer in your QUESTIONS AND ANSWERS column why you have used that title for this Moelana when this auspicious title is reserved only for Nabie Isa.

A. Your local Sheikh has erred in his conclusions. Regarding the title, 'Maseehul Ummat' given to Hadhrat Maulana Mohammad Maseehullah Khan, please note the following: (I) At no time does our booklet claim that Hadhrat Masihullah is "THE MASEEH" as your Sheikh claims. Since the term: "THE MASEEH" has not been used for

(Continued on Page 3)

(Continued from Page 2)

Questions and Answers

Hadhrat Maseehullah, it is erroneous for your Sheikh to infer that we have mis-appropriated the title of Sayyidina Nabi Isaa (alayhis salaam).

(2) Your Sheikh has to substantiate his statement: 'there is only one MASEEH'. Undoubtedly, there is only one Nabi Isaa (alayhis salaam), but to claim that the title, "MASEEH" is used exclusively for Nabi Isaa (alayhis salaam) is just not borne out by Islamic facts. Your Sheikh should at least know that the title, "MASEEH" has been given to even the great kaafir, Dajjaal by Rasulullah (sallallaahu alayhi wasallam), himself. The Ahadith Books will inform your Sheikh very clearly that Rasulullah (sallallaahu alayhi wasallam) referred to Dajjaal as "MASEEH-Dajjaal".

The respected Sheikh should furnish his grounds for claiming that the title, "MASEEH" is exclusive with Nabi Isaa (alayhis salaam) and that our use of the title for Hadhrat Maseehul Ummat is "un-Islamic".

Q. In 'qa-dah ulaa' (the first sitting) of the four Raka'ts Sunnatul Muakkadah which are read before the Fardh of Juma' Salaat, I read in error Durood Shareef. Should I have made Sajdah Sahw or not?

A. In this case Sajdah Sahw has to be made. It is not proper to recite Durood after 'At-tahiyaat' in qadah ulaa of the four Raka'ts Sunnatul Muakkadah which come before the Fardh of Juma and Zuhr.

Q. If there happens to be only one child present when the jamaat namaaz starts, shall he stand in the row of the adults or shall he stand alone?

A. If only a single child is present then he shall have to enter into the 'saff' (row) of the adults. If there are two or more children, they shall form a separate 'saff'.

Q. A clothing wholesale merchant wishes to have garments made from raw materials that belong to him. A factory agrees to prepare the garments from the material supplied by the wholesale merchant. The manufacturer quotes a price for his service and the wholesale merchant accepts the quotation. Example: Manufacturer's quotation: one metre material per garment. A thousand metres material is supplied for a thousand prepared garments to be delivered.

The thousand garments are prepared, however, there remains some garments over, the manufacturer having prepared more than a thousand garments from the material supplied for a thousand garments. These extra garments are commonly known as "cabbage". The manufacturer disposes these garments for his own account.

Is the manufacturer permitted by the Shariah to sell and pocket the money of these "cabbages"? Is it lawful for the purchaser who knows the origin of these garments (i.e. they are 'cabbage') to buy these garments?

A. The manufacturer is entitled to only his fees for the service of manufacturing the garments. The material and all the finished garments are the property of the supplier. The manufacturer committed dishonesty in stating 'one metre per garment' when he was aware that the garment requires less than a metre. All excess material remaining after the manufacture of the required garments according to SPECIFICATION, belongs to the supplier and not the manufacturer. It is, therefore, Haraam for the manufacturer to regard these "cabbage" as his own property. It is Haraam for him to sell it and usurp the money. It is Haraam for anyone to purchase such garments obtained by dishonest and unlawful means.

Effects of Alcohol

CANCER

LIVERPOOL. - Regular drinking, without 72 hours respite for the liver can cause cancer and permanent damage, a consultant said.

PROBLEMS

Problems caused include liver scarring, ulcers, anaemia and cancer. Dr Anthony Thornley, consultant psychiatrist at the Alcohol and Drug Dependence Unit at Newcastle-upon-Tyne told a conference on alcohol in Liverpool.

"With nightly drinking of 100 grams of alcohol, five pints of beer, there is eventually tissue damage.

HAPPENS

"This is not dependence. It is what happens when a person drinks over a period of time and very regularly."

RISK

He said the risk could be greater for women because they could be permanently harmed with the equivalent of only four pints a night.

STUDIES

Studies also suggests they are more susceptible to alcohol than men.

ALCOHOL

Mr Thornley said that while text books say it takes 15 years to become physically dependent on alcohol, experiments where people are allowed to drink as much as they want, show that physical dependence can take place in only 60 days.

(E.P. Herald)

Mother's milk is still the best

IN THIS year of the Child nutritionists are resuming their campaign to make mothers believe that breast-feeding is best.

Infants who are breast-fed for at least two months have lower cholesterol levels when they become adults and appear to be better equipped to handle the fat intake in their diet, according to Dr Isabelle Valadian. Overseer of a pioneering Harvard study that has tracked 126 adults from before birth to the age of 40, Valadian suggests that breast-feeding averts a major risk factor in the hardening of the arteries (atherosclerosis).

A South African pediatrician says: "we have realised that we may have been too casual in the past about urging breast-feeding. Its benefits go well beyond nutrition and last well beyond infancy. It also:

- Reduces illness and deaths from respiratory and gastro-

- intestinal infections in infants;
- Influences the learning ability of children;
- May prevent the development of food allergies;
- May be an important factor in preventing child abuse by mothers because of a closer physical bond.
- Helps prevent the development of obesity.

Earlier this century, infants were seldom given solids before the age of one year. This practice still continues among many rural populations in developing countries, and usually babies are less fat. Specialists list the causes of infant obesity as bottle feeding, incorrect mixing of bottle feeds and early introduction of solid foods.

Support for the non-use of cows' milk for infants comes from two scientists of the University of the West Indies, Kingston, Jamaica - A. A. Jackson and M. N. Golda.

Their reasons are:

Cow's milk is only good for calves. A cow is a ruminant and its calf has to become one. The calf's milk diet enhances the development of bacterial flora in its rumen. These help to extract nutritional needs from the

animal's vegetable diet. Healthy humans have a fairly sterile upper gastro-intestinal tract, with only the mouth harbouring bacteria. And human milk actually discourages bacterial growth, whereas cows' milk encourages it.

The composition of cows' milk promotes weaning diarrhoea, they say. Children with weaning diarrhoea have large numbers of bacteria in their upper gastro-intestinal tracts and this presence of unnatural flora upsets the normal digestive processes.

Entero-hepatic circulation of salts is interrupted and the salts are split into bile acids, so the bacterial activity in a sense is linked to a "second liver" and the normal metabolism on the lower bowel is translocated to the upper bowel.

Fat absorption is impaired by the deficiency in bile salts. The free bile acids damage the mucosa, thus causing decreased overall absorption of nutrients and a cycle of diarrhoea and malnutrition is set up. The uncontrolled "bacterial liver", or rumen, is found in mal-nourished children.

Also uncompromising in condemning cows' milk is

South African-born Professor Arnold Rudolph, internationally-known chief pediatrician at Baylor College, Houston, Texas. Rudolph (60), qualified at the University of the Witwatersrand and has worked in the United States for 22 years. He recently visited South Africa as a guest of Abbot Laboratories to deliver a series of lectures.

Rudolph is a specialist in the new-born infant and he and his staff have upset old theories about the neonate and evolved new ones. A meeting with Rudolph in Johannesburg revealed that:

- Breast-feeding only is recommended for at least the first six months. If this is not possible, proprietary feeds only - not cows' milk.

- No solids for at least six months. The society mother who boasts that her nine-week old infant enjoys anchovies is an idiot.

- Babies usually do not overfeed on the breast - but overfeeding leads to obesity and predisposes to obesity in later life, atherosclerosis, hypertension and coronary disease. It introduces too much protein and sodium into the system.

(To The Point)

Barbarity of Modern "Science"

Horror test at research centre

NEW YORK. - Pitifully, the baby monkeys tried to find their mothers. The tiny creatures could use only smell or touch because they could not see. They had been deliberately blinded by research scientists.

The experiment? To see how quickly the blind monkeys could find their mothers using other senses.

This and other horrifying research at American centres have been revealed in scientific papers just published here.

It has roused the wrath of animal welfare groups who are demanding an end to callous experiments.

British-born Shirley McCreal, who heads the International Primate Protection League, said: "Horrors such as these committed on primates are no longer the exception. They are almost the rule these days."

(E.P. Herald)

And, do not clothe the Truth with falsehood nor conceal the Truth whilst you are aware of it.

(Quraan)

And, seek aid (from Allah) through Sabr (patience) and Salaat.

(Quraan)

And, Allah will (most surely) reveal what you had concealed.

(Quraan)

Credit Cards

THE use of credit cards issued by banks has become widespread. Many Muslim businesses are also making use of this credit-card system. According to the Shariah it is not lawful to deal with these credit cards as the sin of Ribaa is involved.

DEDUCTS

The bank issuing the credit cards deducts a fixed percentage of the sales realised by way of the credit card. This percentage of the sales charged by the bank falls under the Islamic definition of Ribaa. In simple terms the operation of the credit card is as follows:

GOODS

"A" buys some goods from a store. The bank via its credit card advances a loan to "A" to pay for the goods. The bank charges the store a percentage of the sales for the money it loaned to "A", the holder of the credit card. This is a clear case of Ribaa which in Islam is a sin more heinous than the commission of fornication. Besides the Ribaa which the bank charges the shopkeeper, a separate charge is made by the bank to the holder of the credit card.

Muslims should refrain from transactions involving these Ribaa-bearing credit cards. Any agreement with the bank regarding these cards should be terminated immediately.

STATES

Allah Ta'ala states in the Quraan Shareef regarding Ribaa:

"Those who devour ribaa do not stand, but like one driven to insanity by the touch of Shaitaan. That is so because they say that trade is like ribaa whilst Allah has made lawful trade and unlawful ribaa."

Quarter Million at Colombo Ijtima

A RECORD crowd of approximately a quarter million people gathered at the Zahira College grounds in Colombo, Sri Lanka (Ceylon) for the annual international Ijtima of the world-wide Tablighi movement. The Ijtima was held as scheduled on the 16th, 17th and 18th of

February, 1979. The people of Sri Lanka never witnessed such a huge gathering in that country. Government officials and the Police complimented the brilliant organization of the Tablighi Jamaat. They were indeed awed at the superb manner in which the thousand Tablighi volunteers managed the mammoth crowd most peacefully and without calling for any outside assistance.

Despite the huge gathering, there was not a single case of crime or violence. Police who were present of their own accord stood by merely watching the huge mass of humanity bowing in reverence to Allah Ta'ala five times a day and engaging in acts of Ibaadat.

Smoking!

MAINZ. - Smoking greatly increased the risk of a heart attack, circulation trouble or a stroke, because nicotine damages and constricts the arteries.

Professor Gärtner of Mainz University eye clinic, Federal Republic of Germany, says it leads to gradual arteriosclerosis of not only main arteries but also tiny blood vessels in the retina.

He undertook fluorescent angiographical tests of 28 smokers, all healthy 17 to 39-year-olds who smoked at least 15 cigarettes a day.

Eighteen had irregularities in the arteries and veins of their retinas. Only two of the group of 38 non-smokers had this trouble.

It was, he said, the preliminary and early stage of sclerosis of the blood vessels in the retina that would later lead to steadily poorer and incorrigible vision and could even cause blindness.

(E.P. Herald)

Shah and Islam?

IN 1954 the Shah was at the University of Minnesota, and the Islamic Cultural Society there invited him to celebrate the Feast of Sacrifice with them; but he sent back the message that he was a Muslim only in Iran. This remark, or rather this attitude, has finally thrown him into exile, a quarter of a century later. The Iranians clearly did not want a godless head for their state. Four years ago his queen made slighting remarks about the "Arabian religion" while she was on a visit to Paris, and this confirmed them in their suspicions about the religious attitude in their imperial court.

(Professor T. B. Irving)

I (Allah) answer the call of the caller when he calls unto Me (Allah).

The world is the prison of the believer and the paradise of the unbeliever. (Hadith)

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

ZAKAAT QUESTIONS

- Q. There are twenty poor children in a Madressa. Clothing is sewn for them from Zakaat funds. The dressmaker is paid from Zakaat funds for the clothing sewn for these poor children. Is this permissible?**
- A.** It is permissible. The clothing becomes the property of the children for whom it was given. The organization or the Madressa has no right over the clothing given to the poor children via this procedure.
- Q. I have been earning a salary for the past three years. Since then I have not been able to settle my debts. My wife possesses gold jewellery, but have not paid Zakaat on it for the past four years of our marriage. I do not possess any excess capital as I am in debt. Who is responsible for discharging the Zakaat on the gold jewellery of my wife?**
- A.** Since you are in debt and thus not being a possessor of the Nisaab amount (which currently is R104) Zakaat is not obligatory upon you. If the gold belongs to your wife then you are not liable for the Zakaat obligatory on the jewellery. Your wife is responsible to pay the Zakaat on her gold. If she has no cash by means of which she could discharge her Zakaat then she will have to dispose of part of the gold to fulfil her Zakaat obligation. Zakaat on gold will be obligatory only if the weight of the gold is 2¼ troy ounces or more. If your wife has other forms of Zakaat-taxable wealth such as silver, cash and savings, she should add the value of all her wealth and deduct from this total any debt she personally has. If the balance after deduction of the debt is equal to Nisaab (R104) or more then she will be liable to pay Zakaat.
- Q. We have some relatives who are very poor. Their condition of poverty is extreme. However, they do possess some gold which they received as gifts. Can Zakaat be given to them?**
- A.** If they have no debts and the weight of their gold is 2¼ troy ounces or more then Zakaat cannot be given to them. If they have debt and after deduction of the debt from the value of the gold the balance value is equal to Nisaab or more, then too Zakaat cannot be given to them. On the otherhand, if the balance after deduction of the debt is less than Nisaab, Zakaat may be given to them.
- Q. Must Zakaat be paid on stock for resale? If yes, what percentage?**
- A.** 2½% Zakaat has to be paid on stock-in-trade.
- Q. I have saved about R300 in the bank. Do I have to pay Zakaat on this amount?**
- A.** Yes, Zakaat has to be paid on this sum. 2½% of this sum has to be paid as Zakaat.

ZAKAAT RULES

- * Zakaat is compulsory upon all those described by the Shariah as wealthy. In terms of the Shariah, 'wealthy' for purposes of Zakaat applies to such persons who are in possession of the Nisaab for Zakaat.
 - * Nisaab is the minimum wealth which makes one liable to pay Zakaat. The Zakaat in current value is R104. If one's nett Zakaat-taxable wealth is the equivalent of R105 or more, one is liable for Zakaat payment. "Nett Zakaat-taxable wealth" is that amount which remains after deduction of one's debts. Example:
- | ZAKAAT-TAXABLE WEALTH | |
|-----------------------|-------------------------------------|
| Cash | R1000 |
| Savings | 500 |
| Merchandise | 5000 |
| Gold | 1000 |
| | R7500 |
| Minus debts | 2500 |
| | R5000 - Nett Zakaat-taxable wealth. |
- * Zakaat on the 'nett Zakaat-taxable wealth' is to be calculated at the rate of 2½%.
 - * Fluctuations in one's wealth during the course of the year are not taken into consideration when calculating Zakaat. Zakaat will be paid on the amount on hand at the end of twelve months. Hence, if the amount decreases to less than the Nisaab during the course of the year, but at the expiry of the year the amount was restored to Nisaab or more then Zakaat must be paid on the Zakaat-taxable wealth.
 - * The Zakaat year will commence from the day one is in possession of Nisaab. Twelve months will be calculated from the day Nisaab has been attained.
 - * In the event of one's wealth being totally depleted, lost or destroyed, the twelve-month period will be reckoned from the day when one again attains the Nisaab amount.
 - * If one does not know the day when one attained Nisaab, one should fix the day by reflection and strong presumption ('zanne-ghaalib'). Ponder to the best of your ability and then presume the time when you attained Nisaab. Utilizing this presumed time, calculate twelve months for payment of Zakaat.

MEHR DEBT

Deferred Mehr (dowry) will not be considered as debt to be deducted from Zakaat-taxable wealth.

Therefore, if one has, for example, R10000 and he owes his wife R2000 for Mehr, payment of which was deferred, then Zakaat will be paid on the full R10000. the R2000 deferred Mehr will not be treated as normal debt to be deducted from Zakaat-taxable wealth.

ZAKAAT-TAXABLE WEALTH

The following are Zakaat-taxable wealth, i.e. Zakaat is obligatory on these forms of wealth.

- (1) Stock-in-trade.
- (2) Cash.
- (3) Savings at bank or in any other institution.
- (4) Actual amount paid into insurance companies for various forms of policies. It must be remembered that all forms of insurance are Haraam. It is not lawful to purchase any endowment or other insurance policies. However, Zakaat is payable on the actual amount deposited with these companies. Zakaat will be paid on only the actual amount paid into the company and not on the 'excess' received from these companies. The 'excess' is 'riba' and has to be disposed of in charity without making a 'niyyat' of Sawaab.
- (5) Gold.
- (6) Silver.
- (7) Livestock.

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardh has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

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NOT PAYING ZAKAAT?

THOSE who refuse to pay Zakaat or commit fraud in Zakaat payment by withholding payment of the full amount should take warning from the chastisements of the Day of Qiyaamah sounded by the Quraan and Rasulullah (sallallaahu alayhi wasallam). Hadhrat Abu Hurairah (R.A.) narrates the following Hadith regarding those who withhold Zakaat payment:

"Rasulullah (sallallaahu alayhi wasallam) said: For him whom Allah has given wealth, but does not pay the Zakaat, a deadly poisonous serpent will be appointed to him. This serpent will coil around his neck and bite at the sides of his mouth. It (the serpent) will then say: I am your wealth. I am your treasure. He (Abu Hurairah) then recited the following (Quraanic verse):

"Those who are miserly (do not pay Zakaat) regarding the wealth which Allah has bestowed upon them out of His Grace should not labour under the impression that it (this wealth on which Zakaat has not been paid) is good for them. On the contrary it is evil for them. That which they (hoarded) by way of niggardliness will be coiled around their necks on the Day of Qiyaamah."

(Aale Imraan)

Hadhrat Aishah (R.A.) states that she heard Rasulullah (sallallaahu alayhi wasallam) say:

"When Zakat is blended with other wealth, it destroys the latter."

(Musnad of Imaam Shaafi - R.A.)

In explaining this Hadith, Imaam Humaidi (R.A.) the Ustaaad of Imaam Bukhaari (R.A.) said that if the one upon whom Zakaat is incumbent does not discharge his obligation, it (the unpaid Zakaat in his possession) will eliminate all "barkat" from his wealth and totally destroy it (his wealth). Imaam Ahmad Ibn Hambal (R.A.) states that the meaning of this Hadith is that if a person who does not qualify to accept Zakaat takes Zakaat, then all his wealth will finally be destroyed.

FIRST DUTY OF ISLAMIC STATE

The first and foremost duty of the Islamic state is not politics, and economics. Since man is the 'Khalifah' (Representative) of Allah-Azza wa Jal- on earth, the most important duty devolving upon him is the establishment of Salaat. Man has been created for no other purpose than the remembrance of Allah Ta'ala, and the highest and noblest form of remembrance is the specific form of Remembrance designed by Allah Ta'ala, viz., Salaat. This is the command of Rasulullah (sallallaahu alayhi wasallam) and of the pious and righteous Khulafaa of our Nabi (sallallaahu alayhi wasallam). It was this overriding importance of Salaat which prompted Ameerul Mu'mineen, Sayyidina Umar (radiallaahu anhu) to issue a written decree to all governors and officers of the Islamic State:

"Verily the most important of your affairs by me is Salaat. Whoever guards it has guarded his Deen. Whoever destroys it will destroy to a greater degree the other duties of the Deen."

Allah Ta'ala too, in the Holy Quraan, asserts that the establishment of Salaat is the foremost duty of the Islamic State. The Quraan Shareef declares:

"They (the true Believers) - when we grant them power on earth, establish Salaat and pay Zakaat. They command righteousness and prohibit evil."

The Muslim state which does not accord priority to the establishment of Salaat in the land and refrains from treating the enforcement of Salaat among the populace as its foremost duty forfeits the appellation: 'Islamic'!

The prevailing price of silver is R5,30 per troy ounce, therefore the current NISAAB of Zakaat is: 19,687 X R5,30 = R104,34

STATEMENTS OF HAKIMUL UMMAT

HAKIMUL Ummat Hadhrat Maulana Ashraf Ali Thanvi (R.A.) said:

- * Allah Ta'ala will always prevent the Haqq (Truth) from becoming cloaked with Baatil (Falsehood). A group will always remain on earth distinguishing between Haqq and Baatil.
- * When a jinn (or some other apparition is seen) the Azaan should be called out.
- * There is great difference between "kibr" (pride) and "istighnaa" (independence). Pride is disgraceful and independence is praiseworthy.
- * It is possible that some souls which have departed from this earthly abode obtain certain powers by the permission of Allah. These souls then assume various forms.
- * Reciting the Quraan Shareef at the graveside generates love and contentment in the inmate of the grave.

- * The niyyat (intention) when visiting the qabrastaan should be remembrance of maut and that the inmates of the grave derive benefit from the Duaa which will be offered.
- * The essence of "adab" (respect) is to give comfort. That behaviour or conduct in which there is no comfort is no respect. The Sahaabah were frank and informal with Rasulullah (sallallaahu alayhi wasallam).
- * People have gone to extremes and commit excesses. When they show respect, they become formal and rigid and when they become informal they become disrespectful.
- * If one has confidence and faith in someone, one should not become hostile to him because of difference of opinion.
- * In former times the great Ulama would expel from their classes of tuition those in whom they discerned "hubbe jaah" (love for fame, name and glory). Nowadays no one is concerned with this measure to combat this disease.
- * A Molvie is one versified in law (i.e. qualified in Islamic Law) and not one versified in the Arabic language. Abu Jahl was well qualified in the Arabic language, however, his title remained "Abu Jahl" (the father of ignorance).

SALAAT - Ibadat of Creation

RASULULLAH (sallallaahu alayhi wasallam) said:

"Salaat is the Ascension (Mi'raaj) of the Believers." It is narrated that when Rasulullah (sallallaahu alayhi wasallam) was about to depart from the Presence of Allah Ta'ala on the Night of M'raaj he was overcome with sadness. Rasulullah (sallallaahu alayhi wasallam) was consoled when the Divine Voice said:

"Do not be sad. You have been blessed with Salaat - a Favour, engagement in which will procure the same attendance as the attendance of this Night."

Thus the meaning of Rasulullah's (sallallaahu alayhi wasallam) statement: "Salaat is the Ascension of the Believers", is that like Rasulullah (sallallaahu alayhi wasallam) ascended physically unto Allah Ta'ala, every Believer can ascend spiritually unto Allah Ta'ala through the agency of Salaat.

Rasulullah's (sallallaahu alayhi wasallam) statement: "The cooling of my eyes has been made in Salaat", likewise indicates the same meaning of spiritual ascension via the medium of Salaat.

After rectification of Beliefs, the noblest and the highest form of Ibaadat is Salaat. In Islam no other act of Ibaadat is equal in merit to Salaat. From beginning to end, Salaat is an embodiment of reverence of the Creator, Praise, Zikr, Duaa and presence in the Divine Court. Precisely because of this lofty and most elevated rank and of its superiority to all other acts of Ibaadat have the Quraan Shareef and the Ahadith emphasised its observance so vehemently.

The superiority of Salaat over other Ibaadat is because Salaat is a comprehensive act of Ibaadat. It comprehends both bodily forms of Ibaadat and Ibaadat by means of wealth. Water for Wudhu and clothing for covering one's "sitr" are the similitude of Zakaat (i.e. like Zakaat is a "maali") (involving wealth) Ibaadat so is part of Salaat with regard to the acts of Wudhu and "sitr" which require material. Abstinence from eating and speaking during Salaat is the similitude of Fasting; facing the direction of the Qiblah is representative of "woqoof-e-Arafaat"; qiyaam, qu-ood are the similitude of Tawaaf and Sa'ee between Safaa and Marwah. Warding off evil thoughts and Shaitani promptings are like Jihaad. Besides these, the Salaat is all-embracing by its inclusion of Tilaawat of the Quraan Shareef, declaration of Shahaadat, Zikr, and Duaa. This comprehensive and all-embracing Ibaadat of Salaat is therefore superior to all other forms of Ibaadat.

Salaat also is a combination of the Ibaadat of the entire creation. For example: Qiyaam in Salaat is the Ibaadat of the trees and buildings; Ruku is the Ibaadat of the four-legged animals and the birds; Sajdah is the Ibaadat of the reptiles; Qa'dah is the Ibaadat of the mountains and the earth; the Musalli's movement in Salaat is like the Ibaadat of the moon, sun and other celestial bodies - in other words movement is the Ibadat of these heavenly bodies. Tahaarat and Tasbeeh are the Ibaadat of souls and Angels.

The Salaat of the Believers also embraces the Salaat of the Malaa-ikah since the Ibaadat of certain Angels is only Sajdah; of others the Ibaadat is only Ruku and of others again the Ibaadat is only Qiyaam. Some Angels have for their Ibaadat only Qa-dah. Others again have for Ibaadat only Zikr; some are engaged in only Tilaawat of the Quraan Majeed. Certain Malaa-ikah have for their Ibaadat only standing in rows in Jamaat. Because man is "ashraful makhluqaat" (the noblest of creation) and the representative of Allah Ta'ala on earth, his Ibaadat is all-embracing - embracing the Ibaadaat of entire creation.

"What! Do you not behold that verily, all things in the heavens and all things on earth and the sun, the moon, the stars, the mountains, the trees, the animals and numerous among mankind prostrate unto Allah?"

(Quraan)

U.S. International Ijtima

An international Ijtima is to be held in the United States of America in 1980. The U.S. government anticipating a mass gathering, has ordered an investigation into the nature of the proposed Islamic gathering.

Two hundred Jamaats (groups) consisting of two thousand persons went for four-month and forty-day Tabligh activity in Sri Lanka as well as to other countries from the Colombo Ijtima

WHY IJTIMAS?

WHY ARE SUCH GREAT GATHERINGS (IJTIMAS) CONVENED ANNUALLY THROUGHOUT THE WORLD?

Allah Ta'ala says in the Holy Quraan: "Who is nobler in speech than one who calls towards Allah and works of righteousness, and says I am of those who submit in Islam."

And, among them are such people who promise Allah: If You grant us of your grace (i.e. grant us wealth) then surely, we will give charity and become among the pious. But, when He gives them of His grace (bestows wealth upon them) they become stingy with it and they flout (the promise) and turn their backs (on the pledge made with Allah).

(Quraan)

US academic slams 'higher' education

MORE and more Americans are in college than before, and a higher percentage are enrolled in institutions after high school than in any other country. A leading academic has thrown doubt on whether they are receiving "education" in these institutions. And, if so, whether it is "higher" education.

In his latest study, *Decadence and Renewal in the Higher Learning* (Gateway Editions, 1979), Russell Kirk, one of America's outstanding men of letters (his previous books include *The Conservative Mind* and *Eliot and His Age*), takes a look at American higher education as it has developed and decayed over the last quarter century.

Kirk, who has lectured at America's colleges and universities, shares his insights and his experiences. His definition of decadence is when people have "dropped the object" - that is, when they have abandoned the pursuit of real objects, aims or ends - and have settled instead for the gratification of mere "experience".

During the past 25 years a number of trends have characterised American higher education. Kirk puts them in these terms:

- Purposelessness, the loss of the objects of wisdom and virtue, the old ends of formal education. The place of these was taken by confused conflicting claims such as sociability, a means to job-certification, an instrument for elevating racial minorities, and a temporary sanctuary for the aimless.

- Intellectual disorder. A "cafeteria-style" curriculum,

the compartmentalisation of knowledge, the growth of "educationism", formerly called pedagogy, the substitution of ideology for the philosophical habit of mind and the popularity of "soft and shallow social science degrees".

- Gigantism in scale. "It is not good to be educated in a crowd," wrote Lord Percy of Newcastle, rector of Durham University in 1953. A crowd "readily becomes a mob... culturally, rootless, anonymous, bewildered, bored, badly prepared for higher studies, prey to fad and foible, presently duped by almost any unscrupulous or self-deceived ideologue."

- The enfeeblement of primary and secondary schooling. The typical student comes to college poorly prepared for the abstractions with which college and university have traditionally been concerned.

Kirk points out that because of government programmes and the notion that "everyone should go to college", there are "masses of young people" in college although "they have little notion why they are there. The colleges and universities make large concessions for most of their charges who show no interest in real culture. Because of this sham courses and sham curricula were introduced as busy work."

What Kirk wants for American universities is not the training of elites, but, instead, "a mode of higher education which can leave the lump of modern civilisation... which will give us a tolerable number of people in many walks of life who possess some share of right reason and moral imagination; who may not know the price of everything, but may know the value of something... I am suggesting that college and university ought not to be degree-mills: they ought to be centres of genuinely humane and genuinely scientific studies."

(Courtesy To The Point)

DUA FOR IMAAN

ALLAAHUM-MA Laq-Qin-Ni Huj-Jatal Imaani Indal Ma-Maat.

(O Allah! Instruct me with the Proof of Imaan at the time of death.)

The Shariah has instructed us with this supplication. It should be often repeated.

The time of "maut" (death) is a time of revelation. All veils concealing the realities of the spiritual realm are lifted. Some people even at this critical

stage of life remain in their proper frame of mind. Shaitaan then endeavours to lure them from the Truth and enmesh them in his tentacles of kufr. It is for this reason that we have been ordered to always recite the abovementioned Duaa.

Do not aid one another in sin and transgression. (Quraan)

Fear not the criticism of those who criticise. (Quraan)

The life of this world is but play and amusement. And, the Abode of the Hereafter is best for those who fear (Allah). What! Have you no intelligence? (Quraan)

And no person will die, but with the permission of Allah at an appointed time. (Quraan)

O Believers! Be patient and firm at the time of confrontation (with the kuffaar) and remain steadfast. Fear Allah so that you may attain victory. (Quraan)

And hand over to the orphans their wealth and exchange not inferior wealth with the superior wealth (of the orphans). Devour not their wealth along with your wealth. Verily, it (misappropriation of the orphans' wealth) is a great calamity. (Quraan)

MINORS AND PROPERTY

- * "Naa-baaligh" (children who have not attained the age of puberty) are the owners of their own property and wealth.
- * A gift given to an infant or "naa-baaligh" child becomes the property of that child.
- * No one has the right to use or claim the property of the child. The parents too are not entitled to make use of the property of their under-aged children.
- * It is not permissible to use the property of one child for another. The parents are not entitled to use the goods of one child for another child.
- * Clothing, etc., purchased for a child becomes the property of that child when given to him/her. It will now not be permissible to utilize these clothes for any other child. However, if at the time of giving the clothing to the child he/she is informed that the garments are on loan then only will it be permissible to use same for others as well.
- * It is not lawful to derive use from the property or goods

- of minors even with the consent of the child. The consent of a minor is not valid.
 - * It is not lawful for parents to take a loan from the money of their minor children.
 - * When making gifts to one's children, the Shariah urges that the gifts be awarded equally.
 - * It is not permissible to accept a gift made by a minor out of his/her property.
- Most parents are neglectful regarding the goods, money, etc., of their children. The minor's property is used and mis-used according to the whims and fancies of parents. The Shariah has proscribed the use and inconsiderate disposal of property belonging to minors, even if the minors happen to be one's own children. The property of the minor is "amaanat" (Trust) in the custody of the parents or the guardian. This Trust must be administered according to the rules of the Shariah. Contravention of these rules is regarded as "khiyaanat" abuse and misappropriation of Trust.

TILAWAT OF QURAAN

HADHRAT Ibn Mas'ud (R.A.) narrates:

"Rasulullah (sallallaahu alayhi wasallam) said: He who recites a harf (letter) of the Quraan will receive one reward and this reward will be multiplied ten times. I do not say that Alif Laam Meem is a harf. Alif is a harf; Laam is a harf and Meem is a harf." (TIRMIZI)

Hadhrat Abu Zarr (R.A.) narrates:

"Rasulullah (sallallaahu alayhi wasallam) said: Make incumbent upon you the tilaawat (recitation) of the Quraan, for verily, it is a Noor for you on earth and a treasure for you in the Heaven."

(IBN HABBAAN)

Numerous Ahadith explain the significance of reciting the Quraan Shareef. The recitation of the Quraan Shareef with or without understanding is of great importance and much Sawaab. Although understanding while reciting the Quraan Shareef is desirable and of greater significance, the Sawaab for reciting the Quraan Shareef is not coupled to understanding. Rasulullah (sallallaahu alayhi wasallam) mentions tenfold reward for each letter recited. This means recitation without understanding the meaning of the words. With understanding, the reward will, of course, increase.

Nowadays some people claim that the practice of "tilaawat" of the Quraan Shareef without understanding the meanings is of no use. They are of the opinion that to recite without understanding the meaning of the recitation is like not reciting. This is far from the truth and in direct contradiction to what Rasulullah (sallallaahu alayhi wasallam) said. The mere recitation without understanding the meanings contains much spiritual value for the soul. Rasulullah (sallallaahu alayhi wasallam) described the mere "tilaawat" of the Quraan as a "polish" for removing the "rust" of the heart.

The great Imaam Ahmad Ibn Hambal (R.A.) once in a dream asked Allah Ta'ala:

"Through which medium is your Proximity attained more?"

Allah Ta'ala replied: "By reciting the Quraan Shareef." Imaam Hambal (R.A.) then asked: "Reciting with understanding or without understanding?" The Divine answer was: "With or without understanding."

Political Oppression on Japanese Muslim Doctors

— Pan Arab News Agency —

There still exist political pressures upon Japanese Muslim doctors, despite the denial made by the Government of Japan recently.

Minister of Health and Welfare, Mr Hashimoto denied the fact that there are pressures upon Japanese Muslim doctors at the press conference in the evening of Feb. 13, 1979, in his attempt to rectify the report coverages published in the Islamic world about Japanese Governmental oppression on Islamic medical institutions in Tokyo.

On the same day, Foreign Minister Sonoda remarked that the Government of Japan has no intention of oppressing any religious group since the Constitution of Japan guarantees the Freedom of Religion.

Nonetheless, PANA correspondents in Tokyo depicted the following facts of political pressures made upon Muslim doctors by Japanese authorities:

1. 8 medical doctors at the Japan Islamic medical institutions had been forced to resign on January 26, 1979, due to threats and harassments by officials of the Ministry of Health and Welfare, as well as of the Tokyo Metropolitan Government.
2. Nearly 600 Muslim patients of the Islamic medical clinics have been interrogated by low-ranking officials of Tokyo Metropolitan Government, "in the name of administrative routine check."

Both Al-Haji Prof. Dr. Shawqi Futaki and Al-Haji Dr. Taher Kawanishi asserted that the public inspection by the

Ministry of Health and Welfare on the Islamic medical institutions are tacitly targetted at the destruction of the roots of Islamic movement in Japan.

Consequently the attack on Islamic institutions from the technical, administrative and procedural aspects by the public authorities and whoever pushing them behind the scene are only "means" to achieve the "political end" to wipe out the dynamic basis of Islamic movement in Japan.

Political analysts in Tokyo pointed out the following probable reasons and the motivations of anti-Islamic forces to aim at the destruction of Islamic religious movement in Japan at this stage.

- (1) Some governmental officials who, due to lack of knowledge on ISLAM, consider by mistake that Japan Islamic Congress and Islamic medical institutions are too "political" and would constitute eventually a countable political force in Japan.

They must have felt this especially after the embracement of ISLAM by H.E. Mohammed Komiyama, ex-Minister of Posts and Telecommunication and presently a leading Muslim political leader, and also after the historic Islamic Solidarity Assembly on December 21, 1978, in Tokyo, which must have been perceived as Muslim "political demonstration." Consequently, these mis-conceived officials plus certain political elements behind thought it the best

to wipe out the foundation of Islamic movement before the power of ISLAM becomes too big in Japan.

Incidentally, election campaign for Tokyo Metropolitan Governorship is scheduled to start in April this year.

- (2) There exist vested-interests on the part of other dominant and established religious groups in Japan (notably, Buddhists, Shintoists and Christians) who regard the rapid increase of Japanese Muslim population as the potential threats to their believers and followers.
- (3) Non-Muslim medical doctors who regard the continuous success of Japan Islamic medical institutions, and ever-increasing popularity and growing number of visiting patients with the view of envyness, and at the same time, they began to feel jeopardized that their interests of medical profession and their patients would become marginal before long.

In any case, Minister Hashimoto's press conference, exceptionally organized to make a statement only on Islamic medical institutions, is indicative to the political implication of certain motivation behind, and announcing the whole question as purely procedural matter is obviously the attempt to hide the oppression which has already taken place on Muslim doctors.

JAPAN

"Martyrs in Jihad at Tokyo!"

— Pan-Arab News Agency —

JIHAD

The champion of Jihad in Tokyo, Al-Haji Dr Taher KAWANISHI revealed today that his colleague Drs., Al-Haji Dr. Batal TOKUGAWA and Al-Haji Dr Haqqi MATSUI, well-known medical doctors for their medical services during Haj, have been forced to withdraw from the Islamic Medical Clinic at Shinjuku, Tokyo, owing to the political pressures and the threats used by certain bureaucrats of Tokyo Metropolitan Government, and certain anti-Islamic medical doctors.

INTERVIEW

Al-Haji Dr Taher KAWANISHI pointed out, during his interview with PAN ARAB NEWS AGENCY (PANA) correspondents at Shinjuku Mosque in Tokyo, that other medical doctors who have been supporting the Islamic Medical Clinic were also forced to resign from their medical work at the Islamic Medical Clinic all due to overt and covert pressure tactics by forces against Islam, who have successfully pressurized Muslim doctors with the threats that they would be deprived of their medical licences, unless they would keep away from the Islamic Medical Institution. It was pointed out that 8 devoted Muslim doctors were "completely liquidated from Islamic medical service", according to Dr Taher KAWANISHI. In the words of

Dr Taher KAWANISHI, "the success of Da'wa programmes in Japan for the past three years have been mainly due to the efforts of Muslim doctors who have been promoting Islam through medical service."

MUSLIMS

"Resolution of the 5th International Muslims Symposium held in 1976 in Mecca Al-Mukarramah chaired by Sheikh Abdul Aziz bin Bazz and co-chaired by Sheikh Muhammad Ali Al-Harkahn also confirmed the validity of the methods for Da'wa through medical service."

Al - Haji Dr Taher KAWANISHI asserted, that it is with this methodology of Da'wa that many thousands of Japanese have been converted into Islam so rapidly during the past years.

FORCES

Al-Haji Dr Taher KAWANISHI, upon whom all the present oppression is directed by various forces and anti-Islamic groups in Japan, spoke out that there obviously exist political pressure against Muslim doctors, and certain bureaucrats and certain medical doctors and certain political elements have joined intentionally to give undue pressures against the expansion plan of the Islamic Medical Clinic and to suppress peaceful Muslim minorities in Japan. According to Al-Haji Dr Taher

KAWANISHI, "This would probably be coming from anti-Islamic elements surrounding Christian Prime Minister OHIRA and KOMEITO's Political party Apparatus."

CERTAIN

As an example, Dr Taher KAWANISHI illustrated that certain members of Tokyo Medical Doctors Association (Tokyo Ishikai) reportedly moved into opposition against the plan to build new West-Shinjuku Mosque and Islamic Medical Hospital at the end of last year.

GRACE

It is nonetheless Al-Haji Dr Taher KAWANISHI's conviction that by the grace of Almighty Allah, his Islamic Medical Clinic and Japan Islamic Congress under the presidency of H.E. Al-Haji Prof. Dr Shawqi Futaki will win "THE HOLY WAR" in Tokyo.

APPEAL

At the end of the interview, Al-Haji Dr Taher KAWANISHI expressed his profound gratitude to those Islamic leaders in various Muslim countries who have responded to his appeal and have assured him for full support and firm solidarity. "It is the most vital moment for whole Muslims around the world to win the 'JIHAD' in Tokyo, otherwise, the Light of Islam will forever be extinguished from the soil of Japan," so Dr Taher KAWANISHI concluded.

LET NOT THE STRUTTING OF THE UNBELIEVERS IN THE CITIES DECEIVE YOU. (THEIR MATERIAL POSSESSIONS ARE) OF LITTLE BENEFIT. THEREAFTER, THEIR ABODE WILL BE JAHANNUM. INDEED, VILE AN ABODE IT IS.

(Quraan)

REMEMBER ME (ALLAH) AND I WILL REMEMBER YOU. BE THANKFUL UNTO ME AND BE NOT UNGRATEFUL.

(Quraan)

But There Is No Place Like Home!

SHAHNAZ BEGUM, Darbhanga

X: "What are you planning to do after your studies?"

Y: "Oh! My aim always was to become an air-hostess. What about yours?"

X: "I have not decided, but its fixed that remaining at home is beyond my capacity."

Y: "What home! Its like bondage. You cannot progress any way staying at home."

Y: "I wonder how a woman can stay indoors and rear children. They are such a nuisance. And together with this, she has to look after all the whims and fancies of her husband. Work, work all the time, as if one was not a human being at all but a mere animal."

Z (meekly): "But don't you think that home is the real sphere of work for women?"

Y: "What nonsense! Just an idiotic back-dated idea. Do you think women can be cheated today . . ."

X: "And consider the fact it is 1979, and not the medieval age. Just a few years before was organised the

International Women's Year."

Y (smiling triumphantly): "Today women are equal to men in all spheres of life. We are free to work according to our own wishes and do anything we like. (To X) Don't you think so?"

X: "Exactly! Women today are liberated!"

CONTEMPTUOUS

Such conversations are commonly heard among today's "modernised" society girls and most of the female collegiates. The woman of the twentieth century generally seeks freedom from her duties of home, aspiring to work outside and obtain as much financial security as is possible for her. For her, home has little significance. She considers it nothing more than a resting place where one can comfortably pass the night. The blind race for economic attainment has made her contemptuous of being queen of the home and of performing the role of a wife and a mother. Since her aim is to be the cynosure of

all eyes, home-life seems to have a very narrow scope for her.

"AYAHS"

But the destructive effects of this growing trend are not hidden from anyone. One can clearly see the pale, anaemic and tired face of the woman in the evenings coming out of the massive office buildings. And then she reaches her destination technically called home. Children (if any), who have been already entrusted to the loving care of "ayahs", naturally come running to the mother expecting love and affection from her but she finds herself so much tired that she can confer on them very scanty show of love which they also keenly feel. Hence their soaring spirits dampen.

UNFORTUNATE

Then arrives the male member of the family. He is already very tired, each minute of the day having been spent in hard work. He enters the gate of his house expecting a hot nourishing

loving cup that cheers and a fresh welcoming smile from his wife, but he is also unfortunate. As he enters his room, his eyes fall upon the already tired lady resting on the couch, a child or two gazing expectantly with vacant eyes at the face of the mother and a maid-servant serving the same hot cup to the wife, no cheering smile to welcome him at home, but luxury enough to lighten his physical fatigue.

Such is the life in the homes where women are liberated. Indeed, this kind of life provides all the material needs but the inmates of such homes do not have any idea of mental peace and happiness. They are only keenly aware of a scarcity of the family bondage called love, only conscious of tension and a splitting headache all the time. Who would agree that such a life was a blessing? When man makes his own rules of life, going contrary to nature, the result is nothing but disintegration and complete ruin.

PITIALE

Children are the worst sufferers in this kind of life. They hardly see their parents in the normal condition. They meet them only for a very short period and during this

time also they seldom get the necessary care and attention from the already tired couple. They learn all the bad habits of the often illiterate or semi-literate maid-servants and all their sentiments are bestowed upon them. So the condition of the children is pitiable, their education suffers and they grow up with the stinging vacancy of neglect in their hearts.

HOUSEWIFE

As opposed to this man-made life, Islam provides a life which is absolutely balanced and natural. It divides the sphere of activity for both the sexes according to their nature. In this set-up man is chiefly responsible as an earning member. He is expected to earn and provide for the family, whereas the woman's chief sphere of activity is the home. She has been enjoined the heavy responsibility of organising and managing the family, of properly rearing up her children. She is the queen of the home and not servant as the "modern" woman thinks due to ignorance. She is not ashamed of her daily chorus of home-life but proud to be a housewife. It is well-known that the mother's lap is the primary school for children, and this primary education is a must for every child. It is

clearly evident that under the modern system where mothers also are working members of the family this compulsory education is denied to their children, a loss which can never be made up later in one's life. Islam considers this a very important factor and makes arrangements in the most balanced way so that each can get his due.

LEADERS

It is strange that today's woman forgets the fact that if her home is ignored, it would lead to nothing but disaster. The proper up-bringing of children can be carried on most effectively by woman alone because of something natural in her. And much of the future of the world lies in the proper making of children, as it is they who will be the leaders of the world tomorrow. And if the leaders themselves have no good background, no proper training, then one can imagine what the world of tomorrow will be like. Islam being a divine religion clearly sees this resultant imbalance, hence it rules as regards the field of work of both the sexes.

SELF-RESPECT

This does not mean that Islam rigidly forbids woman

(Continued on Page 7)

THE BEEF CONTROVERSY

— HALAAL OR HARAAM —

QUESTION

In Cape Town, as is known, cattle are stunned, pithed and then only slaughtered. Controversy has raged on the question of whether animals slaughtered by this method are Haraam or Halaal for consumption. The controversy has not yet been resolved, some saying that the beef obtained thus is Haraam and others say that it is Halaal. Elsewhere in South Africa, cattle are not pithed, but stunned by means of shooting in the head. Some learned opinion maintain that animals slaughtered after stunning (but not pithed) are also Haraam. Therefore, the beef in other centres of South Africa is also Haraam because although pithing is not employed, stunning is. Please elaborate on this. It now seems that all meat slaughtered at abattoirs throughout the country is Haraam. On the basis of this opinion.

ANSWER

Stunning like pithing, without any doubt whatever, is an unlawful act according to the Shariah. In Islam it is not permissible to stun the animal prior to "zabah" (slaughtering). Like stunning and pithing, electric shocking too is forbidden. Likewise, suspending the animal upside down, moving it on a conveyor belt while alive, facing it away from the Qiblah-direction when slaughtering, slaughtering one animal in front of another, permitting one animal to view the blood of another, etc., are all acts of cruelty and brutality forbidden by Islam. In short, the entire slaughtering system prevalent at all abattoirs in our country is Islamically unlawful, and brutal. The Cape Town abattoir, of course, surpasses all the others for its brutality committed by means of the "pithing" system employed to torture animals.

No one can deny that the system of slaughter in South Africa at the municipal abattoirs is unlawful according to the Shariah. But, the "hillat" (permissibility) and "hurmat" (impermissibility) of the meat slaughtered by means of "zabah" incorporated in the un-Islamic system in vogue is entirely another question. Is the meat for consumption then Halaal or Haraam?

The Shariah has left no ambiguity on this question. Haraam and Halaal are two categories of Law which are clear and unambiguous. The Shariah rules that if at the point of slaughter the animal is ALIVE, then the flesh of such an animal will be Halaal after "zabah". Whether the animal has been brutally pithed, stunned, shocked or wounded in any other way, its meat will be Halaal for consumption if it was alive at the time of "zabah". The Shariah has clearly defined the meaning of "alive" for this purpose. Imaam Shaafi (R.A.) states in Kitaabul Umm:

"When life in a goat is recognized, i.e. it makes movements after slaughtering or before it, then it (the meat) will be eaten (i.e. it is Halaal for consumption). What has died before slaughtering will not make movements after slaughtering. Verily, only that (animal) in which there is 'rooh' (life) will make movements after slaughtering. Everything (every animal) in which life is discerned will be consumed after slaughtering."

The Law Books of Islam make it quite clear that a strong spurting of blood or movement by the animal after "zabah" indicates "LIFE". The flesh of such an animal will be Halaal after "zabah" regardless of the injury inflicted upon it. The infliction of the injury, unnecessarily, like pithing and stunning, is not lawful in Islam. However, notwithstanding the fact that wounding the animal prior to "zabah" is sinful, the meat will nevertheless be Halaal if the animal was alive at the point of "zabah".

Intense argument is in prospect regarding the effect of "pithing". Some maintain that death follows instantaneously and others assert that the "pithed" animal is "alive" at the point of "zabah". Clinical definition of "life" and "death" will not assist us in so far as the question of "life" is concerned for purposes of "zabah". The ruling of the Fuqahaa on this matter is the verdict of the Shariah. As already stated, if after slaughtering, the animal makes movements or blood spurts forth, then it will be accepted that the animal was "alive" at the time of "zabah". On the basis of this "Shari" definition of "life", if the pithed animal shows "life" when slaughtered then its flesh will be Halaal for consumption despite the Haraam act of "pithing".

Regarding stunning: we must say that personal observation by us has conclusively shown that the stunned animal does not die with the stunning. The stunned animal is "alive" after being stunned. The stunned animal makes vigorous movements

accompanied with a strong spurt of blood after "zabah". There is, therefore, absolutely no doubt in the fact that the stunned animal after "zabah" is Halaal for consumption although the act of stunning is brutal and contrary to the Shariah. Imaam Shaafi (R.A.) states in Kitaabul Umm:

"Every (animal) struck by an untrained dog, stone, catapult or any other object besides a (sharp) weapon will not be consumed unless 'zabah' is made. It will then be consumed by virtue of the 'zabah' just like it will be lawful to consume a throttled animal, an animal which fell from a height and a gored animal which have been slaughtered."

In other words, an animal which has been wounded in any way whatever will be Halaal for consumption if at the point of "zabah" it was alive. This is substantiated in many Books of Fiqh.

"If a goat is slaughtered from behind its neck and it remains alive until the vessels (wind-pipe, gullet, and two jugular veins) are cut, the animal will be Halaal because of the attribution of death to 'zabah'. And (to do so) is 'makrooh' (tahrimi - prohibited and sinful) . . . This (slaughtering from behind the neck) is like an animal being (firstly) wounded and then cutting its vessels. But, if the animal dies before the cutting of the vessels, it shall not be consumed because of the attribution of death to that which is not 'zabah'."

(HIDAAYAH)

"If someone slaughters it (the animal) from behind its neck, he has committed sin. If he (the slaughterer who cuts from behind the neck) makes haste and severs the wind-pipe and the gullet while the animal is alive, it will be Halaal, otherwise not."

(MINHAAJUT TAALIBEEEN of Imaam Nawawi)

The Arabic terms, "hayaate mustaqirrah" appearing in the aforementioned quotation from Minhajut Taalibeen has been translated as "alive". The meaning of "hayaate mustaqirrah" is the state of life of the animal in which its movements are voluntary or of the animal's own accord. This life valid for "zabah" has been clearly stated by Imaam Shafi (R.A.) to be movement before or after "zabah".

"When life is recognized in the goat, (i.e.) it moves after slaughtering or before it, then it shall be consumed. That which has died before slaughtering will not make movements after 'zabah'. Verily, only that (animal) in which there is 'rooh' (life) before slaughtering will make movements after 'zabah'. And (says Imaam Shafi), every animal in which life is discerned will be consumed after slaughtering."

(Kitaabul Umm)

Other Books of Islamic Law explain that the signs of "hayaate mustaqirrah" are two, viz. the spurting of blood and movement after slaughter. If any one of these two signs is present, the slaughtered animal will be Halaal.

This discussion now proves that animals stunned or wounded in any way whatever will be Halaal for consumption if "zabah" is effected while the animal is alive. Stunning although cruel, un-Islamic and sinful, does not kill the animal. The stunned animal is alive at the time of "zabah", hence there is absolutely no doubt in the fact that its meat is Halaal.

Certain Fuqahaa hold the opinion that if the degree of the wound is such that the animal will die soon after the infliction of the wound, then such an animal will not become Halaal by means of "zabah" since actual death is attributed to the wound and not to the slaughtering. Imaam Abu Yusuf and Imaam Muhammad among the Hanafi Fuqahaa, ascribe to this opinion. There may be Shafi Fuqahaa too holding this opinion. However, the "Fatwaa" (Verdict) is not on this minority view held by the respected Fuqahaa. Both Hanafi and Shafi Mazhab have issued their "Fatwaa" (Final Verdict) on the contrary majority view that the animal will become Halaal for consumption as long as it was alive at the time of "zabah" no matter the degree of the wound inflicted upon the animal. In the authoritative Islamic Fatwa Kitaab, Shaarni, it appears:

"And, the accepted version is: Verily, every animal slaughtered while it is alive will be consumed. The Fatwaa is on this because of the statement of Allah Ta'ala (in the Quraan Shareef) ' . . . but, what you have slaughtered'. This statement is unconditional."

How will be their state when the Malaa-ikah strike their faces and their backs at the time of taking their souls? That is so, because they followed that which angered Allah and they disliked the Pleasure of Allah. He therefore, destroyed their deeds.

(Quraan)

(O Muhammad!) Say to My servants to speak what is righteous. Verily, shaitaan creates mischief among them (people). Verily, shaitaan is an open enemy to man.

(Quraan)

Man should think before speaking. Do not say anything which may cause hurt to another thus causing mischief and malice. Shaitaan by means of a word spoken by man creates much mischief by despoiling the hearts of people.

Intercession

"HE who makes a righteous intercession, will receive a share (of the reward). And, he who makes an evil intercession, will bear a burden of that evil."
(Quraan)

If the end and the means of the intercession ('shafaa-at) are good such intercession will be virtue in Islam. If the end and the means of the "shafaa-at" are bad, such intercession will be regarded as evil.

The division of the act of intercession into two kinds, viz. good and bad, shows that interceding on anyone's behalf is not always good nor always bad. A righteous intercession occasions Sawaab (Reward) and a wrongful intercession warrants punishment.

The literal meaning of the Arabic word, "shafaa-at" is: "to meet"; "to join". Hence, in Arabic the word "shuf-ah" denotes "pair".

CONDITIONS OF A LAWFUL "SHAFAA-AT"

1. The demand or petition of the one on whose behalf intercession is made must be rightful and lawful.

2. The one on whose behalf the intercession is made is not in position to make the demand, request or petition due to weakness or inability.

It is unlawful and sinful to intercede when the demand or request is unlawful or not righteous. Likewise it is not permissible to compel another to accept the intercession made. Such forms of intercession are regarded as evil intercession

which warrants punishment for the one who has proffered the intercession. To employ one's personality or power of force to apply pressure for the acceptance of one's intercession is "zulm" (oppression).

It is highly improper to be offended in the event of the rejection of one's intercession. It is not incumbent upon one to accept another's intercession. The Shariah has accorded one the full right to either accept or reject the "shafaa-at" offered by anyone.

A remuneration accepted for intercession is bribery according to the Shariah. All forms of gain acquired by way of offering one's service of intercession are unlawful and are described as "rishwat" (bribery). The motive of "shafaa-at" should be only the obtainal of Allah's Pleasure by way of assisting the weak and helpless. It is recorded in Tafseer Bahrur Raaiq that supplicating to Allah Ta'ala for the fulfilment of the requirements of the needy also falls within the scope of a virtuous "shafaa-at". In the Hadith of Nabi (sallallahu alayhi wasallam) it is narrated that when a Muslim petitions Allah Ta'ala for the needs of brother Muslims, the Angels reply: "Likewise for you". In other words: May Allah Ta'ala fulfil your needs too.

MENTOR AT "MAUT"

Sometimes it happens that at the time of death one's Shaikh (Mentor - Spiritual Guide) appears. This appearance is sometimes in the real person of the Shaikh, i.e. the Shaikh makes an appearance himself by way of a miracle. This form of appearance is rare. Sometimes Allah Ta'ala despatches a celestial being in the form of the Shaikh. The spiritual being is sent in the form of the Shaikh because of the Mureed's affinity, love and faith in his Shaikh. In this manner the attention of the dying Mureed is directed towards Allah Ta'ala, thus foiling the plot of Shaitaan to ensnare him into the deception of kufr at this critical juncture of "maut". May Allah Ta'ala maintain us firm in Imaan at the time of "maut", Ameen.

SUPERIORITY OF ZIKR

The status of Zikr by means of only the tongue is superior to Karaamat (miracles) because Zikr is the "sabab" (cause) of attaining Allah's Proximity whereas Karaamat is the "musab-bab" (effect) of that Proximity.
(Hadhrat Maulana Ashraf Ali Thanvi - R.A.)

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THE EDITOR,
"THE MAJLIS"
P.O. BOX 3393,
PORT ELIZABETH.

EDITORIAL

ICSA! A Solution

NOW that ICSA (Islamic Council of South Africa) has been shorn of its main image-giving body, viz. the Jamiatul Ulama of Natal, the air is more conducive from our point of view, to view in retrospect the conflict which raged between the Ulama and ICSA from the very inception of the latter organization. The withdrawal of the Natal Jamiatul Ulama from ICSA has reduced the status of ICSA to that of any one of the myriad of organizations rising and falling, operating and sleeping in the country.

OPPOSITION

"The Majlis" has been in vehement opposition to ICSA and so has almost all the Ulama of the country although such opposition has not always been voiced. We are of the opinion that the Ulama should have constantly aired their views and opposition to ICSA so as to leave no ambiguity regarding the stand of Haqq. Nevertheless, the main issue of contention, viz. ICSA's unfounded claim to be the representative of the Muslim community of South Africa, has been firmly rejected and now given the *coup de grâce* by the Natal Jamiat's withdrawal from ICSA. ICSA never was the Islamic representative of the community in South Africa nor could it ever aspire to obtain this role in its present set-up.

CONTROVERSY

It should be borne in mind that the conflict between the Mujlisul Ulama in particular and the Ulama in general on the one side and ICSA on the other side was not the making of "The Majlis". The Ulama as a whole adopted a wary stance since the very beginning of ICSA's birth and waited to see the direction this new claimant to leadership would follow. The controversy between "The Majlis" and ICSA was sparked off by the "leadership" of the latter organization. It was the unwarranted and uncalled for intrusion of ICSA into the domain of Islamic Law - an area for which the present leaders of ICSA are wholly unqualified. When the Mujlisul Ulama of South Africa issued its booklet regarding the Shariah ruling on television, the Secretary of ICSA, Advocate E. Bawa as well as some other "prominent" members of ICSA considered it opportune and wise to launch an attack on the Mujlisul Ulama by way of disparaging the contents of the booklet. The booklet was purely an Islamic academic article which had the support of ALL the Ulama-e-Haqq. The booklet was no attack on any individual or organization. The booklet contained nothing but arguments based on Islamic Law-principles. It was an article in the light and spirit of the Quraan and Ahadith. Yet, Advocate Bawa in main, and others resorted to a childish criticism of the booklet. We say "childish" because the modernist criticism was not based on Islamic facts and arguments, but on sentiment and "nafs". Ridicule was heaped on the booklet as well as on the authors. And, to crown this unwarranted intrusion, the non-Muslim press was utilized, and statements - corruptive and destructive statements - appeared in the

press purporting to emanate from the so-called Muslim "umbrella" organization. If indeed it was an "umbrella" body at any stage in its tottering existence, then that "umbrella" is today in tatters and shreds. Thus, from its very inception ICSA had embarked on a stand which the Ulama could interpret as nothing but anti-Sunnah and a desire for public acclaim by its claim to be the "spokesman" of the South African Muslim Community.

"The Majlis's" opposition to ICSA was all along based on two points, viz.,

- (1) Its intrusion in matters of the Shariah for which its leadership was not qualified.
- (2) Its claim to being the Islamic representative of the Muslim community.

IMPERATIVE

As long as ICSA persists in assigning to itself "leadership" of the community and as long as it intrudes in matters concerning Islamic Law it shall never enjoy the co-operation and support of the Ulama and of the overwhelming majority of the Ummah in South Africa. It is imperative that ICSA as well as all organizations realise the incontrovertible fact that the Ummah in South Africa as well as throughout the world align themselves with the Ulama and consider the Ulama as the true representatives of Islam and of the Muslim community. And, why should it not be so when the institution of Ulama - Ulama-e-Haqq - was the establishment introduced by Islam itself.

"UMBRELLA"

Of late we have observed that ICSA has not been meddling in matters of the Shariah. In fact in certain instances (for example, the question of Nabi Isaa-alayhis salaam) ICSA has come out in support of the Haqq. This is welcoming. And, if it streamlines its views and opinions to conform to the Law of the Ahle Sunnah, then we are certain that the Ulama will not withhold support for it. It must, however, be remembered that ICSA is not the representative of the Muslim community of South Africa. In opposing this claim, the Ulama have valid Islamic grounds. Among the several reasons for this opposition, one important fact should be mentioned here. If the Ulama had offered their unreserved support for ICSA from the very beginning and allowed their organizations to come under the shade of ICSA's "umbrella" then of course ICSA would have been the undisputed leader and spokesman of the community. If this image was accorded to ICSA then we say without any hesitation, that the Islamic affairs of the community would have suffered since the decisions and opinions of the ICSA leadership would have been construed as those of the community and of Islam. The danger of the Ulama's affiliation to ICSA and any other similar body lies in this.

OPINIONS

From time to time the Muslim community has been faced with problems stemming from anti-Islamic action and legislation of the authorities in the land. If leadership of the Muslim

community was vested in ICSA or in any other organization not versed and qualified in the Shariah, then decisions on Islamic problems would have been and will be decided on the basis of "enlightened", "non-orthodox" and anti-Sunnah opinion - opinion influenced by un-Islamic factors inherited from a western educational background. If ICSA was accepted as the recognized leader of Islam in this country, its opinions and decisions on Muslim affairs would be considered as final by the authorities. This we can never allow to happen.

The verdict of the Ulama in matters concerning the Shariah is final. It is imperative that ICSA and whoever else may be concerned realise and understand this. Once this has been comprehended the air will be cleared of much contentious matter.

UNITY

Conflict, controversy and disunity in the ranks of the Muslims are detested by all Believers. Unity, undoubtedly, is the desire of every Mu'min, but such unity must be on the basis of the Shariah. An artificial unity forged by any temporary pact between Haqq and Baatil is no unity. We do not aspire for any such unity in which the Haqq has to suffer in the slightest bit. The consequence of co-operation between Haqq and Baatil is disaster for the Haqq. Co-operation embodies appeasement to a certain degree. But, Haqq is not prepared to submit, appease or flit with Baatil in any way whatever. We consider a "disunity", a "controversy", a "conflict" for the sake of Allah - for the sake of the Sunnah - for the sake of preserving the purity of the Deen - an Ibaadat of the highest merit. Such forms of "controversies" we firmly believe fall within the ambit of Rasulullah's (sallallaahu alayhi wasallam) declaration:

"LOVE FOR THE SAKE OF ALLAH AND HATRED FOR THE SAKE OF ALLAH."

Conflict in itself is not wrong. Conflict for the sake of Islam is a noble act essential for the establishment of the Law of Allah Ta'ala. It was precisely this type of conflict which Rasulullah (sallallaahu alayhi wasallam) initiated when he sounded the Call of Haqq by declaring to mankind:

"THERE IS NONE WORTHY OF WORSHIP, BUT ALLAH."

If in upholding the demands of this Kalimah a "controversy" or "conflict" or "disunity" is created then such "disunity", etc., shall not be spurned in the interests of some make-believe "unity" battered out on a platform which accepts compromise of the Shariah as a policy.

INTERWOVEN

Now that the Jamiat has pulled out from ICSA we are of the opinion that the tide of opposition emanating from the Ulama will subside. This will be so as long as ICSA does not intrude into matters of Islamic Law. We bear no enmity to any member of ICSA. We all are brothers in Islam. Our opposition is based on Islamic grounds and, in our honest opinion,

calculated in defense of the Deen. We are prepared to co-operate and assist any Muslim or organization working in the interests of Islam - the Sunnah as was interpreted by Rasulullah (sallallaahu alayhi wasallam) and his noble Sahaabah. Affiliation to ICSA or any other body is not a requisite nor necessary for mutual co-operation. In fact, the Ulama can serve the interests of Islam better and co-operate freely with other organizations by remaining "outside" these bodies. The Ulama is an institution apart. The institution of Ulama is inextricably interwoven with the fabric of the Shariah. The pedestal which Islam has assigned to the Ulama does not permit them to submit to any order or system which accords the operation of the Sunnah a secondary role. The Ulama are the guardians of Islam and their foremost function is to guard the Shariah from contamination of alien concepts, views and opinions. To execute this function, the Ulama stand in no need of being affiliated to any movement. Being the natural representatives of the Ambiyaa (alayhimus salaam), the Ulama must operate in total independence of all artificial associations. The organization which the Ulama have to serve have already been established by Divine Command. That organization is Islam. Its Constitution has been Divinely defined and interpreted. Its Constitution consists of the Quraan and the Sunnah. The members of this universal Organization are Muslims and the leaders of this Organization are the Ulama. It is then from this platform that the Ulama-e-Haqq shall have to operate - a platform which assigns dominance to the Sunnah - a platform where the Shariah commands - a platform where the etiquettes and norms of the Sunnah are not sacrificed at the altar of westernism.

WITHDRAWAL

If ICSA or any other body embarks upon any Islamic activity, the support of the Ulama will be forthcoming providing the Shariah is not contravened. To ensure this, the officials of ICSA will have to obtain the Ruling of the Shariah prior to the initiation of any activity in the name of Islam or the Muslim community. If any of the activities of ICSA are genuinely Islamic and in the pure interests of the Ummah and at the same time the methods adopted for the realization of such noble ends are not in contravention of the Shariah, our full support will not be withheld. We are certain that we are speaking on behalf of ALL Ulama in making this claim. Withdrawal of the Natal Jamiat from ICSA and the non-affiliation of the other Ulama organizations should not be construed as total dissociation from all activities launched by ICSA or for that matter any other Muslim organization. We all are linked by the bond of Imaan. Wherever the Shariah will permit us to assist and support any activity we shall unhesitatingly do so. It now remains for ICSA to employ to the best advantage this solution which we have offered.

Quran and Sunnah - Demand of Imaan

(Mujahidul Islam Qasimi)

A MUSLIM should be heedful of the fact that the acceptance of the Holy Qur'an and the Sunnah and implementation thereof in every walk of his life is not dependent on any authority in power. Every Muslim who recites the "Kalima" and declares the faith that he is a slave of Allah and is always anxious to seek His good pleasure, he is to take it into his heart that the obedience to Allah and His Apostle is a Must for him. And as such, he should have no fear of any external influence and need not be guided by it in executing the divine commands and the Sunnah in view of his firm conviction. His urge of Imaan and the sense of accountability of all his actions on the Day of Judgment will naturally have a dominating effect in following the divine commands. If any evil force will hold him against following the divine commands, he has to do his best to counteract it as far as practicable. And that is the reason that the Qur'an, while directing the Ummah to take their quarrels or disputes to Allah and His Apostle for judgment, further qualifies the direction by saying:

"If you believe in Allah and in the after life."

Which pinpoints the fact that the demand of the Imaan and the certitude is that one should make it a matter of ordinary routine to follow the Holy Quran and the Sunnah and to introduce the Shariat. The implementation of the divine commands rests on the genuine Imaan and certitude, and any external forces and pressure of a ruler of the land stands nowhere.

Submission to Rasulullah — Demand of Imaan

by

Mujahidul Islam Qasimi

MOST of us, if I may say so, claim to profess Imaan, but our activities belie it. They go to other quarters for settlement of their disputes instead of taking lessons from the Sunnah itself. It is to this unfortunate course that the Qur'an refers in the following verse:

"But nay, by the Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission."

(Surah 4: 65)

It is clear from this verse that those who do not believe in the orders and the decisions of the Prophet (Peace be on him) are not actual believers. It is not enough to say: "We acknowledge your orders". We should not in the least be vexed over what the Prophet (Peace be on him) hath decided and accept it in willing submission.

Furthermore, if there be even any painful divine decision that one should do away with his life or leave his hearth and home for any distant land, even then a devout Muslim has to bow down to such a divine dispensation and perform the commands with glee. This is the grandeur of a Muslim which is better and more seemly in the end which go to show one's firmness of Imaan. Those who are forward so much as to submit themselves with willing submission to the divine will and even ready to do away with their dear lives, they are those who are worthy of getting special divine rewards and His Grace. The Quran says:

And if we had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening;

And then We should bestow upon them from Our presence an immense reward.

And should guide them unto a straight path.

Whose obeyeth Allah and the Messenger, they are with those unto whom Allah hath show favour, of the Prophets, and the saints and the martyrs and the righteous. The best of the company are they.

Such is the bounty of Allah, and Allah sufficeth as knower.

(Surah 4: 66-70)

The Qur'an takes those to be Monafiqs (infidels) who for the sake of their external and limited benefits seek decree from other than Allah and accept them as truth. The Qur'an says that the demand of Imaan in the Quran is that we should act upon the divine message of the Prophet (Peace be on him). But the Munafiqs seek decision from other than Allah and follow the say of Shaitan and thus get astray. And when they are invited to act upon the divine commands they do not accept them rather they dislike them. But when they are seized by the vicissitudes of the worldly life and calamities, on account of their evil deeds, they come forward with false excuses. The Qur'an says:

"Hast you not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgement (in their dispute) to false deities when they have been ordered to abjure them? Shaitan would mislead them far astray.

And when it is said unto them: Come unto that which Allah hath revealed and unto the Messenger, thou seest the hypocrites turn from thee with aversion.

How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness."

(Surah 4: 60-62)

TASAWWUF

by
Hadhrat Maulana Masihullah Khan

SELF-PURIFICATION

“AKHLAAQ-E-BAATINAH” (the intrinsic or esoteric qualities [morals]) are of two categories, viz.:

1. The moral qualities connected with the heart. These are known as “akhlaaq-e-hameedah” or the beautiful qualities.
2. The moral qualities connected with the “nafs” (man’s lowly bestial self). These lowly qualities are known as “akhlaaq-e-razeelah”.

THE AKHLAAQ-E-HAMEEDAH

The beautiful qualities which transform man into a true “Insaan” (human being) are:

Tauheed (Unity of Allah), Ikhlâas (sincerity), Taubah (quality of repenting), Muhabbat (love, i.e. love for Allah), Zuhd (abstinence from desire), Tawakkul (trust in Allah), Qanaa-at (satisfaction), Hilm (toleration and clemency), Sabr (Patience), Shukr (thankfulness), Sidq (honesty and truthfulness), Tafweez (resignation to the Will of Allah), Tasleem (submission to Allah), Ridhaa (pleased with Allah), Fanaa (annihilation - total destruction of the ego and absorption in the contemplation of Allah Ta’ala).

THE AKHLAAQ-E-RAZEELAH

The evil, lowly and bestial qualities which equate man with the lowly beasts are:

Tama’ (greed, lust), Bukhl (niggardliness), Riyaa (show, ostentation), Ujab (vanity, self-admiration), Kibr (pride), Hiqd (malice), Hubb-e-maal (love of wealth), Hubbe-jaah (love for fame), Tool-e-amal (cherishing of long distant hopes), Ghussah (wrath), Daraugh (deception), Gheebat (scandalling), Hasad (jealousy), Hubbe-e-dunyaa (love of the world).

Self-purification from “aakhlaaq-e-razeelah” is known as “tazkiyah-e-nafs”. Allah Ta’ala commands this “tazkeeta-e-nafs” in the following Quraanic verse:

“Verily, he has attained success who has made “tazkiyah” (purified) of it (the nafs) from the lowly bestial qualities.”

Reduction of Speech

Allah Ta’ala says in the Quraan Shareef:

“One speaks not anything, but near to him is a guard ever ready (to record the statement).”

Rasulullah (sallallaahu alayhi wasallam) said:

“He who maintains silence has been saved.”

Imaam Maalik (R.A.) narrates:

“Verily, Isaa Ibn Maryam said: Do not increase speech other than Zikrullaah, for then your hearts will become hard. Verily, the hard heart is far from Allah, but you cannot perceive it. Do not look at the sins of people as if you are masters. But, look at your own sins as if you are slaves. Verily, people fall into trial and are forgiven. Therefore, have mercy upon those afflicted and praise Allah Ta’ala for fortune (which comes your way).”

“Taql-e-e-kalaam” or “to reduce speech” is one of the fundamental principles in the process of attaining spiritual development. The speech of man could be classified into three categories:

1. Beneficial. Such speech in which is some benefit either of the Deen or of the world.
 2. Harmful. Such speech which is harmful to either the Deen or the world.
 3. Speech which is neither beneficial nor harmful.
- It is this third category of speech which the Hadith has described as “laa-ya-ni” or “meaningless”, “useless”, “futile”. Upon reflection it will be realised that this third category of speech is in fact the same as the second category because engagement in futile discussion causes loss of valuable time in meaningless pursuit. The same time could have been employed constructively to create benefit in either this world or in the Hereafter. A single “Subhaanallah” uttered will weigh heavy in the Scales of Justice in the Hereafter. Or, the time could have been utilized in some Ibaadat activity or at least for obtaining some mundane benefit.

Rasulullah (sallallaahu alayhi wasallam) said:

“The beauty of a man’s Islam is his shunning of futile talks.”

It is recorded in “Ihya-ul Uloom” that a reckoning for futile talk will be demanded in the Hereafter. The detrimental effect of futile discussion is, therefore, evident. Abstention therefrom is essential because many evils are attendant to much speech (futile speech). It leads towards the commission of sin in abundance.

ADVICE FROM THE TAURAH

HADHRAT Ali (karramallaahu wajhah) said:

“I have chosen twelve statements from the Taurah Shareef and daily reflect thrice over these.”

These twelve statements are:

Allah Ta’ala says:

1. O man! Never fear any shaitaan or ruler as long as My Sovereignty remains.
2. O man! Do not worry about your sustenance as long as you find My Treasures full. My Treasures are never depleted.
3. O man! Whenever you find yourself helpless in any matter, call unto Me. You will find Me, for I am the Bestower of all things and the Awarder of all goodness.
4. O man! Surely, I regard you as My friend, You too become My friend and become Mine.
5. O man! Do not become fearless of Me until you have crossed the “Siraat”.
6. O man! I have created you from dust, sperm and blood-clot. I am not helpless in creating with the Perfection of Power. How then could I be helpless in providing two loaves of bread (i.e. providing you with your sustenance).
7. O man! I have created all things for you and you have I created for my Ibaadat. But, you have become enmeshed in that which has been created for you. You have distanced yourself from Me for the sake of others.
8. O man! All things and all person desire something for themselves. And, I desire you for yourself, but you run from Me.
9. O man! For the sake of the desires of the “nafs” you have become displeased with Me, but never do you become displeased with your “nafs” for My sake.
10. O man! My Ibaadat is obligatory upon you and your sustenance is upon me. But, you are generally negligent in your duty. I never neglect in your sustenance.
11. O man! You request even the sustenance of the future today, but I do not demand the Ibaadat of the future from you today.
12. O man! If you are contented with what I bestow to you, you will always be in peace and comfort. And, if you are not contented with what I bestow upon you, I will cause the greed of the world (“hirs”) to overtake you. It (“hirs”) will make you wander like a dog from door to door. You will thus be disgraced and above all you will obtain only what has been destined for you.

EQUILIBRIUM OF FACULTIES

FACULTY OF “ILM”

Man’s faculty of “Ilm” (knowledge) will be regarded to be in a state of equilibrium if it is able to distinguish between true and false statements; between Haqq and Baatil beliefs; and between virtuous and evil deeds. When man’s faculty of “Ilm” has developed to this stage of progress then the fruits of “hikmat” (wisdom) spoken of in the following verse will manifest themselves in him:

“And, he who has been given ‘hikmat’, verily he has been awarded goodness in abundance.”

(Quraan)

FACULTY OF “GHADHAB” AND “SHAHWAT”

Man’s faculties or powers of “ghadhab” (anger) and “shahwat” (desire or passion) will be in a state of equilibrium if these powers are made subservient to wisdom and the Shariah – moving in the direction of its (Shariah’s) commands and observing its restrictions.

FACULTY OF “ADL”

Man’s faculty of “Adl” (Justice) would be regarded to be in the state of equilibrium if both faculties of “ghadhab” and “shahwat” are firmly under the control of the power of “Adl”.

IKHLAAS

AN action, regardless of how virtuous and great it may seem externally, is totally devoid of spiritual benefit and unacceptable to Allah Ta’ala if not accompanied with “IKHLAAS” (sincerity of intention). The essence of “Ikhlâas” consists of the pure motive of only obtaining Allah’s proximity and pleasure when rendering obedience to Him. Obedience and Ibaadat must not be contaminated by any other desire or motive.

An action, no matter how small or insignificant it may seem, if executed with “Ikhlâas” is of tremendous value in the Eyes of Allah and it is of great spiritual import. Sawaab for actions is apportioned in relation to the “Ikhlâas” underlying the actions.

The highest degree of “Ikhlâas” is the motive of pleasing Allah alone. No other consideration is linked to the action. The second degree of “Ikhlâas” is the execution of an act to please people, but in pleasing the people the Deen is not compromised nor is the motive the obtainal of any worldly benefit. The third degree of “Ikhlâas” is the execution of an act unaccompanied by any intention, i.e. the act was done without the “niyyat” of obtaining worldly or spiritual benefit. At the time of the action one had no intention of gaining any mundane benefit or of pleasing Allah Ta’ala.

The way of acquiring “Ikhlâas” is to ward off “riyaa” (show and ostentation).

TAUHID

THE essence of Tauhid is to have implicit faith (yaqeen) that no action whatever could be executed without the Will (Iraadah) of Allah Ta’ala. The Quraan Shareef is very explicit on this claim.

“And, it is Allah who has created you and your actions.”

(Quraan)

“And, you do not desire anything, but it is (in fact) Allah who desires.”

(Quraan)

And, in this regard Rasulullah (sallallaahu alayhi wasallam) said:

“Know that if entire mankind unite to award you some benefit, they will only be able to benefit you that which Allah has decreed for you. And, if they unite to harm you, they will only harm you to the extent that Allah has decreed for you.”

(Tirmizi and Ahmad)

The very basis of spiritual progress is “yaqeen” in this aspect of Tauhid. Weakness in belief of this quality of virtue will adversely affect one’s spiritual progress. It, is therefore, essential to cultivate “yaqeen” (absolute and unswerving belief) in this concept of Tauhid. The way in which to acquire this “yaqeen” in Tauhid is to always remember and meditate about the “qudrat” (Power) of Allah Ta’ala and the impotency and helplessness of creation.

Naseehat

- * A repentant sinner is superior to a proud worshipper.
- * The sign of the heart’s connection with Allah Ta’ala is aloofness of the heart from all worldly things.
- * Keep “maut” (death) under your pillow when retiring and when rising have not much hope in life.
- * Do not regard any sin as little. Regard all sins as great. He who regards sins as “small” has regarded Allah as “small”.
- * At all times guard your “nafs”.
- * Abstention from sin is more important than Ibaadat.
- * A little Halaal sustenance (Rizq) is in every way superior to much Haraam sustenance.
- * “Izzat” (respect) is in contentment. “Raahat” (peace and tranquility) is in “zuhd” (abstention from desire).
- * Strong “sabr” (patience) is to be contented with one’s lot.
- * Nobler than a virtuous act is association with the pious and worse than an evil act is the company of the evil.
- * The gaze which is not for the purpose of gaining “naseehat” (advice) and “ibrat” (lesson) is wholly neglectful and will be a medium of disgrace (“zillat”).
- * Freedom is obtained by crushing underfoot the desires of the lowly “nafs”.
- * Eradication of “hasad” (jealousy) occasions the love of Allah.
- * Whatever you speak, speak the truth – whether in anger or pleasure.
- * Hazrat Hasan (R.A.) said: Never listen to music even though you have attained the ranks of the great men.
- * He who in relation to Allah’s remembrances, loves to converse more with people, his knowledge is slight, his heart is dark and his life is destroyed.

Khauf

Allah Ta’ala commands in the Quraan Shareef:

“AND FEAR ME.”

“Khauf” or fear is one of the laudable qualities of the heart listed in “Akhlaaq-e-hameedah”. “Khauf” in fact is the moral quality which cuts the very roots of all evil actions and it is the medium for all acts of obedience.

Every Muslim is commanded to fear the possibility of Divine punishment. Belief in this possibility of punishment, i.e. to believe that it is possible that I may be overtaken by the punishment of Allah Ta’ala, is a condition of Imaan. This degree of “khauf” is described as “khauf-e-aqli” (mental fear).

When the urge to sin or disobey the commands of Allah rears its head it becomes obligatory upon the Believer to immediately ponder and meditate about the warnings and punishments of Allah Ta’ala. To do so is Fardh. In the absence of even this degree of “fear”, one will fall into sin.

Allah Ta’ala speaks highly of those who fear Him. Rahmat (mercy), Knowledge, Hidaayat and Divine Pleasure have been promised for them. All creation fears him in whose heart the fear of Allah is impregnated.

The way of achieving this “khauf” of Allah is to constantly meditate about the Wrath and Punishments of Allah Ta’ala.

THOSE WHO HAVE A DISEASE IN THEIR HEARTS FOLLOW THE ALLEGORICAL VERSES OF IT (QURAAAN) SEARCHING FOR ‘FITNAH’ (MISCHIEF) AND SEARCHING FOR ITS INTERPRETATION. AND ONLY ALLAH KNOWS ITS INTERPRETATION. THOSE GROUNDED IN KNOWLEDGE SAY: WE BELIEVE IN IT (THE AMBIGUOUS VERSES OF THE QURAAAN). ALL ARE FROM OUR RABB. AND, ONLY THE PEOPLE OF INTELLIGENCE TAKE ADVICE.

(Quraan)

Hysterectomy woman has baby

Daily News Bureau

LONDON: Little Martin Trott is a baby who should never have been born.

In fact British doctors are regarding him as a miracle birth in every sense of the word. For his mother, Mrs Alison Trott of Somerset, had an hysterectomy last year and pregnancy was considered an impossibility.

The surgeon who delivered Martin said: "This is the first time in medical knowledge that such a birth has been recorded."

Over the past six months, Alison Trott had become increasingly worried because she was putting on weight. Diet and exercise had no effect, and she joked with her doctor about the possibility of her being pregnant.

They laughed, too, for Alison's womb had been removed a year ago.

But then the tests revealed the extraordinary truth - Mrs Trott was eight month's pregnant.

(Daily News)

"To Allah alone belongs the dominion of the heavens and the earth. He creates what He desires. He bestows to whomsoever He pleases girls and He bestows to whomsoever He desires boys. Or He grants them boys and girls. And He makes whomsoever He desires sterile. Verily, He is the one of knowledge, the powerful."

(Quraan)

Some Hiring Rules

- * It is not lawful to hire a person for the purpose of reciting the Quraan Shareef. Payment and acceptance of payment for reciting the Quraan Shareef are not permissible.
- * It is not permissible to pay the Hafiz for his Quraan recital during the month of Ramadhaan. The custom of collecting money to award it to the Hafiz who has recited during Taraaweeth is not permissible.
- * It is not permissible to rent out books for reading purposes. This "hiring" is not valid. Rental cannot be charged for books given out for reading.
- * A general announcement of reward will not be binding. For example, someone announces a reward for the return of a lost article. A man found the article and returned it to the owner. The one who found the lost article will not be entitled to demand the reward offered. If the reward is offered voluntarily, it could be accepted as a gift. But, one has no legal claim to it, for in Islam it is an obligatory duty to return lost property to the owner if located.
- * When letting a house it is not permissible to charge "goodwill". The reward of hiring is "rental". Any other consideration besides rental will be unlawful in the Shariah.
- * It is not lawful to hire animals for breeding purposes.

Verily, he who purifies his soul has attained success.

(Quraan)

Many are the signs (of Allah) in the heavens and the earth by which people pass and from which they divert their attention.

(Quraan)

A Jihad

by
Mujahidul Islam Qasimi

If the practice Shari'at-Muhammadi be in a state of decadence or the Sunnah is not being followed in the right spirit, all possible efforts should be directed to its establishment and to the revival of the way of life of our Holy Prophet. Doing so will, of course, mean a greater Jihad; but all the same it has to be done at all cost, imperative as it is. The carnal soul will, however, stand in the way of doing so but it has to be kept under control lest it should derail one from the straight path.

THE LAST WORDS

THE "maut" (death) of a man will be in accordance with the condition of his life. And, his resurrection will be in accordance with the state of his maut. A life spent in transgression will become evident at the time of maut and a life spent in obedience will likewise manifest itself at maut.

A certain man's occupation was to sell hay. Indulgence in his occupation made him totally forget Allah Ta'ala. At the time of maut while people were inviting him to recite the Kalimah, he would say: "The price of this bale of hay is so much." Upon hearing this a saint of the time advised his Mureeds to recite Kalimah Shahaadat in abundance throughout life to ensure these words on the tongue while the Rooh departs from the body.

Another man was in the habit of reciting the Quraan Shareef in abundance. At the time of maut, when people recited to him the Kalimah, he in reply recited some verses of the Quraan Shareef.

Let us make Dua that Allah Ta'ala grant us the "taufeeq" to die in the state of Islam, Ameen.

(NAZHATUL BASAATEEN)

IBAADAT AND HALAAL FOOD

(Hadhrat Imaam Ghazaali - R.A.)

ALONG with the command of Ibaadat is the command for eating what is Halaal. Hence, Allah Ta'ala states:

"Eat what is wholesome (pure and Halaal) and practice righteousness."

And, Rasulullah (sallallaahu alayhi wasallam) said:

"The quest of a Halaal earning is the compulsory duty after the compulsory duty of Salaat."

Hadhrat Abdullah Bin Umar (R.A.) said:

"If you become bent like a bow by performance of Salaat in abundance and if you become as thin as a rake by fasting in abundance, then too it will not be acceptable without the acquisition of 'taqwaa' and eating of Halaal."

The execution of Ibaadat after consuming Haraam foods is like erecting a building on excreta. Remember that "Halaal Rizq" (food which is pure and wholesome) has a considerable and decisive influence on the "nooraaniyat" (spiritual light) of the heart. Therefore, it is imperative to abstain from Haraam wealth and essential to inculcate taqwaa (piety - fear of Allah).

The first stage of taqwaa includes total abstention from all such wealth and foods which the Ulama of the Shariah have branded as forbidden. Never make use of such forbidden things, for indulgence therein will render one a faasiq (flagrant, rebellious sinner). One's reliability is destroyed by indulgence in these Haraam foods and wealth. This first stage of taqwaa is the taqwaa of the general public.

The second stage of taqwaa is that of Sulahaa (pious). This level of taqwaa demands abstention from the "mushtabah" (doubtful) things. Although the Ulama of the Shariah have proclaimed these things Halaal on consideration of external circumstances, the possibility of it being Haraam exists, hence it has been described as "mushtabah". For this reason Sulahaa (pious) do not use it. Rasulullah (sallallaahu alayhi wasallam) has emphasised abstention from that in which there is doubt. Rasulullah (sallallaahu alayhi wasallam) said:

"Leave the doubtful things and choose that in which there is no doubt."

The third stage of taqwaa is that of the Atqiyya (those of greater piety). Regarding this high stage of piety, Rasulullah (sallallaahu alayhi wasallam) said:

"One will not attain the rank of the 'muttaqeen' as long as one does not abstain from things in which there is no blame fearing indulgence in blameworthy things."

In order to be saved completely from unlawful and blameworthy things it is necessary to abstain to a certain extent from actions which are even permissible. This partial abstention from even lawful things will fortify one against unlawful practices.

Hadhrat Umar (R.A.) said:

"For fear of falling into Haraam we abstain from nine-tenths of even the Halaal things."

It is on this basis that the pious servants of Allah when taking their due accept less and when fulfilling the rights of others give more than what is due. It is narrated that Hadhrat Umar Bin Abdul Aziz would close his nose when the musk of the Baitul Maal (Public Treasury) was brought to him. He said that smelling the fragrance of this musk was like utilization of it. For this reason he did not prefer to smell the fragrance of the musk which belonged to the Public Treasury. The Quraan Shareef warns against casting desirous glances at the abundance of wealth of property of the kuffaar. The love for this glitter of material possessions decreases the sweetness of Imaan, hence the Quraanic proscription. Love of the world and wealth negates the glitter and love of Imaan from the heart.

According to the Atqiyya (the most pious servants of Allah) only such wealth is Halaal and fit for use and consumption which contains no doubt in it nor constitutes any danger for the future.

The fourth degree of taqwaa is that of the Siddiqeen (the highest rank among the Auliyya). This stage of taqwaa demands abstention from such nourishment which does not engender strength and determination for Ibaadat. Food contaminated by the slightest trace of sin or villainy is shunned in this degree of taqwaa. For example: when once Hadhrat Zun-nun (R.A.) was imprisoned, a pious lady sent for him some food which she had earned through her Halaal earnings. Upon receiving it, Hadhrat Zun-nun (R.A.) refused acceptance and said that although the food is Halaal the "tray is impure". The phrase, "tray is impure" was a reference to the hands of the warder who brought the food. His hands were "impure" since he (warder) was a zaalim (cruel and oppressive). Association even by touch with an oppressor causes contamination. Hence, Hadhrat Zun-nun (R.A.) felt that he could not partake of the food thus contaminated by the touch of oppression. Hadhrat Bishr Haafi (R.A.) never drank water obtained from wells and holes dug by cruel kings and by kings who were neglectful of their Islamic obligations.

In short, these Siddiqeen were the men who truly said and practiced:

"Say Allah, and leave everyone else."

These were the men who never utilized anything which was not for the sake of Allah Ta'ala.

It is not a simple matter to acquire this lofty state of piety, therefore one should at least regard as imperative and obligatory the acquisition of the degree of taqwaa of the reliable Believers, i.e. the first stage of taqwaa in which it is compulsory to abstain from all such food, wealth and nourishment which the Ulama of the Shariah have branded as Haraam. This is the minimum requirement for the attainment of the lowest stage of taqwaa.

INFANTICIDE

In Mexico, approximately a million illegal abortions are performed every year. 25 000 to 60 000 women die as a result of these abortions. These figures are besides the thousands of other cases performed "legally".

BARNESLEY, England. — A 730-gram girl, found to be breathing after being aborted at a state hospital, died last night having lived for 38 hours.

The mother in her 23rd week of pregnancy, feared that her recent contact with a carrier of German measles

might leave the child blind or brain damaged.

She sought the abortion but the foetus breathed and doctors at the hospital in this northern England town fought to keep her alive in a respirator.

(Evening Post)

"Verily, their slaying (of infants) is indeed a heinous crime."

(Quraan)

The Muslim's Aim of Life

It should be obedience and obedience to Allah alone with a true spirit, and it can be done in all the disciplines of one's life if one takes it into his heart to do so. It is the fear of retribution which Allah enjoins for acts of disobedience that leads one to the straight path. The Quran says:

"O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him)."

(Surah 3: 102)

Unless the fear of grave consequences of evil acts done against the divine will be in one's heart, it is difficult to observe one's duty to Allah. Such a fear has, therefore, to be genuinely developed in the heart to achieve the goal.

(Mujahidul Islam Qasimi)

Unlawful Purchase

"If there is a preponderance of unlawful goods being sold in a place then it is not permissible to purchase goods there without prior investigation."

(Imaam Ghazaali - R.A.)

In view of this ruling of the Shariah it is not permissible:

- * To purchase goods from a person who deals in stolen property even if he claims that the goods are not stolen property.
- * To purchase goods described in the province of Natal as "cabbages".

CLASSIFICATION OF WEALTH

(Imaam Ghazaali - R.A.)

REGARDING the question of Haraam and Halaal wealth and nourishment there are six types of persons.

(1) The State of earning, piety and impiety is not known. His piety or impiety is not known. It is not known from which sources his income is derived. The wealth of such a person is Halaal. Abstention from the wealth and food of such people is not compulsory. However, it is best to exercise caution. Caution here will be regarded as taqwaa.

If a person of this calibre invites one or presents one with a gift and if it is known that refusal will grieve him then one should accept the invitation or the gift. It is not permissible in this case to make enquiries into his state of wealth on the basis of taqwaa if refusal will cause him grief, for it is meritorious to maintain good and affectionate ties with Muslims. To please Muslims is also an Ibaadat. In this case (where a person's source of income is unknown) it is waajib (compulsory) to please a Muslim by accepting his invitation.

(2) Those pious people whose source of income is manifestly legal in Islam. The piety of these people is apparent to all. To doubt the legality of their wealth is "shaitaani waswasah" (promptings of shaitaan). It is forbidden and sinful to cause such pious people grief by refusing acceptance of their gifts and declining their invitations to meals.

(3) The third type of persons are those whose total wealth or more than half is from Haraam sources, e.g. obtained by way of gambling, ribaa, selling liquor, by way of oppression, extortion, etc. The wealth of these people is most certainly Haraam. It is imperative to abstain from it.

(4) In this category less than half of a person's earnings were derived from Haraam sources. It is known that more than half of the wealth is derived from lawful sources. In this case the wealth as a whole will be regarded as Halaal, but to abstain from the food of such people is taqwaa.

(Continued on Page 11)

LIABILITY AND COMPENSATION

- * Material or goods given for the production of finished articles remain "amaanat" (Trust) in the custody of the manufacturer. Loss or destruction of the material in his possession will not make him (the manufacturer) liable for compensation. He will become liable for such loss or destruction only in the case of wilful neglect of his duty pertaining to the material in his custody. Thus, if for example, cloth was given to a manufacturer to produce garments, and the cloth was stolen from his custody, he will not be liable for compensation. The owner of the material cannot hold him liable for the loss.
- * If the material becomes defective or destroyed as a result of the manufacturer's workmanship, he is liable for compensation. Thus, if the garments or goods become deficient or perish by any action of the manufacturer or his employees, for example, the cloth is wrongly cut, dyed, etc., then the manufacturer is liable for compensation.
- * A carrier hired for transporting goods will be liable for compensation if the goods are lost, destroyed or damaged by an act attributed to the carrier. Example: The transport vehicle is involved in an accident the cause of which was the transport-vehicle driver; a porter hired to carry goods stumbles and thus breaks the goods he is carrying. In these cases the cause of the destruction of the goods is attributed to the carrier. If the cause of the accident, etc., was not the carrier, he shall not be held liable for compensation.
- * A time-worker, i.e. one hired to work for the day, week, month, etc., is not liable for compensation if he causes goods to break or become damaged during the course of his duties. However, if wilful neglect is proved against him, he shall be held liable for compensation of the destroyed goods.

LESSON FOR OPPONENTS OF SUNNAH

HADHRAT Abu Fazaari (R.A.) narrates:

"A certain man who sat frequently in our company was in the habit of concealing half his face when with us. Once I enquired of him the reason for this concealment. He said that he would reveal the reason providing that I promise not to divulge the secret to anyone. I made the promise and he said:

'I was a person in the habit of stealing kafan (burial shrouds). One day, after a woman was buried, I dug open her grave, removed the screening bricks and pulled at the shrouds of her kafan. I was unable to remove the kafan from her. I then applied full force and tugged at the kafan when lo, the dead lady lifted her arm and administered me with a smack of her hand. As a result of this fearsome smack the imprint of five fingers remained on my cheek.'

Hadhrat Abu Fazaari: "What did you do then?"

Kafan thief: "I re-arranged the shroud at which I was tugging and replaced the

bricks and closed the grave. I then resolved never again to repeat this crime of opening graves and stealing kafan."

Hadhrat Abu Fazaari in a letter to Hadhrat Auzaai (R.A.) explained this incident. Hadhrat Auzaai (R.A.) in a reply said:

"Ask him (the kafan thief): O, unfortunate one! Is it proper to do so with the dead, moreover those who are people of Tauhid, whose faces are turned towards the Qiblah?"

Hadhrat Abu Fazaari: "I asked him about this and he said: 'Most of them (those whose graves I opened up) had their faces turned away from the Qiblah.' I informed Hadhrat Auzaai (R.A.) about this. In reply he wrote thrice: Innaa lillaahi wa-inna ilayhi raaji-oon, and said: 'Remember, he whose face has been turned away from the Qiblah (in the grave) was an opponent of the Deen.'"

(Nazhatul Basaateen)

(N.B. In this episode is a grave lesson for all opponents of the Deen - for those who mock and ridicule the Sunnah; for those who subject the teachings of the Sunnah to their system of logic and interpretation; for those who sneer at the Sunnats practiced and disseminated by the great and pious predecessors of the past. The rejectors of the Sunnah will have their faces forcibly turned from the Qiblah in the grave. - Editor)

(O Muhammad!) Say to My servants to speak what is righteous. Verily, shaitaan creates mischief among them (people). Verily, shaitaan is an open enemy to man.

(Quraan)

He who dons garments of pride in this world, Allah will garb him with garments of disgrace on the Day of Qiyaamah.

(Hadith)

CLASSIFICATION OF WEALTH

(N.B. "The wealth as a whole will be regarded as Halaal". This must not be misconstrued to mean that the Haraam wealth has become Halaal by mixing it with the Halaal wealth. On the contrary the Halaal wealth is contaminated by the addition of Haraam wealth. It only means that in so far as others are concerned the wealth will be regarded as Halaal for use and consumption. There is no need to institute investigations to establish the legality of the wealth in this fourth category. However, as far as the owner of this contaminated wealth is concerned, such wealth will remain contaminated for him.)

(5) Those people whose source of income is not known but whose external condition, e.g. attire, ways of living, practices, etc., indicate injustice and oppression. Since their ostensible condition indicates the obtainal of wealth through the medium of unlawful practices, it is best that one abstains from partaking of their food and accepting their invitations. Their wealth should not be regarded as Halaal without investigating.

(6) Those people who do not exhibit any signs of injustice and oppression, but are involved in fiq and fujoor (flagrant violation of the Shariah and immorality). For example, shaving the beard, growing big moustaches, vulgar language, intermingling with members of the opposite sex. It will not be said that the wealth of such persons is Haraam despite their indulgence in these forbidden acts. Hence, if you are aware that the wealth of such people is from lawful sources, you will accept it to be Halaal. If the source of their income is unknown then there is a need to be cautious in using such wealth and eating such food.

In all cases of doubt one should consult one's conscience and obtain a "fatwa" (verdict) from the heart. All things Haraam and unlawful are repugnant to the heart and conscience of a Believer. If the conscience warns against something, abstain from it. However, it should be borne in mind that a Muslim must not be displeased on the basis of a mere doubt. It is not permissible to incur the displeasure of a Believer for the purpose of taqwaa based on doubt.

Hoarding Grain

SELLING foodstuff, especially grain, at low prices is included in "huqooqul ibaad" (rights of people). It is sinful and callous to hoard grain and other essential foods in anticipation of a price increase. Those who hoard grain or withhold it in their warehouses for better prices not being concerned with the difficulty of the public are guilty of trampling on the rights of others.

Allah Ta'ala has created grain for the benefit of the general public and not for the financial coffers of a few capitalists. Grain has not been created for benefitting a few at the expense of the masses.

Rasulullah (sallallaahu alayhi wasallam) warned that those who withhold grain from the public in anticipation of higher prices are guilty of sin. At the same time Rasulullah (sallallaahu alayhi wasallam) said that there will be barkat in the rizq of those who sell grain cheaply to the public. In Ibn Majah, a Hadith of Rasulullah (sallallaahu alayhi wasallam) states that the one who holds back grain in anticipation of a price rise is "mal-oon" (cursed).

Verily, Allah is the Sustainer, the One of mighty power.

(Quraan)

Join the (company) of the pious.

(Quraan)

And, He (Allah) is with you wherever you are.

(Quraan)

Verily, Allah is with those who fear (Him) and those who practice righteousness.

(Quraan)

Do not sell MY Laws for a miserable price.

(Quraan)

SOME SALAAT RULES

- * While in Qiyaam (standing position) the gaze should be fixed on the spot of Sajdah.
- * During Ruku the gaze should be on the feet.
- * In Sajdah the gaze should be directed towards the nose.
- * In Qa'dah (the kneeling position) the gaze should be on the lap.
- * In the first Salaam the gaze should be on the right shoulder and in the second Salaam, on the left shoulder.
- * As far as possible one should restrain yawning. If not possible, cover the mouth with the back of the right hand if in Qiyaam. In any other position cover the mouth with the back of the left hand.
- * In Qiyaam the feet should be about four inches apart and directed towards the Qiblah.
- * When rising from Sajdah, males should not place their hands on the ground unnecessarily in support of their rising.
- * The palms of the hands should face the Qiblah when raising them during Takbeer Tahrimah.
- * The hands should be raised just prior to reciting "Allaahu Akbar".
- * The fingers should be spread out when gripping the knees during Ruku.
- * While going into Sajdah, first place on the ground the knees, then the hands, then the nose and finally the forehead.
- * When emerging from Sajdah, first raise the forehead, then the nose, then the hands and finally the knees.
- * During Sajdah the fingers should be directed towards the Qiblah.

The Belief of Jannat and Jahannum

ONE of the essential beliefs of Islam is the aqeedah (belief) of Jannat and Jahannum. Islam teaches that Jannat (Paradise) and Jahannam (Hell) are two abodes which have already been created. Jannat and Jahannum are two real physical abodes which have been prepared for the two physical species of Allah's creation, viz., man and jinn.

Certain people are of the opinion that Jannat and Jahannum are mere spiritual states, allegorical conditions - abstract concepts. Such beliefs and opinions are kufr (disbelief). It is not permissible to entertain such false and un-Islamic notions. Acceptance of such unfounded beliefs will negate Imaan and eject one from the confines of Islam.

There exist a mass of Islamic evidence proving the real existence of the two physical realms of Jannat and Jahannam. The Quraan Shareef is replete with verses stating emphatically and categorically the real physical existence of these two abodes. Allah Ta'ala makes it very clear in the Quraan

Shareef that Nabi Aadam (alayhis salaam) was created in Jannat. Aadam (alayhis salaam) and Hawwaa (alayhas salaam) according to the Quraan Shareef and the many Ahadith of Rasulullah (sallallaahu alayhi wasallam) were residents of Jannat. The Quraan is conclusive in claiming this. Aadam and Hawwaa (alayhimas salaam) were both expelled from Jannat. Further, Allah Ta'ala states very unambiguously in the Quraan Shareef:

"... Paradise which has been prepared for the pious." And, about Jahannam, the Quraan Shareef states: "... It has been prepared for the unbelievers."

On the Night of Mi'raaj, Rasulullah (sallallaahu alayhi wasallam) was shown these two abodes.

The volume of divine proof establishing the belief in Jannat and Jahannum as two places already created is so great that it (the Islamic proofs) has attained the designation of "tawaatur". Rejection of any teaching or belief belonging to the "tawaatur" category of narration renders one a kaafir (unbeliever).

AN "ABDAAL" IS PUNISHED

A SAINT of Islam said: "I travelled around from east to west in the hope of setting eyes on Abdaal. (Abdaal is a class of saints whose identities are maintained secret. They travel around the world incognito executing various duties upon the instruction of Allah Ta'ala. Their movements and manner of operation are mysterious. Allah Ta'ala has endowed them with miraculous powers for the execution of the great tasks imposed upon them - Editor.) One day at the time of Ishaa I was close to the city of Basrah (in Iraq) when I left the road and went in the direction of the river to obtain some water.

Close to the river I saw ten men. Each was seated on a prayer-mat engaged in meditation. Suddenly they all came forward to welcome me. Each one embraced me. Immediately after embracing me they returned to their prayer-mats and once again engaged in meditation. They remained seated in this position for a long while. Suddenly one of them rose and dived into the river and out of the river he returned with eleven fried fish. Another one of this group rose and placed a fish in front of each man, and for himself he took the largest fish and sat aside, separated from the group. Again everyone engaged in his meditation.

At the time of Fajr, the Muazzin sounded the Azaan. The group then performed the Fajr Salaat in Jamaat. After completion of Salaat everyone spread his prayer-mat on the river and started to float. The one who had taken the biggest fish and had separated himself from the group also spread his prayer-mat on the water and attempted to walk on the river, but he immediately drowned. The others gazed in his direction and exclaimed:

"Whoever among us commit khiyaanat (treachery) he no longer remains in our rank."

I gazed for a long while after them until they disappeared from sight.

LESSON IN SACRIFICE

A saint of Islam narrated the following interesting episode:

"We were a group of people once on the outskirts of the city. A dog had followed us. On the outside of the city gates we discovered a dead animal. Upon sighting this dead animal, the dog

returned to the city and returned after a while with about twenty other dogs. These dogs besides the first one devoured the dead animal. The first dog sat in patience at a distance without eating anything of the animal. When all the dogs had ate to their satiation the first dog came and ate whatever of the bones remained."

(A true incident from which man can learn the lessons of patience, sacrifice and feeling for others.)

(Nazhatul Basaateen)

“ASSA LA MUALAIKUM”

“When someone greets you with a greeting, then greet (in return) with a nobler greeting or (at least) return the greeting. Verily, Allah is the Reckoner of all things.”

(Quraan)

This verse ordains and explains the Islamic form of Salaam or greeting. The word describing the “salaam” in the abovementioned Quraanic verse is “tahiyyah”. The meaning of “tahiyyah” is to greet with the greeting: “Hay-yaakallaahu” which means: “May Allah keep you alive”. Prior to the advent of Islam the Arabic greeting was “Hayyaakallaahu” or “Anamallaahu bika ainaa” or “An-im sahaaba”. Islam abrogated these forms of greetings and substituted these with “Assalaa-Mu-Alaikum”, which means: “Peace be upon you! This implies: “May you be saved from all calamities and worry”.

Every cultured nation of the world has some form of greeting which is an expression of affection and love when meeting one another. If compared with the many forms of greeting, it will be undoubtedly found that the Islamic greeting is most comprehensive in that it is not a mere expression of love, but it fulfils the demand of love as well by it being a supplication (Dua) to Allah Ta’ala to protect the one greeted from all misfortunes and difficulties. At the same time the Islamic greeting is a reminder to man. It reminds him of his Creator. From this angle the Islamic Salaam is a word of Ibaadat.

The Islamic greeting by its being an expression of love and a supplication to Allah Ta’ala for keeping in safety and protection the one greeted, implies: “You are safe with me. Your wealth, life, property and honour are all in safe hands. You need have no fear.” This is the promise which one gives a brother Muslim when offering Salaam to him. Ibn Arabi (R.A.), in Ahkaamul Quraan, narrates the following statement of Hadhrat Ibn Uyainah (R.A.):

“Do you know what is Salaam? In fact you are saying: You are safe with me.”

In short, the Islamic greeting embraces:

- (1) Zikr of Allah Ta’ala.
- (2) Reminding others of Allah Ta’ala.
- (3) Expression of love and relationship with brother Muslims.
- (4) Dua of prosperity for brother Muslims.
- (5) An assurance and promise to the brother Muslim

that his being and property are in safe hands. Rasulullah (sallallaahu alayhi wasallam) has explained much significance of the Islamic greeting. Hadhrat Abu Hurairah (R.A.) narrates the following Hadith of Rasulullah (sallallaahu alayhi wasallam):

“You cannot enter Jannat unless you are a Believer. Your Imaan is not perfect until you love one another. I am showing you something which if upheld will establish mutual love among you. Generalize the Salaam among you (i.e. say ‘Assalaa mu alaikum’ to every Muslim whether you know him or not.)”

Another Hadith states:

“A great miser is one who is miserly in Salaam (i.e. he is neglectful regarding the observance of this important Islamic duty.)”

The majority of the Ulama of Islam have said that it is “Sunnatul Muakkadah” (a practice which is very necessary and close in rank to compulsory) to initiate the Salaam. In other words to say: “Assalaa mu alaikum” when meeting a Muslim. But, to reply the greeting is unanimously compulsory.

According to the Quraanic ayat cited above, it is preferable that the reply be superior to the Salaam offered. This superiority of reply has been explained by Rasulullah (sallallaahu alayhi wasallam) to mean the addition of the words “warahmatullaahi wa barakaatuhu” to the Salaam. It is contrary to the Sunnah to add any more words to the Salaam than the aforementioned. Thus, the reply should not be more than:

“Wa alaikumus salaam warahmatullaahi wabarakaatuhu.”

Hadhrat Ibn Abbaas (R.A.) said in this regard:

“Verily, the Salaam terminates with the word: barakah.”

It is a great pity that Muslims no longer appreciate the value of the Islamic Salaam. They are treating it as an empty ritual on par with the many forms of greetings in vogue. In so doing they are denying to them the great spiritual benefits of this Ibaadat and are consequently deprived of the true power of love which the Salaam generates in the hearts of the Believers, if offered with sincerity, understanding and consciousness. If Muslims ponder when they utter: “Assalaamu alaikum” to a brother Muslim and meditate about the meaning and the implication of the Salaam then perhaps this very Salaam would suffice for the rectification of the ills of the community.

(Continued from Page 1)

“KUFR KHAFAE”

encouragement to induce people to perform Salaat in Jamaa-at. It is for this reason that people (who believe so) are pleased to hear that the Salaat is discharged even if performed individually.

Imaam Ghazaali (R.A.) has explained that such opinion is “kufr khafee” (disbelief which is imperceptible). This is a type of kufr which is hidden. A man who has fallen victim to “kufr khafee” is not aware that he has become the prey of “kufr”.

People are of the opinion that sometimes Imaan is negated at the time of death. However, the fact is that Imaan is not negated at the time of “maut” (death). At the time of “maut” a man is not in his proper senses. His mental faculties are impaired and according to the Shariah a person in this state is acquitted of liability. In reality, Imaan is negated before death. One’s Imaan is eliminated from the heart by means of entertaining such beliefs which are described as “kufr khafee”, however, one does not become aware of this until at the time of death when one’s kufr becomes manifest. Hence, the kufr which manifested itself at the time of “maut” was the kufr which was adopted before death by way of these athiestic beliefs and opinions.

(Continued from Page 1)

JAPANESE MUSLIMS PROTEST

Japan Islamic Congress states:

“The Japan Islamic Congress on behalf of 30 000 Japanese Muslims deplore the recent telecasting of the NHK film, ‘Reportage from the Holy Land’, which depicted an utter distortion of the historical realities pertaining to Jerusalem, one of the holiest places for Islam as well as for Christianity. This film has inevitably led to the feeling that the Japanese mass-media intentionally or consequentially have become involved in the Zionist campaign.

In the documentary film, the reporter, Mr. Schihei Yamamoto, was tacitly trying to give the impression to the Japanese public that Jerusalem is a Jewish city, and that the Dome of the Rock is a Jewish institution, and that Islam is derived from Judaism. Consequently, the film damages the proper understanding of Islam in Japan.”

O mankind! Eat of the earth that which is Halaal and wholesome, and follow not in the footsteps of Shaitaan (by devouring Haraam). Verily, he (shaitaan) is an open enemy to you.

(Quraan)

QADAFI NEGATOR OF SUNNAH

Col Qadhafi is reported to have denied that he had omitted certain words (such as “Qul”) from the verses in the Qur’an or made changes in “Salat” prayers. The Libyan leader was speaking to a delegation of leading ‘Ulama and Jurists from Nigeria, Algeria and Saudi Arabia who had gone to Libya to discuss recent reports about certain “ideas about Islam” attributed to him.

Qadhafi also told the delegation that he did accept the “Sunnah” tradition in respect of how to perform “Salat” prayers and Hajj but as for the sayings of the blessed Prophet, he will only accept what would seem to him right. The delegation told Col Qadhafi that anyone who rejected the Sunnah of the Prophet actually did not abide by the Qur’an either, because the Qur’an asks Muslims to follow the blessed Prophet in toto. It is the blessed Prophet to whom the Qur’an was revealed and it is he who testified to its authenticity. So the authenticity of the one cannot be divorced from the other. The delegation, therefore, felt that Qadhafi should make repentance and correct his ideas about the Sunnah. Qadhafi has promised to publish his views later on.

(Impact International)

Concern about Afghanistan

THE renowned religious Muslim leader of Afghanistan Maulana Mohummed Ibrahim Mujaddadi, it is widely reported has been shot dead after his arrest by Kabul authorities; Innalillahe wa inna Elahe Raje-on. According to BBC Maulana Mujaddadi was executed within seven days of his arrest. The hurry with which he was martyred after his unthinkable arrest has shocked and angered the entire Muslim world. The Kabul Government seems to be in jitters lest a devout Muslim personality like the late Shaheed Mujaddidi may assume the same ominous proportions as Ayatullah Khomeini’s movement has done in neighbouring Iran: The Ulama in Afghanistan seem to be the target of the ruling clique’s wrath mainly on the basis of differences of beliefs particularly since the Ulama are against any infiltrating atheist ideology.

(Muslim World)

Those who take for friends the unbelievers leaving aside the Believers - do they search for respect by them (the kuffaar)! Verily, respect in entirety belongs to Allah (alone).

(Quraan)

AFGHANISTAN Mounting Challenge

THE challenge of the “rebel” Islamic groups in Afghanistan to the Khalqi communist regime appears to have grown more serious. Fighting is now reported from a wide area from Paktia to Nuristan, to Samangan in the North, with occasional skirmishes near Kabul. The anti-communist “rebels” are claiming daily to be inflicting heavy casualties on Soviet-backed Afghan soldiers and policemen.

Three of the groups, Jamiat-e-Islami (led by Prof. Burhanuddin), Hizbe-Islami Afghanistan (led by Engineer Golbadin Hikmatyar) and Harakat-e-Inqilab-e-Islami (led by Maulvi Mohammad Nabi Mohammadi) have joined to establish a common front

against Taraki regime. Another powerful Islamic group led by the Mujaddidi ‘ulama is also mounting guerilla pressure over the Taraki government.

Recently the regime suffered a great setback when Afghanistan’s most respected religious leader Miangul Jan Agha crossed over to join the Islamic “rebels” operating from the tribal no-man belt between Pakistan and Afghanistan. Miangul could in a way become Khomeini of Afghanistan.

The capital Kabul remains under night curfew and the authority of the regime appears to be limited to cities and garrisons. However with the Islamic “rebels” concentrating mainly on armed overthrow, there seemed no indications yet of any civil political agitation in the country.

(Impact-International)

US NUCLEAR SHOCK

A SURPRISE nuclear attack of the United States would kill about 18 million people if there were only 15 to 30 minutes’ advance warning, according to Washington civil defence authorities.

Even if a nuclear alert were ordered two weeks ahead of an attack an estimated 2.5 million to 9 million would perish. The existing civil defence system, say the experts, is “relatively ineffective under any type of nuclear war”, regardless of the amount of time available.

(To The Point)

We are your friends in this worldly life and in the Hereafter.

(Quraan)

Say, verily, my Salaat, my sacrifice, my life and my death are for Allah, Rabb of all the worlds.

(Quraan)

Converts to Islam

Two Buddhists from Thailand and two German couples embraced Islam at the hands of “Hazratjee” (Hadhrat Maulana Inaamul Hasan – world leader of the Tablighi Jamaat) at the Colombo Ijtima. Upon reciting “Kalimah Tayyibah”, the German lady donned the Islamic Purdah dress and walked out from the gathering – a proud and happy Muslim.

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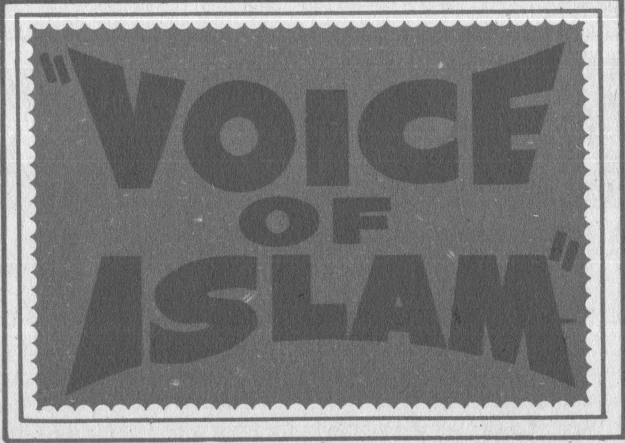
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Editorial . . .

THE NEGATION OF JANNAT, Mr. KARIM AND ICOSA

THE propagation of kufr-disbelief, negation of Islamic teachings, rejection of the beliefs taught by Rasulullah (sallallāhu alayhi wasallam) – by members of the Muslim community is a phenomenon which has to be vigilantly watched. It is no passing phenomenon attributable to mere ignorance only. On the contrary it is a permanent problem rising from the baseness of man's lowly "nafs" coupled with the promptings of Shaitaan. Refutation of concepts of kufr offered every now and again by the diverse elements of "fitna" is essential, not as a measure to engage these votaries of kufr in debate or to convince them of their dark folly, but to save and guide the unwary and in most cases unlearned Believers who by virtue of unadulterated innocence are the chief targets of those who seek ill-conceived glory and fame.

The latest specimen of kufr offered by so-called scholars and intelligentsia is a negation of the Islamic Belief of Jannat, presented by one Goolam Mohamed Karim of Transvaal. Mr. Karim has presented a rejection of the Islamic Belief of Jannat "in fulfilment of the requirements for the degree of M.A. in the Faculty of Arts in the Department of Semitics, University of South Africa". For the purpose of gaining a miserable degree at the hands of the kuffaar, Mr. Karim has considered it worthwhile to barter away his Imaan by negating in his essay the fourteen-century belief of Islam – the belief of the Quraan and the Hadith – regarding Jannat. The thesis presented by Mr. Karim is replete with kufr. Islamic Beliefs have been ridiculed, assaulted and subjected to merciless treatment of plunder by this votary of kufr.

Mr. Karim in his negation of the Islamic Jannat has based his entire case and belief on the views and opinions of the enemies of Islam. His chief authorities are orientalists and mulhideen who have no knowledge whatsoever of Islam. The blasphemy uttered by Mr. Karim in his booklet marks the author now as an upholder of clear-cut kufr. The clarity with which Mr. Karim presents his beliefs of kufr which unfold one after the other in his pursuance of the establishment of his conception of a negative and an abstract spiritual state as a "jannat", magnifies the notriety of the unbelief which Mr. Karim seeks to propagate. The pillage of Islamic belief which this miscreant has committed cannot be left to bypass unchallenged. In the interests of the Ummah of this country it is our bounden duty to present a detailed refutation and exposure of the vile kufr contained in Mr. Karim's thesis of unbelief. To this end, the Mujlisul

Ulama of South Africa has prepared such a refutation which will be released in booklet form in the very near future, Insha' Allah.

The kufr entertained by Mr. Karim in his thesis will indeed come as a shock to Muslims. Mr. Karim is a member of the Board of ICOSA. ICOSA is a claimant – albeit ill-conceived and fictitious – to Muslim leadership of this country. Yet, it (ICOSA) has serving on its Board men, like Mr. Karim, who is an arch-propounder of kufr. From the very inception have we stated that ICOSA can never be the spokesman of the Muslim community. By the day, our stand is being borne out and vindicated by the gross un-Islamic activities and kufr views of men serving with ICOSA. If ICOSA now wishes itself to be at least known as a Muslim body, then it stands under pressure – extreme pressure – to axe Mr. Karim. Nothing short of a total retraction of his kufr will enable Mr. Karim to be regarded as a Muslim. A man who calls himself a Muslim, but entertains concepts of hard kufr – kufr which belittles Rasulullah (sallallāhu alayhi wasallam) – must not expect to enjoy the sanctuary of Islam. Mr. Karim's booklet of kufr is despicable in the extreme. The blasphemy and sacrilege are total. ICOSA take note! ICOSA must share joint responsibility and will be held jointly guilty with Mr. Karim as long as it maintains silence in the condonation of Mr. Karim's abject kufr of rejecting the Jannat propounded by the Quraan and expounded by Muhammadur Rasulullah (sallallāhu alayhi wasallam).

This matter is of prime importance. The Ulama of the country will shortly be called upon for their pronouncements upon the blasphemy perpetrated by Mr. Karim in his thesis of kufr. ICOSA must, therefore, state its stand and clarify its position. ICOSA is an aspirant of international platforms. The Islamic international forums must be made aware of the type of miscreant who serves as a leader of ICOSA so that Muslims in other lands do not associate the Ummah of South Africa with the men of ICOSA. Islam and ICOSA will remain poles apart as long as men of kufr like Mr. Karim serve on its ranks.

Among the points of kufr entertained by Mr. Karim in his thesis are:

- (i) Total denial of the existence of Jannat and Jahannam.
- (ii) Denial of the physical resurrection of the bodies on the Day of Qiyaamah.
- (iii) The Beliefs of Islam are not the product of the Quraan – of Wahi – but the consequence of pre-Islamic primitive attitudes and beliefs.

(iv) The Quraan to a certain extent is the product of primitive, pre-Islamic attitudes.

(v) Refutation of Ahadith of Rasulullah (sallallāhu alayhi wasallam).

(vi) Rasulullah's (sallallāhu alayhi wasallam) conception of Jannat and Jahannam was inconsistent.

(vii) Rasulullah (sallallāhu alayhi wasallam) had "no coherent system of theology".

(viii) Denial of the existence of "mutashabihaat" Quraanic verses.

(ix) Claims that his beliefs differ from "conventional" Muslim beliefs.

(x) Accuses Rasulullah (sallallāhu alayhi wasallam) and the Quraan Shareef of meaningless, half-hearted and careless utterances.

The above are just a few points of kufr entertained by Mr. Karim in his un-Islamic and anti-Islamic thesis. Our booklet will, Insha' Allah, expose the kufr of Mr. Karim thoroughly.

The attitude adopted by Mr. Karim in his thesis conveys the clear impression that the Quraan is another corrupted (Na-uzubillah!) book like the many other mutilated scriptures available today. The method of argumentation resorted to by Mr. Karim negates the fundamental importance of Wahi. The type of "authorities" (in the form of twentieth-century mulhideen) cited by Mr. Karim to back up his beliefs and negate the "conventional" beliefs of Islam makes it abundantly clear that in Mr. Karim's mind, the Islam known to the Ummah for so long is not the proper Islam. His interpretation, deductions, views and opinions make no provision for the recognition of Wahi. His personal opinion and the views of the orientalist enemies of Islam are assigned authenticity and far greater prominence than the official and established Beliefs of Islam springing from Divine Revelation. The opinions and verdicts of all the great authorities of Islam – the Sahaabah, the Fuqaha, the Muhadditheen, Mufasssireen and Mutakallimeen – are relegated to the realm of mythology by this perpetrator of blasphemy. He has emphatically claimed that for fourteen centuries no one has understood the true conception of Quraanic Jannat. But, this modern plunderer of Imaan in this twentieth century – fourteen hundred years after the revelation of the Quraan Shareef – does understand the belief which in his opinion the Sahaabas could not comprehend!!!

(SEE INSIDE PAGES 8 and 9)

Auspicious Month of Sha'baan

THE month of Sha'baan (i.e. the eighth month of the Islamic calendar) is a most auspicious time. It is a month of increased piety in preparation of the glorious month of Ramadhan.

On the 15th night of Sha'baan is the Holy Night of Baraah. The Rahmat of Allah Ta'ala and the Special Grace of Allah Ta'ala cascade munificently and magnanimously on this sacred Night. The news of this great Night, of this auspicious month and of the significance of the 15th day of Sha'baan has been given to us by Rasulullah (sallallāhu alayhi wasallam). The practice of Rasulullah (sallallāhu alayhi wasallam) and of his noble Sahaaba (ridwaanullaahi alayhim) should constitute sufficient example for us to imitate and follow. The occupation and activities of Rasulullah (sallallāhu alayhi wasallam) and his noble Companions

during the month of Sha'baan are not shrouded in mystery. The movements of Rasulullah (sallallāhu alayhi wasallam) on the great Night of Baraah are known in detail. The Books of Islam have clearly defined the practice of Nabi (sallallāhu alayhi wasallam) and of his Sahaabah during the month of Sha'baan.

Despite the clear example of Rasulullah (sallallāhu alayhi wasallam) it is observed that certain practices, customs and rituals which have no origin in the Sunnah are associated with the Night of Baraah. In some countries Lailatul Baraah is celebrated with fireworks. In many places this Night of Baraah as well as other auspicious nights

during the other months are regarded as nights of celebration. Special arrangements are made for lectures and gatherings. The lecturing and congregating on these auspicious nights have assumed the form of a "ritual". Yet, this was not the manner in which Rasulullah (sallallāhu alayhi wasallam) and his noble Sahaabah (ridwaanullaahi alayhim) "celebrated" these holy occasions. Nowadays, in certain places it is considered incumbent to arrange a lecture on these nights. Greater importance is attached to congregating on these nights than the daily Fardh Salaat. People are negligent and careless regarding the performance of their Fardh Salaat, but they are meticulous in the observation of the "big-night rituals". They regard participation in the "celebration" of the "big night" as compulsory, hence its observation without any fail, year in and year out.

A sad observation in the perpetration of these unsanctioned celebrations is the perpetuation of the "big night ritual" by the participation of even learned men – Ulama – in these celebrations. Some learned men have fallen prey to the demands of the masses although they (these learned men) are fully aware that these celebrations have no Islamic backing. To satisfy their conscience they come up with legless arguments to condone their participation in "rituals" of innovation. These excuses are of no avail, for they themselves know that the Sunnah of Rasulullah (sallallāhu alayhi wasallam) has no truck with these unsubstantiated celebrations.

To obtain the blessings of these great nights it is imperative to adopt the Sunnah method of observing these nights. Rasulullah (sallallāhu alayhi wasallam) would engage in acts of Ibaadat in solitude on the Night of Baraah. It is recorded

that after midnight he visited the qabrastaan. The Sahaabah (ridwaanullaahi alayhim) all engaged in Ibaadat individually at home on the great Night of Baraah. There was no special congregation at the Musjid or elsewhere for any "ritual" lecture or other form of celebration. The Night of Baraah should be spent in Nafil Salaat, Duaa, Zikr, Istighfaar, Tilaawat, etc. The qabrastaan too should be visited on this night. It is indeed an auspicious occasion for ready acceptance of supplication. The blessings of this sacred Night should not be eliminated or lost by substituting the Sunnah method of observing this Night with "ritual" observances which have no origin and no backing whatever in the Sunnah or the Shariah.

Rasulullah (sallallāhu alayhi wasallam) was in the habit of increasing his Nafil fasting during the month of

Sha'baan. It is, therefore, meritorious for us to fast as many days as possible during the month of Sha'baan. Special significance is attached to fasting on the 15th day of Sha'baan. To do so is Sunnah.

O people! Make general the Salaam (i.e. say "Assa-laa-mu alaikum" to every Muslim whether known to you or not. (Hadith)

Salaam should be made always before talking. (Hadith)

It is permissible for women of my Ummah to wear gold and silver, but forbidden to the males of my Ummah. (Hadith)

*.Never say for any contemplated action for the future: "I will do it" without adding 'Inshaa' Allah'.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Please inform me of the correct method of ghusl. I have been told that I have been taking ghusl incorrectly.

A. Firstly, wash both hands as far as the wrists, then wash away any impurity on the body. Even if there is no impurity, wash the portion from below the navel to the knees. Pour water thereafter on the head in such a manner that the water flows over the whole body. Pour water thrice over the right shoulder in a manner that allows the water to flow over the whole of the body. Then pour water thrice over the left side. Every part of the body must be thoroughly moistened. The three things which are compulsory in the ghusl are: (1) The mouth must be rinsed. (2) Water must be taken into the nostrils. (3) The whole body from head to feet must be thoroughly washed.

The method described here is according to the Hanafi Mathab. If you are a follower of the Shafi Mathab then remember to make niyyat (intention) for the ghusl simultaneously with the commencement of the ghusl. The making of niyyat with the starting of ghusl is "fardh" (compulsory) according to the Shafi Mathab.

Q. Is it waajib that a child born must be given a name in the Muslim month or may any suitable Muslim name be given with a suitable meaning?

A. We do not understand your question clearly. A child should be named on the seventh day after birth and any suitable Muslim name should be given. It is not Waajib to give any particular name. We do not understand what is referred to by "a name in the Muslim month".

Q. Is Coke manufactured by Suncrush Haraam or Halaal? I have heard that a certain amount of liquor is added to the mixture.

A. A product will be Haraam only after it has been established with certainty that it contains Haraam ingredients. Regarding the mineral mentioned, we have no knowledge of any Haraam content in its mixture.

Q. Does a person who has been killed in an accident or drowned die as a shaheed (martyr)? Is there questioning in the grave for such a person?

A. One who dies as a result of drowning, plague, being crushed under a wall and stomach ailment attains the rank of a shaheed. From this we infer that there will be no questioning in the grave for such "martyrs" just like there will be no questioning in the grave for the proper shuhadaa (martyrs). We do not know if one who dies in an accident attains the rank of a shaheed.

Q. Is it permissible to dye one's grey hair?

A. Besides black dye it is permissible to dye the hair.

Q. Is food colouring Haraam?

A. If the ingredients of the colouring are Haraam, then obviously the food colouring will be Haraam. However, we are not aware of the ingredients used in the food colouring used in this country.

Q. A teacher employed by the Jamaat has gone to perform Hajj-e-badl. He will be absent from Madressa for about three weeks. Are the Trustees liable for paying him salary for this period in which he will be absent from the Madressa?

A. The trustees are not liable to pay him nor is it permissible for the teacher who will be absent to demand any salary. The trustees are handling Trust funds which must be expended honestly and properly. It is not lawful for the trustees to pay the teacher from trust funds for this unofficial leave. Those who are sending him on Hajj-e-badl should make arrangements for his payment.

Q. The Zuhr Fardh Namaaz has already been read with Jamaat in the Mosque. Some persons arrived late. Can they read their Namaaz in Jamaat in the Mosque and Wudhu Khana? If the place is not a Mosque, but an Ibaadat Khaanah where Namaaz is read five times daily with Jamaat and Azaan, what is the ruling then?

A. It is not permissible to make a second Jamaat in a Masjid where Salaat is performed five times daily. More than one Jamaat could be made in the Wudu Khana or the Ibaadat Khana even if the latter is a place in which the daily Salaat is performed regularly.

Q. A notice near to the precincts of Makkah or Madinah states that non-Muslims are not allowed into the boundaries. When did this originate?

A. Allah Ta'ala says in the Quraan Shareef: "O Believers! Verily, the mushrikoon are impure (najas), therefore, they should not come near to Masjidul Haraam after this year of theirs."

(Surah Taubah)

This verse was revealed in the ninth year of Hijri. On the basis of this Quraanic prohibition, non-Muslims are not permitted entry into the Holy Precincts. The term, "mushrikoon", in the context of this Quraanic prohibition applies to all non-Muslims according to the unanimous opinion of the Authorities of Islam. However, there is some difference of opinion among the Fuqaha (Jurists of Islam) regarding the entry of non-Muslims into the Holy Precincts. According to the Hanafi Mathab the prohibition in this verse is confined to Hajj and Umrah, i.e. non-Muslims are not allowed to enter the "Haram" for Hajj and Umrah as was the case before the revelation of this verse. Hence, according to

the Hanafi Mathab non-Muslims may enter the Holy Precincts with the permission of the Muslim Ruler. According to the Shafi Mathab non-Muslim entry into the Holy Precincts is totally prohibited. According to the Maliki Mathab non-Muslim entry is prohibited not only in the Holy Precincts, but in all Musjids of the world.

Q. In which language will the questioning in the grave take place?

A. In Arabic.

Q. Is it permissible for females to use "mendhi"?

A. It is permissible.

Q. What is the correct way of keeping "zulfa" hair? What is the proper length?

A. Rasulullah's (sallallaahu alayhi wasallam) hair generally reached the middle of the ears in length. Sometimes his hair reached shoulder length as well. However, it must be remembered that the wild unkempt hair-styles of the present day cults is not the "zulfa" kept by Nabi (sallallaahu alayhi wasallam) and the Sahaabah (R.A.). Nowadays many Muslims keep long hair purely in imitation of western styles and not in pursuit of imitating Rasulullah (sallallaahu alayhi wasallam). They then attempt to deceive themselves by arguing that the long hair is the "zulfa" of Rasulullah (sallallaahu alayhi wasallam) - that they are keeping these long hairs in imitation of Nabi (sallallaahu alayhi wasallam). But, their claim is utterly false and they know it well. Regarding such arguments to smother one's conscience, Allah Ta'ala states in the Quraan Shareef:

"But man sees over his nafs (i.e. he knows what lurks within his heart and soul), even though he puts forth excuses (to deceive himself and others)."

(Surah Qiyaamah)

How is it possible for their long hair to be the product of a desire to imitate Rasulullah (sallallaahu alayhi wasallam) when their trousers, far below the ankles, sweep the ground; when their dress and whole life is contrary to the Sunnah of Rasulullah (sallallaahu alayhi wasallam)?

Q. Is it permissible to perform Aqiqah before the seventh day?

A. Although permissible to do so, one should not unnecessarily deviate from the correct Sunnat method of making the Aqiqah on the seventh day. The true and maximum blessings of an Ibaadat are obtained by observance of the method shown by Rasulullah (sallallaahu alayhi wasallam).

Q. Who is responsible for the Aqiqah of the child?

A. The one who is responsible for the maintenance ("nafqah") of the child is responsible for the Aqiqah.

Q. Is it compulsory to slaughter two goats for a boy's Aqiqah?

A. No, it is not compulsory. If one can afford two goats, it is best to sacrifice two, otherwise one will also suffice.

Q. Is it permissible to slaughter two goats of the Aqiqah in different places on the same day?

A. It is permissible.

Q. Could the two goats of a boy's Aqiqah be slaughtered on different dates?

A. There is no repetition of Aqiqah. Even one goat will suffice for a boy's Aqiqah. The goat slaughtered first will be the Aqiqah. The goat slaughtered thereafter on another day will not be Aqiqah. And, Allah knows best.

Q. What is more important - Tabligh or teaching at a Madressa?

A. Teaching at a Madressa is also a branch of Tabligh. Tabligh is subdivided into many branches, e.g. teaching, writing, lecturing, discussion, gasht, etc. All branches of Tabligh are honourable and important. A comparison between two branches of Tabligh is neither good or possible. Every branch of Tabligh is important and essential in its own right and substratum.

Q. Should one reply to the Islamic salutation (salaams) offered while one is reciting the Quraan Shareef or should one continue with the recitation?

A. Continue with the recitation.

Q. A girl who attends Madressa has attained puberty. Is it permissible for the male Ustad to teach such girls without any intervening screen?

A. It is not permissible for male Ustads to teach young girls without observing the Islamic rules of Hijaab. The girl who has attained the age of puberty should discontinue Madressa classes. Alternate arrangements should be made to teach such girls in the privacy of the home.

Q. An animal since birth has no tail, horns or ears. Could such an animal be sacrificed for the Qurbaani or Aqiqah?

A. An animal born tailless and earless cannot be sacrificed. An animal born hornless could be sacrificed.

Q. We are five brothers and five sisters. The estate of our deceased parents has been distributed among us according to the Shariat. One sister is not married. After her demise who will inherit her wealth?

A. If she dies unmarried, her estate will be distributed according to the Shariah among her brothers and sisters,

the brother receiving twice the share of the sister. The distribution will be so on the assumption that she will leave no other relatives who will inherit according to the Shariah. Upon actual death the position will have to be ascertained.

Q. A woman died leaving a husband, brothers and sisters. She has no father, mother, children or grandparents. How must her wealth - cash and other belongings - be distributed?

A. Her husband will inherit one half of her total estate after her debts and funeral expenses have been paid. The balance will be divided among her brothers and sisters, the brother receiving twice the share of the sister.

Q. A woman died and left the following relatives: Two sons, four sisters and one brother (all married), a wealthy father. How shall her estate be distributed according to the Shariah?

A. The father will inherit one-sixth of the total estate of the deceased after her debts are paid. The father being "wealthy" has no bearing whatever on the Islamic distribution of inheritance. He will inherit regardless of his wealth. The two sons will acquire the balance (i.e. five-sixths) of the estate. This balance shall be equally divided between the two sons. The deceased's sisters and brothers in this case will not inherit.

Q. Many Muslims upon selling their businesses demand a certain sum as goodwill. Is this permissible?

A. Goodwill is Ribaa and as such Haraam. It is among the greatest of sins.

Q. Some Muslims instead of using the term "goodwill" say that the sum given to them by the buyer is "bakhshish". Does the transaction become legal by using this term to describe "goodwill"?

A. Substitution of terms for purposes of self-deception does not legalize a Haraam act. Call "zinaa" marriage and it will still remain Haraam. Describe Ribaa as profit, dividend, share, annuity, pension, bakhshish, etc., but it will remain Ribaa.

Q. Ninety-five per cent of our Muslim population have moved to Nirvana Indian Township. Our local Trustboard of Trustees does not want to build a Jamaat Khaana which is essential for our daily Salaat. The argument for not building a Jamaat Khaana is that the town Mosque is very near. It takes only ten minutes by car to the Mosque and only twenty minutes by foot. What should we, the Musallees, do? Should we proceed with raising funds and build the Jamaat Khaana even without the co-operation of our local trustees? Our Muslim population is about 1 500.

A. If your local elders refuse to build a Jamaat Khaana in the residential area, then hasten yourselves to have the Jamaat Khaana erected. The argument of those who oppose the erection of a Jamaat Khaana is without any substance whatever. The whole population live and die in the township. Your beautiful mansions - extravagant mansions - and other recreational facilities have been erected in your residential area. You cater for everything. The "trustees" (who in most cases are the ignorant wealthy people) spare no pains in perfecting their mansions and their mundane lives. Your trustees (who in most cases do not perform Salaat regularly) are scared of a Jamaat Khaana in close proximity because they fear the Adhaan - because they fear the sound of the Caller of Allah. These indolent men of pride, ignorance and irreligiosity are in fact aids of shaitaan. They unconsciously aid and abet Iblis in keeping away the servants of Allah from establishing Salaat in Jamaat. About such handmaids of Iblis, Rasulullah (sallallaahu alayhi wasallam) said:

"If even in a jungle there happen to be two (or three) Muslims, and they do not establish Jamaat Salaat between themselves, Allah will cause Shaitaan to conquer them."

Those who stand in the way of the erection of a Jamaat Khaana are in reality those on whose chests Shaitaan is sitting. Take no notice of them. Proceed with the Name of Allah and establish the Jamaat Khaana. Allah Ta'ala will assist you to complete the noble work even if the wealthy people refuse to assist. Allah's work is not dependent upon the wealth of anyone. Tell those who oppose the Jamaat Khaana to go daily - five times a day - with their cars to the town Mosque - tell them to daily - five times a day - walk the twenty minutes to the Mosque. They will indeed gain a great deal in Sawaab.

Q. I have a great deal of torn pages of kitaabs and Quraans. What must I do with these?

A. Wrap them in a clean cloth and bury in a spot which will not be trampled upon.

Q. Is it compulsory to wear a hat for Namaaz?

A. It depends upon what you mean and understand by the word, "compulsory". If you mean "fardh", then no. If you mean "essential", "important", and "necessary", then yes. Covering the head during Salaat is the Sunnah of Rasulullah (sallallaahu alayhi wasallam) the Sunnah of all the Ambiyaa (alayhimus salaam), the Sunnah of the Sahaabah (ridwaanullaahi alayhim) and the Sunnah of the Ummah. To deviate from this holy practice, is therefore,

Questions and Answers

(Continued from Page 2)

- spiritually calamitous. From this angle, it is therefore "compulsory" to cover the head during Salaat. Besides Salaat, it is an Islamic practice to have the head covered at all times in public.
- Q. If a person does not accept Mirza Gulaam Ahmed as a Prophet but believes that Nabi Isaa (alayhis salaam) is dead, is such a person a Qadiani?**
- A.** One of the beliefs of Qadianism is that Nabi Isaa (alayhis salaam) is dead, but it does not follow that every person who believes so is a Qadiani. Acceptance of the false religion of Mirza Qadiani will render one a Qadiani. One who believes that Nabi Isaa (alayhis salaam) is dead is not a Muslim.
- Q. How is it to read Namaaz with short-sleeved shirts?**
- A.** It is Makrooh Tahrimi (forbidden) to perform Salaat with short-sleeved (i.e. above the elbows) shirts without any good reason. Making a habit of reading Salaat with elbows uncovered is deviation from the Sunnah and disrespectful to the Salaat.
- Q. Can a man without a beard be an Imaam? Is the Namaaz read behind such an Imaam valid?**
- A.** It is Makrooh Tahrimi to appoint a beardless person as an Imaam. It is not permissible to appoint such a person to lead the Salaat. However, the Salaat performed behind a Faasiq (rebellious sinner) is valid in that the Fardh obligation has been discharged.
- Q. Does Wudhu break if any part of the "sitr" (between the navel and the knees) is exposed in public?**
- A.** Wudhu does not break, but it is sinful to do so.
- Q. About eight years ago I had a love affair with a certain woman. Three years after this affair I married the woman's daughter. Today I have two children from my wife (i.e. the daughter of the woman with whom I had the affair eight years ago). Someone now informed me that I am living in "zina" (adultery) with my wife and my children are classified as illegitimate. How is it possible that my children are illegitimate when an Imam performed my Nikah? What do the great Jurists of Islam say about this situation?**
- A.** If you are a Hanafi then the ruling is that your "nikah" to the woman's daughter was not valid. If the Imaam who performed your "nikah" to this woman's daughter was aware of your case then he committed a grievous sin and crime, the consequences of which are spiritually disastrous and which have brought you now misery and heartache. The "nikah" performed to the woman's daughter was in fact no Nikah. The woman's daughter is in fact not your wife, and your informant is correct in saying that your children are classified as illegitimate. This is the stark reality and the raw truth.
- On the other hand, if you happen to be a follower of the Shāfi Madhab, then the Nikah will be valid. The ruling of Imaam Shāfi (R.A.) on this problem is the opposite of the Hanafi Mathab.
- In your own interests we suggest that you outline your case to our senior Mufti Sanjali Saheb and obtain a Fatwa from him regarding your case. You may write direct to Mufti Saheb. The address is:
- MUFTI. SANJALI SAHEB,
P.O. BOX 1, JOHANNESBURG.
- Q. I was informed that chewing gum is Haraam. Could you please advise me?**
- A.** We have no information regarding this. If anyone could furnish information and facts regarding the ingredients of chewing gum then only will we be in a position to advise.
- Q. I have come across a peculiar case. A man has become invalid and is unable to fulfill the conjugal rights. Is it permissible for the woman to marry another man with or without the consent of her husband and at the same time remain as the wife of the first husband?**
- A.** She can only marry another man if her husband divorces her or if an Islamic Court of Law or a competent Committee of Ulama has annulled the marriage. The "marriage" to another man while she still remains in the Nikah of her husband is no marriage in Islam. Even if her husband consents, she will be guilty of living in the heinous sin of adultery.
- Q. Is it permissible for women to use a razor in removing the unwanted hairs?**
- A.** It is permissible.

STATE YOUR MATHAB

Readers who send in their Questions are requested to state which Mathab they are following. If the Mathab is not stated, answers will be in accordance with the Hanafi Mathab.

The Auliya — The True Doctors

The great Hadhrat Shibli (rahmatullāhi alayhi) was once in a serious state of indisposition. The king of the time despatched a famous doctor to attend to the great Shaikh. The doctor happened to be a Christian. The doctor attended his patient with much devotion. However, all efforts to cure the Shaikh from his illness failed.

One day, expressing his concern and devotion for Hadhrat Shaikh's health and well-being, the doctor exclaimed: 'I swear in The Name of Allah, that if your cure was even in severing part of my body, I would do so; for

it would not be difficult upon me to do so.' Hadhrat Shibli replied: 'My cure is simple.' Upon asking the cure, Hadhrat Shibli replied: 'Remove this crucifix and embrace Islam.' The truth dawned upon the doctor who immediately removed the crucifix and declared the Islamic Kalimah of Faith. Shaikh Shibli recovered thereafter.

The king was informed of this incident; he cried profusely and said: 'We sent the doctor to the indisposed one, little knowing that in fact we had sent an indisposed man to a doctor.'

Conversion of a Christian Dervish

Hadhrat Khawwaas (rahmatullaahi alayhi) once entered a jungle and met a Christian dervish who had the crucifix strung around his waist. The dervish expressed the desire to accompany Hadhrat Khawwaas. The two set out on a journey and continued walking for seven days. The Christian dervish then said: 'O saint of the Faith of Rectitude! Display some miracle, for we are hungry.'

Hadhrat Khawwaas (R.A.) prayed: 'O Allah! Disgrace me not.' Immediately a tray with food appeared from the unseen. Both ate from it and then continued their journey. They walked again for seven days. Hadhrat Khawwaas (R.A.) now said: 'O Christian saint! You too display some miracle. It is now your turn.' The Christian dervish leaned on his staff and supplicated. Immediately two trays of food appeared from the unseen. Hadhrat Khawwaas (R.A.) was

taken aback at this demonstration, but he refused to partake of the food. The Christian insisted that he eat of the food, but Hadhrat Khawwaas (R.A.) persisted in his refusal. The Christian then said: 'Eat, I will convey to you two glad tidings. The first is: Ash-hadual-laa ilaaha il-lal-lahu wa-ash-haduanna Muhammadar Rasulullaah. (As he uttered this Islamic declaration of Imaan, he removed the crucifix and threw it aside.) The second is: that I had prayed: O Creator! If this servant (i.e. Hadhrat Khawwaas) has any rank by You then open up the Doors of Your Grace.' Upon hearing this both ate of the food. They proceeded with the journey until they reached Makkah Muazzamah. After completing Hajj they remained in Makkah Muazzamah for a year. The Christian convert to Islam died there and was buried in Bathaa.

"Whereas two-thirds of American women formerly remained at home, almost half now go out to work, of whom one in three is a mother with children under six. "Television, used as an electronic babysitter from the age of two, is a poor substitute for a mother's company and can prematurely desensitise the infant to violence."

(The Medical Journal)

Destroying Alcohol

THOUSANDS of bottles of liquor were poured literally down the drain at the Iranian Embassy grounds in Washington. During the reign of the Shah much liquor flowed at the lavish diplomatic parties thrown by the Embassy.

Mr. Ardashir Zahidi who was the Shah's ambassador in Washington had built up a large store of expensive liquors. But, now in line with the Islamisation programme adopted by Iran, 4 000 bottles of alcohol were poured down the drain.

Destruction of liquor-pouring millions of litres literally down the drain — is being carried out on a wide scale in Iran. This move has the blessings of the Quraan which declares:

"Verily, liquor and gambling are evil from Shaitaan. Therefore, abstain from it so that you may prosper."

Evil Company

Abstain from the company of five persons:

(i) A vain person, for he will always deceive.

(ii) An ignorant person, for he will endeavour to benefit you but unknowingly cause harm.

(iii) A miser, for in the hour of need he will cut your throat.

(iv) A person with an evil disposition, for in your time of need he will desert you.

(v) A faasiq (one who openly violates the Laws of Allah), for he betrays his friend for a morsel of food.

(Imaam Ja'far Saadiq)

The Quest of Uwais Qarni (R.A.)

I searched for elevation and found it in humility (Tawādhū').

I searched for power and found it in admonishing creation. (Naseehat).

I searched for benevolence and found it in truthfulness (Sidq).

I searched for pride and found it in poverty (Faqr).

I searched for Divine Relationship and found it in fearing Allah (Taqwā).

I searched for dignity and found it in contentment (Qanā'at).

I searched for peace and found it in abstention (Zuhd).

I searched for independence and found it in trust in Allah (Tawakkul).

FEMALE EXHIBITION

"O NABI! Tell your wives, your daughters and the women of the Believers to draw over them their outer garments (thus concealing their bodies). That is the least (sign) of their recognition so that they may not be molested (by hooligans and immoral men)."

(Quraan, Surah Ahzaab)

"And remain within your homes and make not an exhibition (of yourselves) like the exhibitions (of the women) of the times of ignorance."

(Quraan, Surah Ahzaab)

Regarding women on the streets, the Medical Journal says:

"One of the major problems created by the lack of respect men now have for women, by their presence on the streets going to and returning from work and by their propensity to dress provocatively has been the rising incidence of rape."

The established result of female emergence onto the streets in contradiction of the Quraanic command to "remain within your homes", and female exhibition in contradiction of the Quraanic command, "make not an exhibition", is rape and molestation.

This is - Television - Comedy link seen in aggression

HOUSTON. — Children who watch television a great deal tend to be more aggressive than those who spend more time in other activities, two Yale University psychologists said at the weekend.

And, surprisingly, situation comedies and games as well as action programmes were linked with aggressive behaviour.

Doctors Jerome and Dorothy Singer were presenting the findings of a year-long study of 140 three- to four-year-old children at the annual meeting of the American Association for the

Advancement of Science.

Their study found the more aggressive children tended to be in homes where the parents paid little attention to what programmes were being viewed, and that frequently from families that did little else besides watch television.

The Singers found that action programmes, as expected, produced the most marked effects, but said they were surprised to find that "frenetic situation comedies and game shows also tended to be associated with aggressive behaviour."

(E.P. Herald)

O Believers! If you aid Allah (i.e. Islam) He will aid you and plant firmly your feet.

(Quraan)

Verily, we are sufficient for you (for taking care of) those who mock (at you).

(Quraan)

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

ZAKAAT QUESTIONS

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF S.A.
P.O. BOX 3393, PORT ELIZABETH

Q. Here in our town we have set up a Baitul Maal. We have created a Zakaat fund and the name of our fund is "Baitul Maal de Curepipe" (Mauritius). This Zakaat fund utilizes the Zakaat only for the poor. Some shop owners have given their Zakaat in the form of cloth. We have distributed the cloth among the poor, but still have much cloth left. This year too some people intend to pay their Zakaat by means of cloth. Is it permissible for us to sell this cloth and distribute the money to the poor or must we distribute the very cloth?

A. If you are members of the Shāfi Mathab then you will be obliged to distribute the cloth in Zakaat. You will not be permitted by the Shariah to trade the cloth. It is therefore advisable when accepting the cloth from members of the Shaafi Mathab to clarify the position and accept the cloth not as Zakaat but for resale purpose. If the owner gives the cloth to you for resale purpose then your organization will become the giver's "wakeel" or agent. You will then sell the cloth on behalf of the giver. The money realised from such sales will remain the property of the owner of the cloth. The money thus obtained could then be accepted as the Zakaat of the giver. However, it must be remembered that the Zakaat payment in this case will not be the value of the cloth given, but the actual amount the owner will give after the sale. Hence, if, for example, the owner had to pay 1 000 dollars Zakaat and the cloth was sold for 800 dollars, he will have to pay another 200 dollars to fulfil the Zakaat amount.

If the owner of the cloth refuses to accept this arrangement then the only way of discharging his Zakaat will be to distribute the actual cloth according to the Shaafi Mathab.

If you are members of the Hanafi Mathab then you may trade the cloth and distribute the money in Zakaat. It is permissible according to the Hanafi Mathab to pay the Zakaat in any form of wealth provided the value is not less than the actual wealth given initially in the Zakaat payment. Hence, if a person gives you a piece of cloth worth, for example, 100 dollars in payment of his 100 dollars Zakaat and you sold the cloth for 75 dollars, then you will have to make good the loss of 25 dollars from your pocket otherwise the Zakaat will not be discharged.

Q. Shall Zakaat for stock-in-trade be paid on the original value (the purchase price) of the stock or the current price?

A. Zakaat will be calculated on the current market value of the goods and not on the original price paid.

Q. We have some relatives who are very poor. We send our Zakaat to them although they have some gold and silver jewellery which they obtained as gifts. Is it permissible to give Zakaat to them?

A. If the weight of the gold and silver is equal to the Nisaab of these metals or if each metal is less than the weight of its Nisaab, but the combined value of the gold and silver is equal to or more than the Nisaab-value, then it will not be permissible to give them Zakaat.

Q. I have some goods which are merchandise since I bought same with the intention of reselling at a profit. I have taken stock for the purpose of calculating my Zakaat. For some reason I am going to sell these goods at a loss although the present market value is much higher than the intended selling price. What value should I reckon for Zakaat purpose?

A. Zakaat will be levied at the current market value of the goods regardless of what you will sell it for or what it will yield in the future.

Q. One of the classes upon whom Zakaat may be spent according to the Holy Quraan is "fi-sabilillaah" ("In the Path of Allah"). A teacher hired to teach Islamic education and Islamic books donated to a public library are also "in the Path of Allah". Will it, therefore, be permissible to pay the teacher wages from Zakaat money and purchase Islamic books for the library out of Zakaat?

A. It is not permissible. The Quraanic term: "Fisabeelillaah" in the context of Zakaat does not have a wide and general meaning. If "fi-sabeelillaah" had a general meaning like the modernist interpretation then the categorization of Zakaat classes into eight divisions by the Quraan would be meaningless. If "fi-sabeelillaah" covered all kinds of Islamic charities then the mention of only this term would have sufficed for all the other categories, since the poor, the debtors, the travellers, etc., are all covered by the comprehensive literal meaning of "fi-sabeelillaah". The modernists who indulge in wishful and fanciful interpretation of "fi-sabeelillaah", accept the Quraanic categorization of Zakaat classes; they cannot deny the existence of separate and distinct classes of Zakaat recipients; but to conform to their fancies they indulge in illogical reasoning by presenting the absurdity of the parallel existence of eight definite classes of Zakaat recipients as well as all forms of charities. According to the Shariah, the term "fisabeelillaah" refers to soldiers in Jihaad and pilgrims stranded.

ZAKAAT ON GOLD AND SILVER HANAFI

ACCORDING to the Hanafi Madhab Zakaat is obligatory on gold and silver regardless of form. Thus bullion, gold and silver coins, gold and silver jewellery, gold and silver utensils, etc. are all taxable by Zakaat no matter for what purpose these have been procured.

If the gold or the silver is an alloy - an admixture of gold/silver and some other base metal - the percentage content of the gold/silver will have to be determined for consideration of Zakaat. If the gold/silver is more than 50% the total metal content in the alloy, it (the alloy) will be regarded as gold/silver and the Law of Zakaat pertaining to gold/silver will apply. If on the other hand, the base metal is more than the gold/silver in the admixture, the alloy will be regarded as ordinary goods, and the Zakaat Law for gold and silver will not apply. This too is according to the Hanafi Mazhab.

SHAAFI

According to the Shaafi Madhab, Zakaat is not payable on such gold and silver jewellery which is Lawful for females and were procured for female use. If such female gold and silver jewellery is acquired for use

by males (and this is Haraam), Zakaat will become obligatory on such jewels. Zakaat will be levied on all gold and silver utensils since their use is Haraam for both male and female. Weapons made from silver for example, will be exempted from Zakaat.

According to the Shafi Madhab, Zakaat on an alloy of gold/silver and base metals will only be payable if the amount of gold/silver in the alloy is equal to the Nisaab. Zakaat will only be levied on the alloy in accordance with the Gold/silver-Zakaat Law if the pure gold/silver content in the admixture amounts to the Nisaab whereas according to the Hanafi viewpoint if the gold/silver content in the alloy is greater than the base metal, notwithstanding whether the gold/silver does not amount to Nisaab, the whole of the alloy will be treated as gold/silver in determining the Nisaab and paying Zakaat.

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardha has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

Cut along this line

Send your Zakaat to:
MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R..... cheque/postal orders being Zakaat payment.

Name:.....

Address:.....

If the money is sent other than Zakaat, please specify.

ZAKAAT ON MERCHANDISE

MERCHANDISE refer to all material commodities (the buying and selling of which are lawful in Islam) acquired for the express purpose of trade and commerce. Thus all those items such as precious stones, etc. which are exempted from Zakaat if procured for purposes other than trade, will be taxed by Zakaat if acquired for trade and commerce.

Articles purchased for household use or any other use besides selling purpose, if sold will not be regarded as merchandise and will, therefore not be taxed by Zakaat. This is according to both Hanafi and Shafi Madhabs.

The Nisaab for merchandise will be determined on the basis of the gold/silver Nisaab, i.e. 19 6875 troy ounces of silver or 2 1/4 troy ounces of gold. But, according to both Hanafi and Shafi Madhabs, this determination of the merchandise Nisaab should be based on the metal (gold or silver) Nisaab which is "ANFA. LIL FUQARAA" or more beneficial for the poor. For this reason, we in South Africa have to accept our Nisaab as the SILVER NISAAB which is approximately R147.

Zakaat is levied only on FREE STOCK. In other words, deduct all your liabilities (what you owe to your creditors) from the total amount of your stock-in-trade and calculate Zakaat on the balance at 2% e.g. Total stock-

in-trade R5 000 Creditors R2 000. Amount taxable by Zakaat at 2 1/2% R3 000.

ZAKAAT OF R25 IS PAYABLE ON EVERY R1 000 OR R2,50 ON EVERY R100.

Creditors referred to above does not mean only those creditors from whom the merchandise was bought. It covers all your creditors, whether you owe them for stock-in-trade, equipment, personal goods, etc.

Zakaat is levied on all merchandise and cash assets including capital outlay in the form of stock-in-trade. Thus if a business enterprise commenced with an initial capital stock of say, R10 000, Zakaat, after expiry of twelve months will be levied on both this CAPITAL STOCK-IN-TRADE as well as the INCREASE in stock-in-trade and cash. However, capital in the form of plant, equipment, fixtures, vehicles as well as INCREASE during the course of the year in these means of production and business are exempted from Zakaat. This is according to both Hanafi and Shaafi Madhabs.

Current Nisaab of Zakaat R147,21

ZAKAAT NOT PAID !!!

ZAKAAT is one of the five fundamentals on which is based the superstructure of Islam. Non-observance of this Zakaat injunction seriously weakens the foundation of your faith.

Perform your Salaat regularly and pay your Zakaat promptly, is the constant exhortation of the Holy Quraan. There is no Taubah and no forgiveness for Zakaat which has not been paid. The burden of non-payment of Zakaat will have to be carried into the grave and borne on the day of Qiyamah. The only succour and hope there exists for not having paid Zakaat in the past is to pay up all past Zakaat and thereafter make a sincere Taubah seeking the forgiveness of Allah Ta'ala.

SEND YOUR ZAKAAT TO ...
MUJLISUL ULAMA ZAKAAT ORGANISATION OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH

Enclosed herewith please find R..... cheque/postal orders being my Zakaat payment.

Name.....

Address.....
If the money you send is other than Zakaat, please specify.

REFER ALL YOUR ZAKAAT QUERIES TO ...

MUJLISUL ULAMA ZAKAAT ORGANISATION OF SOUTH AFRICA
P.O. Box 3393, Port Elizabeth

MUJLISUL ULAMA ZAKAAT ORGANIZATION

ZAKAAT — Fundamental of Islam

THE auspicious month of Ramadhaan is approaching us. Fasting is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Like Fasting, ZAKAAT too is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Payment of Zakaat is COMPULSORY upon all those who own an amount equal to what is known as NISAAB. The current NISAAB amount is R147,21.

Thus whoever owns this amount or more in the form of cash, merchandise (stock-in-trade), gold or silver (whether in the form of coins or jewellery) is liable for payment of Zakaat. Once you own the Nisaab and twelve months have passed over your wealth, you will have to pay Zakaat which is equal to 2½% of your wealth.

Zakaat is not a voluntary charity, but a FARDH — compulsory obligation which you must discharge in accordance with the rules laid down by the Shariah of Islam. Therefore, do not fail in fulfilling this very important obligation, for if you are neglectful in this duty of Zakaat, you will be weakening the very structure of your IMAAN which is based on the FIVE FUNDAMENTAL PILLARS of which ZAKAAT is one.

HOW TO CALCULATE YOUR ZAKAAT

EXAMPLE:

ASSETS PAYABLE BY ZAKAAT	
Stock-in-trade	R5 000
Gold and silver jewellery	2 000
Cash on hand	500
Cash in Bank	1 000
	R8 500
Less Liabilities	4 000
Nett amount taxable by Zakaat	R4 500
Zakaat — 2½% of R4 500	
— R112,50	

***Zakaat of R25 is payable on every R1 000 or R2,50 on every R100.**

ZAKAAT IS NOT PAYABLE ON THE FOLLOWING ITEMS:

- (1) Fixed property
- (2) Plant and equipment
- (3) Fixtures and fittings
- (4) Vehicles for use
- (5) Precious stones (unless for selling-purpose)
- (6) Household goods: furniture, utensils, clothing, etc., irrespective of value.

NON-ZAKAAT ITEMS

ZAKAAT is not payable on the following items:

Fixed property
Plant and equipment
Vehicles for use
Precious stones
Household goods: furniture, utensils, etc.

If any of the above items are for use — personal, in business or otherwise — Zakaat is not levied on them. However, if they are obtained for trade (i.e. for reselling), Zakaat will be payable on them.

Means of production are exempted from Zakaat tax. It is the gain or income derived from these means which is taxable by Zakaat.

All goods in one's personal or family use excluding gold and silver, regardless of quantity or value, are exempted from Zakaat. Thus, whether one has one, two or ten cars, luxury apartment, luxury clothing, etc., all these are not taxed by Zakaat.

(THE ABOVE APPLIES TO BOTH HANAFI AND SHAFI MADHABS).

PURPOSE OF MUZO

THE MUJLISUL ULAMA ZAKAAT ORGANIZATION is not a fund-raising body. This organization does not solicit or appeal for any funds for its administrative expenses. The purpose of the Mujlisul Ulama Zakaat Organization is to assist Muslims in the proper Islamic discharge of their Zakaat obligations. If the Islamic Zakaat tax is not discharged in accordance with the Shariah, the Zakaat obligation of the Zakaat-payers will not be fulfilled. It is therefore imperative that all Muslims who are liable for Zakaat payment ensure that their Zakaat is discharged in strict accordance with the Shariah.

If you are able to dispense of your Zakaat in your own locality in accordance with the Laws of Islam then you should do so. However, if you feel that you will not be able to do Islamic justice to your Zakaat distribution then forward your Zakaat to the Mujlisul Ulama Zakaat Organization. Insha'Allah, we shall assist you in the correct Islamic distribution of your Zakaat. Do not send your Zakaat to such bodies or persons who do not distribute according to the Shariah. Remember that Zakaat is one of the fundamentals of Islam. Such an important and essential Ibaadat should not be executed with negligence.

equal to more than one third the estate, it will not be incumbent upon the inheritors to pay the amount in excess of one third the estate. For example, if the mayyit's outstanding Zakaat is R1000, but one third of his estate is R800 then upon having made wasiyyat, it will be obligatory on the inheritors to pay only R800 in Zakaat and not R1000 (the actual Zakaat outstanding). However, should the adult inheritors of their own free will agree to pay the balance of the Zakaat out of their own (the adults') shares, it will be permissible and meritorious.

are repugnant to the injunctions of Islam as null and void. The Order contemplates exclusive jurisdiction on the *Shariat Benches* constituted under the Order, not only to declare existing as well as future laws, with certain exceptions, to be Islamic or un-Islamic but, one step further, in the event of conclusion that it is not, to give a verdict as to what extent it is repugnant to *Shariat* and how best it can be re-shaped in order to articulate it, as comprehensively as practicable, with the relevant injunctions of the Holy Quran and the *Sunnah*, which the Government will be bound to implement.

★ The President of Pakistan has also promulgated an Ordinance on the 12th of *Rabi-ul-Awwal* 1399 A.H./February 10, 1979, amending the existing Pakistan Penal Code relating to certain offences affecting the property and moral and social order of the society, so as to bring it in conformity with the Holy Quran and the *Sunnah*. By this Ordinance, the existing laws relating to the offences of theft, robbery

and dacoity, extortion, adultery and wine-drinking have been replaced by the Islamic provisions of *Hudud*, the Almighty Allah's restrictive Ordinances par excellence, the fixed punishments prescribed by the Holy Quran, proved or established by the *Sunnah* of the Prophet on which there is an "*Ijma*" (consensus) of the Holy Prophet's reverend Companions (Sahaba).

● Therefore, in case of theft, the punishment of imprisonment or fine, or both, as provided in the existing Pakistan Penal Code for such offence has been substituted by the amputation of the right hand of the offender from the joint of the wrist by a surgeon, causing least pain, and with utmost care, liable to award of *Hadd*, punishment, provided its requisite conditions relating to the quantum of the property stolen out of the safe and protected place, proved by admission or the evidence in Court by at least two truthful persons abstaining from major sins, after full scrutiny and proper cross-examination and full satisfaction of the trial Court

are fulfilled, on filing complaint by the person whose property has been stolen.

SAFEGUARDS

However, in cases where the property stolen falls within the exceptions, such as wild grass, fish, bird, dog, pig, intoxicants, musical instruments, perishable food stuff, (except that there is an arrangement for preserving the latter for a long period), or that the thief has a share in the stolen property, provided that the value of stolen property after the deduction of amount of his share is less than the fixed quantum (Nisab), making the theft liable to award of *Hadd*, or where the requisite condition for theft relating to quantum of property stolen or the number of witnesses are not fulfilled, or that the property stolen is returned by the thief before the owner's filing his complaint, the Court will not award the *Hadd* punishment.

The punishment of amputation of hand will not be imposed in some other cases when the thief is one of the progenitors or progeny of the owner of the property, or

is the husband or wife, or when the guest steals from the home of the host, or when the servant or employee has committed a theft in his master's or employer's house where he is allowed access, or when the creditor steals the debtor's property, provided that the value of stolen property after the deduction of the amount due to him is less than the fixed quantum (Nisab). The *Hadd*, punishment, of amputation of hand for theft will also not be awarded when the offender is entirely without the left hand or left thumb, or at least two fingers of the left hand or the right foot, or any of these is entirely unserviceable.

● In case of robbery, when a person (or a group of persons) is equipped with arms, or in any other manner makes a show of force, for the purpose of taking away openly without his consent, any such property in someone's possession, the theft of which may be liable to award of *Hadd*, attacks him, or causes wrongful restraint, or threatens him with murder or hurt, will be liable to *Hadd*,

(Continued on Page 9)

A letter from Afghanistan

"PLEASE be informed that the communists who siezed power in Afghanistan behind the shield of tanks and guns are slaughtering hundreds of innocent Afghanis daily in their most terrible jails. They have destroyed and burnt many towns and villages plastering them with Napalm bombs. They also bombed one town, with most modern Russian missiles killing scores of children, old men and women.

"The Marxist regime of Afghanistan is trying very hard to turn this Muslim country into a communist satellite with no freedom to act outside the command of its masters. But the Afghani brothers under the leadership of the Islamic Society of Afghanistan (Jamiat-e-Islami, Afghanistan) which is leading the movement of Jihaad, have refused to surrender before the communists. They are fighting for freedom without any arms virtually. They are resisting against heavy artillery and missiles with their old style small weapons. They have brought down communist planes and destroyed tanks. Hundreds of us have fallen martyr in the battle to defend our precious Faith.

"With the help of Allah, we have been successful in liberating some parts of the country from the hands of the communists. Jihad is now imminent. The Muslim fighters have sold everything to buy arms. They have sold, even their women's jewellery, as well as their household goods. At present they are in need of money and arms to liberate all of Afghanistan.

"We therefore, request you to kindly extend all possible help and also help our voice to be heard on the international level."

(Prof. Burhanuddin, president Jamiat-e-Islami Afghanistan and member of Islamic Revolutionary Movement of Afghanistan, dated 5 February, 1979.)

(IMPACT INTERNATIONAL, London)

The World of Iblis

HADHRAT Abdullah Ibn Abbaas (radiallaahu anhu) narrates the following Hadith of Rasulullah (sallallahu alayhi wasallam):

"Iblis, the accursed one petitioned Allah Ta'ala 'O my Rabb! You have sent down Adam (alayhis salaam) onto earth and You know that for him will be sent Revelations and Messengers. What will be his Books and how will be his Messengers?"

Allah Ta'ala replied: 'I will send Angels to them (progeny of Adam) and from them (mankind) will raise Messengers. Their

Revelations will be the Tauraah, Injeel, Zabur and the Quraan.'

Iblis said: 'What will be my book?'

The Divine Answer came: 'Your writing will be to tattoo; your reciting will be poetry; your messengers will be the fortune-tellers and astrologists; your food will be that food on which Bismillaah was not recited; your drink will be alcohol; your truth will be falsehood; your home will be the toilets; your net (to ensnare) will be women; your muezzin will be the musical instruments, and your masjid will be the market-place."

Islamic Legal Reforms in Pakistan

(Radiance, New Delhi, India)

ON July 5, 1977, when Mr. Zulfikar Ali Bhutto, the then Prime Minister, was unseated by the Pakistan Army and the reins of power came into the hands of General Mohammad Zia-ul-Haq as Chief Martial Law Administrator, he gave top priority to the enforcement of Islamic Law in the country.

Following are some of the steps that have been taken or are in the process of being taken by the C.M.L.A., now President of Pakistan, in this direction:

STEPS

★ The President, in implementation of his earlier declaration that all laws of the

country that are repugnant to the Holy Quran and the *Sunnah* shall be struck down as null and void by the Superior Courts, promulgated on December 2, 1978 a Superior Court's *Shariat Benches Order* to take effect on the 12th of *Rabi-ul-Awwal*, 1399 A.H. February 10, 1979, whereby five *Shariat Benches* have been constructed in the country, i.e. each High Court has a *Shariat Bench* at Lahore, Peshawar, Karachi, and Quetta, and an *Appellate Shariat Bench* at the Supreme Court at Rawalpindi/Islamabad. These *Shariat Benches* have been empowered to strike down the existing and future laws with certain exceptions, that

NO SOUL WILL
DIE, BUT WITH THE
PERMISSION OF
ALLAH AT AN
APPOINTED TIME.
(Qur'aan)

SAKRĀTU — THE AGONIES

Dawood's (A.S.) Conversation with ALLAH.

HADHRAT Ibn Mas'ud (radiallaahu anhu) narrated the following conversation which took place between Nabi Dawood (alayhis salaam) and Allah Ta'ala.

NABI DAWOOD: O My RABBI! What is the reward of a person who accompanies a Janaazah until the grave, and he does so only to attain Your Pleasure?

ALLAH TA'ALA: The Malaikah will accompany the Janaazah of such a person and they will make Dua of Rahmat for him.

NABI DAWOOD: O My RABBI! What is the reward of one who sympathises and consoles a person smitten by sorrow and hardship, and he does so only to obtain Your Pleasure?

ALLAH TA'ALA: I will grant him the garments of Taqwaa, save him from the Fire and enter him into Jannat.

NABI DAWOOD: O ALLAH! What is the reward of one who for only Your sake undertakes the maintenance of an orphan and widow?

ALLAH TA'ALA: On that Day (of Qiyaamah) when there will be no shade, I will grant him the Shade of My Throne.

NABI DAWOOD: O Allah! What is the reward of one whose cheeks are moistened with tears as a result of Your Fear?

ALLAH TA'ALA: His face will I save from the heat of Jahannum and I will protect him from the terror of the Day of Qiyaamat.

Companions of Maut

Hadhrat Mujaahid (rahmatullah alayhi) reported that on the occasion of the maut of every Believer his/her companions are ushered in his/her presence. If the dying person was among those who indulged in sport and futility then such companions will be brought there. If the dying one was among the people who remembered Allah Ta'ala, then saintly companions will be at hand.

It is therefore imperative that man does not associate in the company of sport and amusement.

IMAM JA'FAR AT DEATH

WHEN the agonies of death commenced for Imaam Abu Ja'far Qurtabi (rahmatullaahi alayhi) those present instructed him to recite Laa ilaa ha il laah. In reply, the great Imaam would say, 'Laa' (i.e. 'No'). After a while when he regained his proper frame of mind, the people told him that in answer to their instruction (talqeen) of 'Laa ilaa ha il laah' he said, 'Laa'. Imaam Ja'far (R.A.) said that he was not saying 'Laa' in reply to their instruction, but was doing so in reply to the exhortation of two shayateen who were present. One was saying: 'Die on the religion of the Nasaara' and the other was saying: 'Die on the religion of the Yahood'. In answer, Imaam Ja'far was saying: 'Laa Laa'.

Imaam Ja'far, further told

those present that he said to the shayateen:

"What! Are you imparting to me at this time this lesson (of rejecting Islam) when I myself had written in the Kitaab, Tirmizi and Nasaai, the Hadith of Rasulullah (sallallahu alayhi wasallam):

'Verily, the Shaitaan appears to you before your death and will say: Die as a Yahudi; die as a Nasaaraa.'

There are many stories regarding the Saints of the Ummah, who refused at the time of the talqeen (instruction of 'Laa ilaa ha il laah') to repeat the Kalimah. Onlookers gained the impression that the saint was rejecting the Kalimah whereas in reality he was rejecting the advances of the shayateen attempting to deceive him.

The Rebellious Rooh

Hadhrat Abu Hurairah (radiallaahu anhu) narrated

that Allah Ta'ala will command the Rooh (of the rebellious) to come out from the body. The Rooh will refuse, but against all its wishes it will be torn from its body in the most dreadful of conditions.

Evil Death - Consequence of Disobedience

A wretched and an evil state of maut is not a spontaneous development arising out of the agony of death. It is the consequence of the previous commission of evil and disobedience which have become manifest at the time of death.

(Hadhrat Mufti Mohammed Shaafi (R.A.))

When Maut Arrives — What To Do

WHEN the time of 'niza (death pangs) is at hand then those present should recite (without shouting) Surah Yaseen, for the recital of this Surah is beneficial for alleviating the agonies of maut. When the final moments have arrived, lay the dying person on his right side facing the Qiblah. This should be done only if no pain is caused to the sick person. If the sick will be inconvenienced by turning him on his side as described, then he should not be moved. He could be laid lying on his back, feet towards the Qiblah and with the head slightly raised.

Those close by should commence reciting 'Laa ilaa ha il laah Muhammadur Rasulullah'. The recitation of the Kalimah should be audible so that the dying person hears it. The 'mayyit' should not be told to recite the Kalimah. Those present should continue with the recitation until the 'mayyit' himself recites the Kalimah. Once he has recited the Kalimah, the others should maintain silence. Do not attempt to make the 'mayyit' recite again. The aim is to ensure that the last words uttered by the dying person are the Kalimah and this is achieved by the 'mayyit' reciting it even once. However, if after having recited the Kalimah, the 'mayyit' indulges in any worldly talk, then those present should renew aloud the recitation of the Kalimah until the 'mayyit' again recites it.

When the dying person's breath is rooted - breathes in quick gasps, his limbs become limp and his nose becomes slightly bent then realise that maut has arrived. At this moment, the recitation of the Kalimah should be renewed vigorously by those present.

At this last stage of life worldly discussion or talks which will divert his attention from the remembrance of Allah and attract him towards

the world should not be indulged in. The meeting with his Creator is close at hand. Speak only that which will remind the dying person of Allah Ta'ala. It is indeed wretched to usher into the dying man's presence his little ones, thus diverting his attention from Allah Ta'ala during these critical final moments. Departure from this ephemeral existence with worldly love in the heart is indeed an evil maut.

At the time of death if some kufr is uttered by the 'mayyit', do not attach any importance to the utterance nor publicize it. Interpret it as being a statement uttered as a result of the mental faculties having been impaired by the extreme agony of maut. Whatever is uttered during the state of mental impairment is forgiven by Allah Ta'ala. Those who have heard the kufr utterance should engage in Dua of forgiveness for the 'mayyit'.

After the departure of the Rooh, set in order the body. Tie the mayyit's mouth with a ribbon from under the chin to above the head to prevent the mouth gaping. Close the eyes and tie the big toes of both feet to each other to prevent the legs spreading apart. The hands should be placed at the sides and not on the chest. Thereafter cover the body with a sheet and engage in immediate preparations for the burial. While closing the mouth, etc. recite the following Dua:

"Bismillaahi wa Alaa mill Lati Rasullillaahi".

After death ignite some incense near to the mayyit. Those who are in the state of janaabat should not come near to the 'mayyit'.

There should be no unnecessary delay in the burial. The mayyit now belongs to another sphere of existence. He is in the stage of Barzakh. His burial must, therefore be hastened. It is Makrooh Tahrimi (forbidden) to delay in the burial in anticipation of a big congregation to perform the Janaazah Salaat.

THE SOUL AND THE MALAAIKAH

HADHRAT Baraa' Bin Aazib (radiallaahu anhu) narrated that when the soul of the Mu'min emerges from its body at the time of death the Malaikah of the heaven and the earth engage in offering Dua of Rahmat for it. Every angel in the heaven implores for mercy for that soul. The Doors of the heaven are opened unto the soul of the pious Believer. The guard at each Door of heaven specially petitions Allah Ta'ala for consent to permit the soul to pass on its upward journey.

When the soul of the kaafir has to depart, it is ripped out in the most dreadful of conditions. All the angels between the earth and heaven invoke curse upon it. The Doors of the heavens are closed upon it and every angel in the heavens curses it. The guards of the Doors of the heavens supplicate to Allah Ta'ala to prevent the passing of the soul by them.

Soul's Journey After Death

HADHRAT Abu Hurairah (radiallaahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"The Malaikah appear to the one who is dying. If he was a pious man, they proclaim: 'O wholesome soul which was in a wholesome body, emerge! You are in a state of praise. Emerge and be happy with the glad tidings of comfort, sustenance and a Rabb well-pleased.' The Malaikah continue to repeat these glad tidings until the soul emerges (from the body). The soul is then taken to the heaven. The Doors (of Heaven) are opened for it and it is said: 'Who is this?' (The Malaikah bringing the pious soul) will say: 'It is a certain man.' The (Malaikah who opened the Door of Heaven) will say: 'Welcome to the wholesome soul which was in the wholesome body. Enter in praises, and be pleased with the comfort and sustenance and a Rabb well-pleased.' The Malaikah continue repeating (these glad tidings) until the soul is taken to the Heaven in which is Allah.

"And, if the one dying was an evil man, the Malaikah proclaim: 'Emerge O vile soul which was in an evil body! Emerge in disgrace! Hear the tidings of dreadful punishments ... This (dreadful news) is repeated until the soul leaves the body. This soul is then taken towards the heavens and the Door of Heaven is opened up. It is then asked: 'Who is it?' The Malaikah answer: 'It is a certain man.' The Malaikah reply: 'There is no welcome for the wretched soul which was in an evil body. Return in disgrace, for verily, the Doors of Heaven will not be opened for you.' The (evil soul) is then let loose from the Heaven and it returns to the grave."

Sleeping with Janaabat

HADHRAT Maimunah Binti Sa'd (radiallaahu anhaa) asked Rasulullah (sallallahu alayhi wasallam):

"O Rasulullah (sallallahu alayhi wasallam)! Is there any blame if a man requiring a ghusl sleeps without taking the ghusl?"

Rasulullah (sallallahu alayhi wasallam) replied:

"I do not prefer that he sleeps without Wudhu, for I fear that his maut may come while he is still sleeping, and then Jibraeel will not come near to him." (Tibraani)

It is evident from this Hadith that Jibra-eel (alayhis salaam) also makes an appearance when a Believer is about to die. But, one who dies in the state of janaabat (requiring a compulsory bath) is deprived of the appearance of Jibra-eel (alayhis salaam). It is therefore, of vital importance for one who is in the state of janaabat to at least take Wudhu before sleeping, for maut is ever hovering at hand.

AT DEATH

HADHRAT Abu Hurairah (radiallaahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"When death arrives to the (pious) Believer, two Malaikah with a white silken container appear and say: 'Emerge in a state of happiness and (come to) the Pleasure of Allah and to peace and a Rabb well-pleased.' The soul then emerges in the best of fragrance of musk. The Malaikah of Rahmat carry in turn the soul with the utmost of dignity and respect towards the Heavens ..."

(And, if the soul was of a non-Believer) two Angels of chastisement appear with sack-cloth and command: 'Come out in disgrace and enter the state of wrath and the Wrath of Allah, Azza wa Jal.' It emerges then in the worst of stench of carrion ..."

The gaze which derives no lesson is idle and disgraceful.
(Hasan Bisri-R.A.)

IL MAUT

S OF DEATH -

Imam Ahmad and Shaitaan

THE time of maut for the illustrious Imaam Ahmad Ibn Hambal (rahmatullaahi alayhi) was at hand. The son of this great Imaam observed that his father was drenched in perspiration and every now and again uttering 'Laa ba'du'. After this was uttered several times by Imaam Ahmad, his son asked what it was that he (Imaam Ahmad) was saying. In reply Hadhrat Imaam Ahmad said:

"Shaitaan is standing in my presence and is saying: 'O Ahmad! Alas! You have slipped away from me.' In reply to Shaitaan I am saying: 'Laa ba'du' (which means not yet - until death finally comes.)"

Shaitaan will remain vigilant in the employment of his plots as long as there

remains the breath of life in man. Man should therefore never become negligent and fearless regarding the tricks of Shaitaan. It was precisely because of recognizing the trick of Shaitaan at this very last stage of life that Imaam Ahmad (rahmatullaahi alayhi) was impelled to inform Shaitaan that no man is safe from him as long as there is still life. Hadhrat Ahmad penetrated the plot of Shaitaan, which was to put the great Imaam's mind at rest so that he may become forgetful, and then appear in some other guise to assault the Faith of the Imaam in that critical stage.

In a similar manner have many Saints disputed with Shaitaan during the agony of death and recognized his deception.

ALLAH'S AID AT MAUT

THE scene of maut is a severe and most dreadful occasion. At the most precarious stage of his life, - the commencement of the agony of death - man is surrounded by his enemies - the shayateen. The complication and agony are made all the more severe by the deception practiced by the shayateen striving to gain the rejection of Islam from the departing soul. These hideous beings of deception appear in the forms of friends, parents and sympathisers, offering 'sympathetic' and 'kind' advice to the man smitten by the pangs of death. The satanic onslaught against the dying one is so severe that it seems improbable that man who is so weak will survive against the sustained battering of the shayateen.

However, as strong as the onslaught of Shaitaan may be against the Believer, Allah, The All-Merciful has made ample preparations of defense for man in his confrontation with Shaitaan at the critical point of death. Allah Ta'ala declares in the Quraan Shareef:

"Verily, those who have acknowledged: 'Our Rabb is Allah.', and thereafter remained steadfast, Malaai- kah will descend upon them so that you may not fear nor grieve. And, be happy with the tidings of Jannat which you had been promised. We are your friends in this earthly life and in the Akhirah. And for you in it (the Hereafter) will be whatever you will desire. And, therein will be for you what

you will request. (This will be) the hospitality from (Allah), The Oft-Forgiving, The Most Merciful."

(Surah Fussilat)

Two words in this verse are of special significance, viz., 'Istiqaamat' (steadfastness) and 'tanazzul-e-Malaai- kah' (the descent of angels). Hadhrat Abu Bakr Siddique (radiallaahu anhu) in the tafseer of this verse said that the meaning of 'Istiqaamat' here is to be steadfast on Imaan and Tauhid and not to indulge in kufr and shirk. (Tafsir Ibn Kathir). Regarding the 'descent of angels', Imaam Ibn Kathir narrates the following tafseer of Hadhrat Zaid Bin Aslam (radiallaahu anhu):

"The angels give man the glad tidings at the time of his maut, in his grave and when he will rise (on the Day of Qiyaamah)." (Narrated by Ibn Abi Haatim).

(Tafseer Ibn Kathir)

It is thus established on the basis of this Quraanic verse that Malaai- kah will appear at the time of the death of those who remained steadfast on Islam and Imaan. At the most critical stage in their life will they be strengthened and aided by the presence of these Angels of mercy who will proclaim the great success and glad tidings of Jannat.

He who gives for the sake of Allah and withholds for the sake of Allah, verily, he has perfected his Imaan. (Hadith)

SHAITANI DECEPTION

IN THE Hadith it is reported that Rasulullah (sallallahu alayhi wasallam) said:

"Be near to your dying ones and instruct them with 'Laa ilaah ila laah'. Give them the glad tidings of Jannat. Verily, even men and women of great intelligence are in a stupor at that critical juncture. And, at that juncture Shaitaan is nearest to man than at any time before. (Narrated by Abu Na-eem in Al-hulyah on the authority of Waathilah - radiallaahu anhu -)

-Kanzul Ammaal-

Hadhrat Umar (radiallaahu anhu) said:

"Be near to your dying ones and remind them of Allah Ta'ala, for verily, they see what you cannot see." (Narrated by Ibn Abi Dunyaa)

-Kanzul Ammaal-

In one report Hadhrat Faruq-e-A'zam said:

"Verily, they (the dying) see certain things and some conversation takes place with them."

(Kanzul Ammaal)

Hadhrat Hasan Bisri (rahmatullaahi alayhi) narrates:

"When Allah Ta'ala ordered the descent of Hadhrat Aadam and Hawwaa (alayhimas salaam), Shaitaan too descended to celebrate the occasion and said: 'When I have succeeded in deceiving the parents then the task of deceiving their weak progeny will be relatively simple.'

It was regarding this opinion of Shaitaan that Allah Ta'ala said (in the Quraan Shareef):

"Verily, Iblis found his opinion regarding them (man) correct. They followed him, but a group among the Believers."

In defiance, Iblis observed: 'I will not leave man as long as there remains in him breath of life. I will deceive him with false promises.' Allah Ta'ala said in reply:

"By My Dignity and My Splendour I will not close (the door of) repentance (for man) until such time that he is not overtaken by the agonies of death. I will answer them whenever they call to Me. And, I will grant to them when they ask Me. And, I will forgive when they seek forgiveness."

(Narrated by Ibn Haatim)

-Kanzul Ammaal-

Sin Impedes Kalimah

HERE we shall briefly relate some incidents which indicate how sin will become a great impediment on the tongue of the dying one who will be anxious to recite the Kalimah Shahaadat, but will not be able to do so.

Imaam Sha'aani (rahmatullaah alayhi) has compiled many such episodes in his Kitaab, Mukhtasar Tazkirah. Among these are the following.

• A certain trader was engrossed so much in his trade activities that he had no time or inclination for his Ibaadat. He was totally diverted from the remembrance of Allah Ta'ala. At the time of his death he was instructed to recite: 'Laa ilaaha ila laah', but on his tongue was only the calculation of figures. In reply to the instruction of the Kalimah he would mention some financial calculation and his fingers moved in counting. In this state, deprived of the Kalimah, his soul departed.

• Another trader who never

cleaned the scoop of his scale when weighing also experienced at the time of maut the inability to recite the Kalimah. He was in the habit of leaving the scoop of his scale uncleaned. The accumulated dust and other particles resulted in less weight being given to customers. When people present at his maut instructed him to recite the Kalimah, he would say:

"I am in my proper senses. I understand everything and can say everything. But, when I wish to recite Kalimah Tayyibah, my tongue cannot move because the indicator of the scale becomes fixed on my tongue."

• A man on his death-bed was being instructed to recite the Kalimah. He replied that he was not able to do so because his tongue was accustomed to abuse and revile his neighbours.

Imaam Sha'aani (rahmatullaahi alayhi) states in his Kitaab that persistence in the commission of sin will constitute a barrier to the recitation of the Kalimah at the time of maut. It is, therefore, essential that we strive to the utmost of our ability to abstain from disobedience and to be constant in seeking the forgiveness of Allah Ta'ala.

Surah Yaseen

Reciting Surah Yaseen at the bedside of the dying person assists in lessening the pangs of death.

EVERY SOUL WILL
TASTE OF DEATH.
(Quraan)

Impediments to Divine Aid

THE Ahadith of Rasulullah (sallallahu alayhi wasallam), the statements and episodes of the countless Sulahaa and Auliyyaa convey a very clear picture of the agony of death and the nefarious plots of the shayateen to ensnare the Believer into the rejection of Islam and the adoption of kufr. The forces of Shaitaan, in a final bid to capture the Imaan of the dying Believer, deploy all their tricks and plots. At this critical juncture, man can only save himself from falling headlong into the abyss of kufr by the arrival of Divine aid. This Aid has been promised to the Believers, and at the occasion of maut it comes in the form of Malaai- kah of Rahmat who ward off the deceptions of shayateen. The falsehood of Shaitaan is bared to the dying one and he rejoices at the Divine aid which saved his life and soul from eternal perdition.

The Malaai- kah of Rahmat will come to the aid of the Believer at the time of maut as long as there exists no obstacle to block their entry into the presence of the dying person. According to Rasulullah (sallallahu alayhi wasallam) there are several factors which effectively block the arrival of the Angels of Mercy. It is in our own interests - for the protection of our Imaan and for the safeguarding of our everlasting life of bliss in the Akhirah that we take note of these factors which constitute most effective obstacles to the entry of the Malaai- kah of Rahmat - especially so when their presence is most required - at the time of maut. These obstacles are:

- (1) The presence of dogs.
- (2) Pictures of photographs of animate objects.
- (3) The presence of a person in the state of janaabat.
- (4) Musical instruments.
- (5) The presence of bare-headed females in the house.
- (6) The presence of urine in a container in the house.

These factors which prevent the Angels of Mercy from entering homes, are recorded in the Kitaab, Shifaa-ul Islam Fi ma Tanaffara anhu Malaai- kah Kiraam.

If you now hope for the Divine aid at the time of maut, then clear your home from the curse of these impediments.

Recite this Dua often for relief from the agony of maut

اللَّهُمَّ اَعِنِّي عَلَى مُنْكَرَاتِ الْمَوْتِ

"O ALLAH! AID ME IN THE AGONIES OF MAUT."
(This was the Dua which Rasulullah-sallallahu alayhi wasallam- himself recited during his final moments).

RECITE THIS DUA FOR A MAUT ON IMAAN

اللَّهُمَّ لَقِّنِي حُجَّةَ الْإِيمَانِ عِنْدَ الْمَاتِ

"O ALLAH! INSTRUCT ME WITH THE PROOF OF IMAAN AT THE TIME OF MAUT."

HOW TO BEAR THE JANAAZAH

The Mustahab manner of carrying the Janaazah is as follows:

First place the front-right end of the Janaazah on one's right shoulder and walk at least ten steps. Then place the front left end onto the left shoulder and walk at least ten steps. Thereafter place the hind left end onto the left shoulder and walk at least ten steps. Lastly place the hind right side of the Janaazah onto the right shoulder and walk at least ten steps.

Evil Death

Imaam Sha'aani (rahmatullaahi alayhi) says that it is the unanimous opinion of the Ulama that only a person who was persistent in committing sin in secret and had no care for the kabirah sins, whose death will be evil (i.e. in the state of kufr or without being able to recite the Kalimah). The death of a pious person will not be in a wretched state.

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The Miracles of Imaam Saadiq

HADHRAT Shafeeq Balkhi (rahmatullaahi alayhi) narrates:

"During the year 149 Hijri I left home with the intention of performing Hajj. I stopped over at Qadsiyyah and while wondering at the multitude of people and their pomp and splendour I noticed a handsome young man sitting aside in solitude. He was clad in fine expensive garments, but had wrapped around him a woollen blanket. I said to myself that he was posing as a Sufi and must be a burden upon the people. I decided to go to him and warn him of his deception. As I approached him with this intention, he turned his gaze in my direction and said:

"O Shafeeq! Beware of suspicion, for some suspicion is sin."

Upon saying this he left me and walked away. I said to myself that what I had thought was indeed evil, for this man was aware of my thoughts and even mentioned my name. He seemed to be a pious man. I decided to meet him and seek pardon for my baseless suspicion. I, therefore, immediately set off in his pursuit. But, alas! He had disappeared.

After some time when I stopped over in the town of Waaqisah I found him engaged in Salaat. His body was shuddering and tears were rolling from his eyes. I immediately decided to meet him and obtain pardon for my fault of wrongly harbouring suspicion about him. I waited until he completed his Salaat. As I approached him with the thought of seeking his pardon he looked at me and said:

"O Shafeeq! Recite this verse: 'Verily, I (Allah) am Oft-Forgiving unto those who repent . . .'"

Thereupon again he left me and disappeared. I said to myself that surely this young man is an Abdaal. He twice stated the thoughts of my heart.

When we reached Mina I saw this youth standing at the well with a mug in his hand about to get some water. The mug slipped from his hand and disappeared into the well. The youth raised his eyes towards heaven and said:

"O Allah! O my Creator! You know well that besides it I have no other possession. Do not let it be lost."

I take oath by Allah and say that I then saw the water of the well rising towards the mouth of the well. The mug came floating up. The young man took his mug, filled it with water, made his Wudhu and engaged in Salaat. After completing his Salaat he went into the direction of a sand dune. He filled his mug there

with sand. He shook the sand in the mug and drank from it. I went up to him, greeted him and he returned my salutations. I requested him to let me have the left over of the contents of the mug. He said: "O Shafeeq! The bounties of Allah, both manifest (zaahiri) and hidden (baatini) have always been with us. Think highly of your Creator."

He then handed me the mug. I drank from it. I take oath in the Name of Allah that I have never drunk a drink as delicious as that. My hunger and thirst disappeared completely and for many days thereafter I did not feel any thirst and hunger. Thereafter I did not meet the young man again en route to Makkah.

After reaching Makkah Muazzamah, one night after midnight I saw the youth occupied in Salaat. He was performing Salaat with the greatest of devotion and humility. I could hear him sobbing. He passed the whole night in this condition. When the morning rose he was sitting on his musallah engaged in Tasbeeh. He then rose, performed his Fajr Salaat and made Tawaaf of the Ka'bah. Thereafter he emerged from the Haram Shareef. I followed him and observed several persons in his attendance. These attendants were not in his company along the journey to Makkah. Along the route he was in solitude, now here people flocked to him and gathered around him. From all sides people were greeting him. I enquired from one man about this youth. He replied that the young man was the great and noble Hadhrat Imaam Ja'far Saadiq (radiallaahu anhu). Upon hearing this I was greatly astonished. Truly, such miracles as I have seen at the hands of this great personality emanate from such Sayyids as this great Imaam.

"Venereal diseases have been on the increase as well as the predominantly female disease of depression, together with its related phenomena, attempted and completed suicide."
(The Medical Journal)

Sabr (patience) is of two types. Sabr when afflicted with difficulties and calamities, and Sabr upon the prohibitions of Allah Ta'ala (i.e. to be patient in observing the Divine prohibitions).
(Hasan Bisri-R.A.)

Some opinions of Kufr propounded by Mr. Karim in his Thesis of Kufr

RASULULLAH (sallallahu alayhi wasallam) HAD NO SYSTEMATIC THEOLOGY.

"Affifi states that 'Muhammad was no theologian, like the Prophets before him, and the messages brought by the Prophet defy any attempt at a systematic theology'."

RASULULLAH'S CONCEPTION OF JANNAT UNDERWENT CHANGE

"Muhammad's conception underwent a certain development regarding Hell and we shall show a similar pattern concerning the description of Paradise."

RASULULLAH (sallallahu alayhi wasallam) INCOHERENT AND UNSYSTEMATIC

"According to MacDonald, Muhammad was no systematiser and he had no coherent system of theology and his message contains the three elements of animism, materialism, and spiritualism . . ."

THE 'MUTASHABIHAAT' VERSES COULD BE UNDERSTOOD ALTHOUGH 'ALLAH TA'ALA DECLARES IN THE QURAAN THAT ONLY HE KNOWS THEIR MEANING.

"whereas Rahbar has conclusively shown that these verses are a stylistic feature of rhetoric and by reason of their brevity of expression, can only be understood by referring to other similar verses to elicit their purpose more fully and clearly."

"Mutashabihat would refer to 'vague' verses when the meaning is clarified by means of other verses within the context of the Qur'an."

SOME QURAANIC VERSES PERTAINING TO BELIEFS OF THE HEREAFTER ARE MEANINGLESS.

"Eschatological material of the Qur'an is classified into . . . mere perfunctory references to resurrection and Judgement . . ."

SOME OF RASULULLAH'S (sallallahu alayhi wasallam) STATEMENTS WERE MEANINGLESS.

"... which, according to Galloway, 'are phrases which roll off the tongue of the Prophet from force of habitual usage, that have little, if any bearing upon the context.'"

THE JANNAT OCCUPIED BY NABI ADAM (alayhis salaam) A MYTH.

"The attempt to locate the mythological garden is bound with difficulty and all that can safely be said is that the story combines two traditions, which belong to the age of the primitive Semitic religion, . . ."

NEGATES THE QURAANIC ASSERTION OF THE EXISTENCE OF JINN.

"... the Qur'an makes it clear that men and jinn are not two classes of beings."

THE DESCRIPTION OF THE RIVERS OF JANNAT A FIGMENT OF RASULULLAH'S IMAGINATION.

"Horovitz expounds on this verse that "these rivers correspond to the milk, wine and honey which had already been placed in Paradise by Jewish and Christian eschatology; the only difference is that Muhammad replaced oil with water. In Arabia pure water was not to be taken for granted, and besides, it was necessary to mix it with the wine of Paradise."

THE ISLAMIC CONCEPTION OF HURIS NOT QURAANIC, BUT PRIMITIVE IDEAS.

"There was no mention in Jewish theology of Huris and several suggestions were postulated of a Christian origin."

"The nearest parallel to the Huris occurs in the Avesta books . . ."

"He (Berthels) states that because the Bedouin were unfamiliar with problems of metaphysics a simplified version of the complicated eschatological concepts of the Zoroastrians was adapted in Muslim beliefs. This would explain the materialistic character and standpoint of the Hadith literature."

THE ESSAY OF KUFR WRITTEN BY MR. KARIM CONVEYS THE EXPLICIT PICTURE OF A QURAAN AND AN ISLAM HEAVILY INFLUENCED BY PRIMITIVE AND PAGANISTIC IDEAS. THE ISLAM TAUGHT AND PRACTICED FOR THE PAST FOURTEEN HUNDRED YEARS, IS ACCORDING TO THE THESIS OF KUFR, THE PRODUCT OF HUMAN REASONING AND IDEAS AND NOT THE PRODUCT OF WAHI.

Since the Quraan Shareef and the Deen of Islam are not the products of Divine Revelation according to the thesis of kufr written by Mr. Karim, this author of kufr feels it imperative that the Quraan be interpreted on the basis of his 'scientific' and 'seantic' methods in total rejection of the elucidation presented by the Authorities of Islam right from the time of the Sahaabah. In brief, Mr. Karim calls for the rejection of Islam - the Islam propagated for the past fourteen centuries - and the formulation of a new religion which he will also name 'Islam'. The kufr and blasphemy of this mulhid has appeared in naked form in his thesis of unbelief.

MOZAMBIQUE
FRELIIMO
GRINDS DOWN
MUSLIMS

By José Ramalho



little has been published abroad of the relentless religious persecution being suffered by the Islamic community.

Although the former Portuguese administration was officially described as Roman Catholic, the Islamic faith, particularly strong in the northern provinces, enjoyed the respect and the encouragement of the authorities to the point of receiving government grants for the construction and maintenance of mosques, schools and other buildings of religious associations.

One of the territory's last governors-general, Dr. Baltazar Rebello de Souza, was even awarded the title of Defender of Islam by the Mozambique Island Muslim leaders as a reward for his efforts to recite passages of the Koran in Arabic during his visits to the northern mosques.

After independence, the changes could not have been more drastic. In a calculated display of contempt for the Islamic faith (or any other religious belief), Frelimo's President Samora Machel strode purposefully into the Muslim shrine in Mozambique Island with his shoes on, the greatest affront he

could ever have made to the Muslim community.

One of the latest defectors to the anti-Machel guerilla movement, Resistencia Nacional Moçambicana, former Frelimo army commander Iussufo Moamed, told TO THE POINT of the dramatic situation he and his fellow-Muslims faced while serving with the Frelimo armed forces.

"Islam is the religion of my parents and grandparents," he said: "I am a practising Muslim myself. In the Forças Populares (People's Forces) I was not only forbidden to say my prayers but they tried to force me to eat pork."

He adds: "When I was stationed at Dondo (30 km north of Beira), monkey meat was served as there was no other food. Muslim soldiers who refused to eat it were beaten up and one of them died in hospital."

Moamed claimed that many mosques in the north have been burned down by Frelimo, including the Great Mosque at Namapa and the Namapa Madressa where the Koran was taught to Muslim children. Mahafil Islam, the largest cultural and religious association in the north, has been closed following a Frelimo order banning all private associations and clubs. Moamed: "Now everything is Marxism and only Marxism. No one is allowed to be true to himself or to follow his own traditions."

Moamed's report on the Muslim plight is corroborated by the sarcastic remarks made recently by Machel when he visited the predominantly Islamic town of Angoche (formerly António Enes), on the northern Mozambique coast.

Addressing the populace in his characteristic rumbling style, he said: "It seems that here God is a pig, isn't that so? But when you are drunk, you eat pork and don't tell anybody about it. You eat it in the bars as a snack when you are drinking beer. You have all eaten pork. Have you died? Have you caught any disease? No. You have grown fatter and stronger."

He asked his listeners teasingly whether the mosques provided them with food and clothing. And he reached his own conclusion: "This thing, the mosque, does not do anybody any good."

(Reproduced from 'To The Point')

An obedience preceded by fearlessness and succeeded by pride removes the servant far from Allah Ta'ala.
(Imaam Ja'far Saadiq)

The Believer becomes sinful with haughtiness and the sinner becomes obedient with repentance.
(Imaam Ja'far Saadiq)

The Bounties of Allah Ta'ala are pure favour and not the consequence of any cause.
(Imaam Ja'far Saadiq)

Reflection is a mirror in a man which reveals by degrees his vice and virtue.
(Hasan Bisri-R.A.)

Excerpts from MR. KARIM'S THESIS OF KUFR

* "The scope of this monograph (i.e. his thesis on Jannat) is concerned with subjecting the Qur'anic material to literal and historical criticism as has been done in Biblical studies."

* "Muslim religious thought has been determined by four sources - (one of these sources being): Pre-Islamic, primitive attitudes and beliefs which have survived in the community . . ."

* "Even today 14 centuries after its annunciation, Muslim theologians adhere to the literal interpretation of the Qur'an without attempting to give a rational exposition of the various concepts in the Qur'an which led Afffi to state that Islam is not at best represented by the Orthodox school at any particular time."

* "A modern Muslim scholar, S.A. Latif, stresses that 'there is a great need for scientific research in the field of the interpretation of the Qura'anic phraseology'."

* "In this monograph (i.e. his essay of rejection) we will use modern methods of interpreting the phraseology concerning Paradise."

* "Muslim commentators (i.e. the great Mufasssireen like Hadhrat Ibn Abbaas - R.A. - whom Rasulullah-sallallahu alayhi wasallam - designated as 'Leader of the Commentators' and 'Aalim of Islam') have erred in not considering the chronological development of the concept of Paradise in the Qur'an, and have consequently derived a picture of Paradise which does not correspond with the Qur'anic verities." (*Words in bracket, ours - EDITOR*)

* "From a purely linguistic point of view, elucidations of Qur'anic concepts based on the Traditions would be erroneous."

* "Rahbar has shown how an exhaustive examination of passages in the Qur'an on a given theme could lead to the elucidation in finer and more accurate detail of any concept that has hitherto been achieved."

* "McDonough states that due to the unchronological arrangement of the Qur'an, Muslim scholarship suffers from lack of historical sense, which has resulted in the failure of realisation that there is flexibility within the Qur'an."

* "Since the method of literary criticism of the Qur'an employed here (i.e. in Mr. Karim's monograph of kufr) is relatively modern, there is a paucity of material from original Arabic sources (i.e. the Hadith, Tafseer, etc. of the great Islamic Authorities). These (the original Arabic sources of Authority) seem to display sectarian views and scholars seem to reiterate each other."

* "Our method of linguistic analysis therefore provides an elucidation differing from the previous studies on the Muslim Paradise and from conventional Muslim beliefs."

* "As used in the Qur'an, jinn stands for leaders of evil, or men of a rebellious nature or people living in darkness or disbelief . . ."

* "Raghib confirms our contention by stating that 'angels are jinn, but that not all jinn are angels, that the word connotes different species of men or different races.'"

* "As early as 1917 Thwing had stated that to elucidate Qur'anic passages, one would have to do so in the light of the Bible."

* "A man's Hell is thus within his own heart and present in this life. The mental torture of the realisation of the ugliness of sin is Hell-fire according to another commentator."

* "In Islam this teaching is adapted from the primitive society and combined in the ethical doctrine of the Qur'an which promises Paradise as a reward . . ."

* "Islamic theology has been shaped and structured by the religious and cultural forces of its environment. Indeed post-Qur'anic theology developed specific conceptual systems which in the case of Paradise is distinctly opposed to that in the Qur'an. Rahbar has demonstrated in his thesis, that 'Qur'anic thought is not identical with Islam at large'."

* "This would substantiate our contention that the Qur'an does not refer to actual fruit when referring to Paradise."

* "Since Arabic did not furnish any religious terminology for the expression of metaphysical ideas, Bevan's statement that 'such ideas, if they were to be made comprehensible to the pagan Arabs, had to be by means of precise descriptions of imagery borrowed from earthly affairs', would fully explain the Qur'anic descriptions of Paradise."

* "Much of the symbolism of the Qur'anic proclamations has still to be elucidated . . ."

* "The reification which occurred through acculturation and through the passage of time, and through interpretations by the theologians, was due to the omission of the consideration of chronological factors of the Qur'anic proclamations."

* "Present Muslim belief which are based on the Qur'an and the Traditions have failed to appreciate the considerable, if not entirely, spiritual factors present in the Qur'anic Paradise, . . ."

* "The omission of chronological factors in the formulation of theology would explain the contemporary view of the theologians and would also be an explanation for the viewpoint of the Traditions which is materialistic."

* "A reformulation of Islamic theology will have to consider not only these evolutionary aspects of the Qur'anic proclamations, but will have to employ more scientific analyses based on wider disciplines than hitherto, to establish Qur'anic verities."

These are some of the un-Islamic conclusions, opinions and deductions of Mr. Karim. The blatantly anti-Islamic claims of Mr. Karim has been answered in detail in a booklet which will shortly be released by the Mujlisul Ulama, Insha'Allah.

ISLAMIC LEGAL REFORMS IN PAKISTAN

(Continued from Page 5)

punishment, namely, if the offender takes away property to the extent of the fixed quantum, his right hand from the wrist and left foot from the ankle shall be amputated by a surgeon.

ADULTERY

If he commits murder while committing robbery, he shall be sentenced to death which shall not be remitted even if the murder is pardoned by the heirs of the murdered person.

If the offender has murdered a person as well as taken away property to the extent of fixed quantum, he shall be executed or hanged according to the discretion of the Court.

● Section 497 of the Pakistan Penal Code dealing with the offence of adultery provides certain safeguards to the offender in as much as if the adultery is with the consent or connivance of the husband, no offence of adultery is deemed to have been committed in the eye of law. The wife, under the existing law, is also not to be punished as abettor. Islamic Law knows no such exception. It takes a very serious view of fornication and adultery because they damage the social health and militate the moral order of the human society which Islam

wants to preserve for human dignity.

Thus, in terms of the Holy Quran and the *Sunnah*, the present provisions of law relating to adultery will be replaced as that the woman and the man guilty of adultery will be flogged, each of them, with hundred stripes. The Islamic Law, however, recognises duress and coercion as an exception to punishment in case of fornication and adultery.

SPIRITUAL ASPECT

● Drinking of wine (i.e. all alcoholic drinks) is not a crime at all under the Pakistan Penal Code. In 1977, however, the drinking and selling of wine by Muslims was banned in Pakistan and the sentence of imprisonment or fine, or both, was provided in the new law. But now this provision of law will be replaced by *Hadd*, punishment, of eighty (80) stripes on which there is an "*Ijma*" of the revered Companions of the Holy Prophet ever since the period of the Caliph "Umar".

It may, however, be clarified that no *Hadd*, punishment, awarded, by the Court will be executed or enforced unless it is confirmed by the High Court.

Islamic punishments also imply the spiritual purification of human soul

and an explation for the world Hereafter, which is absent in all other legal systems of the world. This is in addition to obtaining human good in this world through implementation of its Penal Laws.

Power of Allah's Names.

Ya Kareemo (O Thou Most Gracious!)

Reciting this Name of Allah Ta'ala in bed and going off to sleep while reciting it inculcates piety. The Angels pray for the elevation of the reciter's rank.

Ya Raqeebo (O Thou Protector!)

(a) Constant recitation of Ya Raqeebo is efficacious for warding off evil thoughts.

(b) For protection of the family when away from home on a journey carry out the following action: Gather the family, recite Ya Raqeebo seven times and blow over them. Allah Ta'ala will protect the family and upon returning home from his journey he will find them all well and safe, Insha'Allah.

(c) For protection against robbers and thieves, recite Ya Raqeebo seven times when going to bed and blow over one's person. Insha'Allah, no thief will be able to enter the premises, and even if he does gain access, he will not be able to remove anything from the premises.

'Salaat' of Allah

ONCE Bani Isra-eel enquired of Nabi Musaa (alayhis salaam) whether Allah Ta'ala also performs Salaat. Nabi Musaa (alayhis salaam) said: "Fear Allah. Do not ask such (impertinent) questions." Allah Ta'ala said to Nabi Musaa (alayhis salaam):

"What is your nation asking?"

Nabi Musaa (alayhis salaam) replied: O Allah! You are aware that they are asking whether You are performing Salaat?"

Allah Ta'ala said: "O Musaa! Inform them that My Salaat upon My servants is that My Rahmat has surpassed My Wrath. If it was not for this (for My greater Mercy) then I would have destroyed them."

(Ibn Asaakir)

The "Salaat" of Allah Ta'ala is the relationship of Rahmat which Allah Ta'ala extends to His servants.

Sexual Emancipation?

* Fifty per cent of the illegitimate births in the United States of America are to teenage mothers.

* Pregnancy is the single most common reason for girls leaving school early.

* One million adolescent girls become pregnant each year and a third have abortions (in the U.S.A.)

* Of those who gave birth, 13 thousand were under 15 (in the U.S.A.)

(Evening Post)

MARCH OF ISLAM SCARES MOSCOW

by RICHARD BEESTON

Bukhara, Uzbekistan. SOVIET power has controlled 30 million Moslems for more than half a century, but outwardly things appear little changed.

Public health and literacy has vastly improved, but most of the population continues to live in mud houses. The people consider themselves Moslems, if not practising believers.

Beggars squat outside mosques, and a stork nests on top of Bukhara's tallest minaret, where once fires were lit at night to guide desert caravans from Tashkent, 435 kilometres to the north east.

BOOM

But the region is booming, and there is a population explosion in Bukhara which is bound to have far-reaching effects on the Russian-dominated Soviet Union.

In Moscow and Leningrad, the average Russian couple, often having to share a cramped apartment, can manage just one child.

HEROINES

Soviet Central Asia, however, abounds with "mother heroines" a Soviet title for a mother of 10 or more children, and the alleyways are filled with dark-skinned children playing happily in the sunshine.

The Soviet Union is already the world's most populous Moslem state, with only a third of Soviet Moslems speaking Russian.

The central Asia region has a birth rate more than double that of European Russia.

LABOUR

But while Soviet planners are desperately in need of labour to exploit the raw materials and man the new industries in Siberia, Turkmenis and Uzbeks would rather stay at home and grow cotton.

At the same time, there is a growing consciousness among the population, long isolated from the outside world, of its ethnic and Islamic bonds with its neighbours in Iran, Afghanistan and Pakistan.

WELCOME

"All of us dark-haired people," said an Intourist waiter, using the term to discriminate the locals from the many Soviet Slavs who have poured into Central Asia, "welcome the establishment of an Islamic State in Iran, and think it good."

So far the Soviet Union has kept its Moslems apart from their neighbours, but the Islamic revolution in Iran and the civil war developing in Afghanistan between Marxists and Moslems is causing concern in Moscow.

(E.P. Herald)

Virtues of Visiting the Sick

RASULULLAH (sallallahu alayhi wasallam) said:

"When any Muslim visits a sick brother Muslim, Allah Ta'ala exclaims: 'Blessing unto you. Your visiting is blessed. You have made your home a Jannat.'"

(Tirmizi)

"Verily, a Muslim who visits his sick brother remains in the Path of Jannat until he returns (from the visit to the sick)."

(Mishkaat)

"When a Muslim visits a sick Muslim during the morning, seventy thousand Malaikah pray for him until the evening, and when he visits him (the sick Muslim) during the evening, seventy thousand Malaikah pray for him until the morning, and an orchard is created for him in Jannat."

(Tirmizi)

"The Muslim who makes a perfect Wudhu and then visits a brother sick Muslim is distanced from Jahannam a distance of seventy years."

(Abu Dawood)

"When one visits the sick, a caller proclaims from the heaven: Congratulations unto you; your walking has been a repentance (for you); You have prepared a palace in Jannat."

(Ibn Majah)

"The best iyaadah (visiting the sick) is to remain a short while (at the sick person)."

(Mishkaat)

THE JAPANESE PROBLEM

THE LATEST JAPANESE MUSLIM SITUATION

by
(Japan Islamic Congress)

The delegation of the **Motamar Al-Alam Al-Islami (World Muslim Congress)** gave Motamar's memorandum on Japanese Muslim Clinics to the 10th. Islamic Conference of Foreign Ministers held at Fez, The Kingdom of Morocco, during the period May 8-12, 1979 on the basis of information received from the Foreign Ministry of Japan that "the whole case against the two clinics has been dropped", which was an international commitment and promise by the Japanese Foreign Ministry to the Motamar's delegation.

However, the Health Bureau of the Tokyo Metropolitan Government (TMG) gave their decision on May 23 in a press announcement; this was that the two Muslim medical institutions in Shinjuku, Tokyo, and two Muslim doctors should have their status as health insurance medical institutions and as health insurance medical doctors revoked.

On May 25, the Muslim clinics appealed to the court in Tokyo against this decision by the Health Bureau of the TMG and for the suspension

of execution of their decision on the grounds that the inspection of Muslim clinics by the Health Bureau of TMG was motivated by anti-Islamic sentiment and by unconstitutional procedures and unfair intentions, and that therefore such a decision by the Health section of the TMG was unjust.

Alhamdulillah, on May 31 the Tokyo local court, by accepting the appeal of the Muslim clinics and rejecting the decision of the TMG gave the verdict that the TMG's decision on May 23 on Muslim clinics was premature and that therefore execution of their decision should be suspended.

It has been proved what we have been striving to get across the message was quite right from the very beginning, Mr. Takeo Nakamura, Director of the Health Bureau of the TMG, remarked at the press conference on May 31 after verdict had been given that they lost the battle admitting all our previous statements are right.

Alhamdulillah, Human Rights of Muslims are uplifted by the Japanese court and Japanese juridical system proved to be sound and firm in supporting ISLAM.

We would like to take this opportunity to express our profound gratitude to those Muslim Brothers and Brother Organizations from all over the world that have helped and supported our "JIHAD in Tokyo".

This being the latest situation on Muslim clinics, we can draw the following conclusions: the Government of Japan when regarded as a whole has revealed contradictions and has given a misleading impression to the outside world. That is, the Foreign Ministry is promising one thing, and the Ministry of Health and the TMG are doing another on the whole question of the Muslim clinics.

Therefore, dear Brothers and Sisters in Islam, for the sake of real Islamic brotherhood and solidarity and for the purpose of promoting the real bonds of fraternal friendship between the Japanese and Islamic worlds, and for the sake of the prosperity of Muslims around the world, we call upon you to understand this situation of the Muslim clinics in Japan and ask you to be on your guard **not to be trapped by the anti-Islamic elements both in Japan and abroad.**

STATEMENT by JAPAN ISLAMIC CONGRESS on CURRENT SITUATION OF MUSLIMS IN JAPAN

1. JAPAN ISLAMIC CONGRESS (hereafter called JIC) is the largest Muslim organisation in Japan, founded in 1975. It comprises nearly 26,000 members and is a legal, governmentally recognised religious corporation.
2. JIC is the first Japanese Muslim organisation registered as a member of Rabita Al-Alam Al-Islami (World Muslim League) at Mecca Al-Mukarramah (in 1975).
3. Apart from JIC, JAPAN MUSLIM ASSOCIATION (hereafter called JMA) is the only other publically recognised religious legal corporation of Islam in Japan.
4. There is no other Muslim organisation in Japan which is a Governmentally recognised religious legal corporation in Tokyo.
5. All other organisations which claim to be Muslim organisations and which carry the name of Islam or Muslim organisations are either private groups or conducted by a couple of individual Muslims or several Muslims, or voluntary groups without governmental recognition.
6. The so-called "Council of Islamic Organisations in Japan" does not represent JIC. Neither JIC nor JMA are members of the so-called "Council of Islamic Organisations in Japan".
7. Among nearly 30,000 Muslims in Japan, most Japanese Muslims are members of JIC or JMA, and therefore JIC and JMA represent the main stream of the Islamic movement in Japan. Consequently, the so-called "Council of Islamic Organisations in Japan" cannot speak in the name of Japanese Muslims either in Japan or abroad.
8. It is our firm belief and conviction that the so-called "Council of Islamic Organisations in Japan" has been misrepresenting the situation of Muslims in Japan for the following reasons:
 - (a) The so-called Coordinator of the Council,

Mr. Abdul Kareem Saitoh, has been abroad and elsewhere in Japan without the knowledge of JIC or JMA. And by not giving reports of such representation at meetings outside and meetings with other religious organisations, he has given much inconvenience and embarrassment to JIC and JMA.

(b) The so-called Coordinator of the Council has instigated the issuing of statements by other small Muslim groups or organisations which convey an untrue impression of the situation of Muslims in Japan.

9. **Statement of March 4 by the so-called "Council of Islamic Organisations in Japan".** It is most absurd to see such a statement; this is the act of Mr. Abdul Kareem Saitoh, the sole Japanese Muslim participant at the meeting of March 4, and the act of the "Islamic Center of Japan".

(i) None of the people who signed the statement ever dared to check the facts of Muslim Clinics in Shinjuku by visiting and talking with the Muslim doctors concerned as the parties in dispute, and acted on the assumption of rumours and on the superficial basis of Japanese newspapers' publications.

(ii) Therefore, since they did not check the facts by visiting both parties in dispute, Muslim clinics and the Tokyo Metropolitan Government Health Bureau, they are not objective, nor Islamic, to act against Muslim Brothers without inquiring of Muslim doctors who were receiving pressures from the TMG.

Besides, Mr. Abdul Kareem Saitoh, who should be responsible for being abused by envious-minded foreign Muslims against fellow Japanese Muslims, did not come to find out the facts, when he could have come to Shinjuku Mosque, Tokyo.

(iii) At the meeting of March 4, not all signers were present and Musa (Sudan), Siddiqi (Pakistan) of "Islamic Center" and Hussein Khan and U.D. Khan (Pakistan) of "Pakistan Association" solicited names of Muslim organisations by telephone to undersign the statement. Those who were not present at the meeting, and whose names were solicited by telephone, are the following:

1. Mr. Sawada, "Islamic Welfare Corporation", Tokyo.
2. Mr. Abdul Bakr Morimoto, "Islamic Cultural Society", Tokyo.
3. "Islamic Youth Federation", Kanazawa.
4. "Islamic Cultural Center", Sendai.

For your information, those who were approached by telephone, but who refused to sign the statement, are the following:

1. Japan Islamic Congress (JIC), Tokyo.
2. Japan Muslim Association (JMA), Tokyo.
3. Indonesian Muslim Community, Tokyo.

4. Hokkaido Islamic Society, Tomakomai.
5. Tokyo Islamic Masjid, Tokyo.
6. Youth Muslim Association, Tokyo.
7. Kobe Islamic Masjid, Kobe.
8. Libyan Islamic Directorate, Tokyo/Kobe.
10. **Facts of political, administrative pressures.**

JAPAN ISLAMIC CONGRESS, knowing and analysing the Japanese people's mentality, tradition, way of thinking, religious inclination, and other aspects inherent in the Japanese mental structures, began its Dawa 'h program in a language understandable to the Japanese people, and promoted Islamic spirit among Japanese people at different levels and in various fields, as a consequence of which we have witnessed an upswing of Islam to the point that over 25,000 Japanese Muslims have been born within a short period of four years, and one can find among the new converts very influential Japanese personalities in political, business, medical and cultural fields.

The biggest event ever organised by the JAPAN ISLAMIC CONGRESS was the Islamic Solidarity Assembly on Dec. 21, 1978 (Safar 1, 1399 A.H.) in Tokyo, which was attended by nearly 7,000 Japanese Muslims, 28 Islamic Ambassadors, and was congratulated by some 60 political and Islamic leaders in 36 countries. This event was the first and biggest Islamic Solidarity Gathering ever held in the history of Japan. And this has certainly had some impact upon Japanese people and opinion leaders. Some even thought it was a political demonstration to the Japanese public.

This was one of the turning points in the history of Islam in Japan. The political pressures upon Japanese Muslim Doctors as well as patients attending the Japan Islamic Clinic by the Tokyo Metropolitan Government Health Bureau, in the name of "Routine Administrative Check", has much to do with this background of Muslim upswing trend in Japan, especially when forces against the rapid spread of Islam, be it other religious groups or other medical groups, or some local Governmental officials, have directly and indirectly urged the Health Bureau of Tokyo Metropolitan Government to inspect Muslim Medical Institutions as soon as possible, then the motivation and intention of such forces are apparent: to crush down the very foundation of the Islamic movement in Japan before it becomes too strong.

In Japan, the spread of Islam was effectively assisted by the Islamic Medical Service to general mass by Muslim doctors. JAPAN ISLAMIC CONGRESS together with JAPAN ISLAMIC CLINIC have been also sending medical service groups to Mecca Al-Mukarramah for the past four years to render Islamic

medical service to pilgrims, including Islamic leaders from various countries. So, such achievements of the Islamic medical service both inside and outside Japan are often regarded with envious eyes by those other non-Muslim medical doctors, and other administration bureaucrats who feel jealous about the continuous success of Muslim Medical Institutions, as well as of the JAPAN ISLAMIC CONGRESS in Shinjuku, Tokyo.

The existence of political pressures on Muslim Medical Institutions could be summarised by the following facts:

1. Nearly 600 patients have been questioned by the inspection officers of Tokyo Metropolitan Government Health Bureau, and those Muslim patients were especially questioned as to "Why they are Muslims and why should they go to these clinics", others who are not Muslims were advised not to go to Muslim Medical Institutions as they would be "forced" to join the JAPAN ISLAMIC CONGRESS.
2. Eight Medical Doctors of the JAPAN ISLAMIC CLINIC and ROYAL CLINIC, SHINJUKU, have been repeatedly interrogated by questions with a threat that they should keep away from Muslim Medical Institutions at Shinjuku, otherwise their future medical careers would be disturbed in Japan by Public authorities. Consequently, they were forced to resign from their positions at Muslim Medical Institutions in February this year.

11. **No Credibility of "Islamic Center in Japan"**

These two facts are clear-cut evidence of the existence of political pressures by the Tokyo Metropolitan Government Health Bureau, on Muslim Clinics. None of the people associating with the so-called "Islamic Center in Japan" including Dr. Sebai, has ever dared to enquire about these facts. So their comments, statements and remarks on this question of Muslim Clinics' confrontation with the Tokyo Metropolitan Government Health Bureau are premature without knowing the facts. And therefore, their letter and statement are not trustworthy from the objective point of view.

However, their intention to discredit Muslim Medical Institutions and their motivation in trying to divide the Islamic movement in Japan should be worth mentioning in this connection.

Another aspect of Muslim situations in Japan is the fact that the so-called "Islamic Center in Japan" to which Dr. Sebai belongs as an Egyptian national is very

(Continued on Page 11)

THE JAPANESE PROBLEM

STATEMENT BY JAPAN ISLAMIC CONGRESS ON CURRENT SITUATION OF MUSLIMS IN JAPAN

(Continued from Page 10)

different from Islamic Centers in other countries, such as in Belgium, France, U.K., U.S.A., etc., where such centers normally receive the moral support of Islamic Embassies.

In Japan, the "Islamic Center in Japan" has no support from Islamic Embassies of 28 countries. On June 22, 1978, all Islamic Embassies here in Tokyo officially decided and conveyed their decisions to each home Government that the "Islamic Center in Japan" is not worth support and each Government in all Islamic countries should be advised **not** to recognise the Islamic Center in its present situation, and to stop the direct donations.

The World Muslim League (Rabita Al-Alam Al-Islami) at Mecca Al-Mukarramah in Saudi Arabia also does **not** have confidence in, **nor** does it support "Islamic Center in Japan".

It could be added that the PLO Tokyo office once accused "Islamic Center in Japan" of undermining the efforts of PLO P.R. on the question of Jerusalem and Palestine when "Islamic Center in Japan" termed Palestinians in the Zionist State of Israel as "Muslim Minorities" in Israel.

All in all, the organisation "Islamic Center in Japan" is not recognised by public authorities (Ministry of Education of Japanese Government) in Japan as a Religious Legal Corporation and furthermore, "Islamic Center in Japan" instigates small Muslim groups which are often conducted by one or two individual Muslims in Yokohama, Shikoku, Osaka, Kyoto, Kanazawa, Sendai and Tokushima to ally themselves, so that they can take the leadership by themselves. This is how it happened as far as the "Joint Statement of fourteen organisations on March 4, 1979" is concerned.

12. Mainstream of Islamic Movement in Japan

In Tokyo, there are only two official Islamic organisations which are recognised by the Government of Japan (Ministry of Education) as Religious Legal Corporation: JAPAN ISLAMIC CONGRESS (JIC)

JAPAN MUSLIM ASSOCIATION (JMA)

and there are nearly 30,000 Muslims in Japan, most of whom belong to either JIC (25,500) or JMA (3,000) and all the other "Muslim Organisations" including "Council of Islamic Organisations in Japan" are not officially recognised, nor registered at the Religious Section, Ministry of Education, Government of Japan, as Islamic Religious Legal Corporations.

Two mainstreams of Islamic Organisations in Japan, JAPAN ISLAMIC CONGRESS and JAPAN MUSLIM ASSOCIATION, did **not** sign the Joint Statement of March 4, nor did they attend such a meeting, as **neither** JAPAN ISLAMIC CONGRESS **nor** JAPAN MUSLIM ASSOCIATION recognise the so-called "Council of Islamic Organisations in Japan".

Rabita Al-Alam Al-Islami (World Muslim League) does **not** recognise the so-called

"Council of Islamic Organisations in Japan", which exists in name only.

Mr. Abdul Kareem Saitoh is an individual Japanese Muslim, who has not a single follower in Japan, and who has often been misused by "Islamic Center in Japan" as a name-only figure without any organisational, political, academic, Islamic or Social influence upon Japanese society and people.

"Islamic Center in Japan" mainly consists of several non-Japanese Muslims who are from Egypt, Pakistan, Sudan, and who control the "Center" and "Center's finance", but "Center" needed a Japanese name to show to the outside world in order to give the impression that "Center" also has some Japanese, and that "Center" is run by Japanese Muslims. That is why the "yes man", Mr. Abdul Kareem Saitoh, is used by the "Center". Mr. Abdul Kareem Saitoh is not the president of "The Council of Islamic Organisations in Japan".

The "Fourteen Organisations" whose names appear on the "Joint Statement" of the "Council of Islamic Organisations in Japan" dated March 4 have **no** impact in Japan, and they all want to get money from the Arab Islamic World by taking Islamic names.

13. "Tokyo Jihad" was won with the verdict of Tokyo local court on May 31. (The Up-to-Date Situation of Muslim Clinics in Tokyo).

The delegation of the Motamar Al-Alam Al-Islami (World Muslim Congress) gave Motamar's memoranda on Japanese Muslim Clinics to the 10th. Islamic Conference of Foreign Ministers held at Fez, The Kingdom of Morocco, during the period May 8-12, 1979 on the basis of information received from the Foreign Ministry of Japan that "the whole case against the two clinics has been dropped", which was an international commitment and promise by the Japanese Foreign Ministry to the Motamar's delegation.

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Muslim Clinics was premature and that therefore execution of their decision should be suspended.

It has been proved that the message that we have been striving to get across from the very beginning was quite right: Mr. Takeo Nakamura, Director of the Health Bureau of the TMG, remarked at the press conference on May 31 after the verdict had been given that they lost the battle - admitting that all our previous statements are right.

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Conclusion
Therefore, those fourteen Muslim organisations who signed the Joint Statement on March 4 as individual Muslims, and by so doing supported the argument of the anti-Islamic elements of the Health Bureau of the TMG and of some of the mass media, lost the confidence of the Islamic world after the court verdict in favour of Muslim Clinics. They therefore should be disregarded from now on, not only in Japan but in the Islamic world in general, as they tried to divide Muslims in Japan, and echoed with anti-Islamic elements, and sided with pressure-givers against the Islamic Movement in Japan.

May Almighty Allah guide us all to the right direction.

"The sexual revolution of the 1960's freed women in some way, derogated them in others; with the decline in the importance of child-bearing, women ceased to be regarded reverently as mothers and, instead, were viewed contemptuously as sex objects - peripheral, decorative, expendable."

(The Medical Journal)

INFANTICIDE

London - "Abortion Capital"

INFANTICIDE - the murder of infants - is perpetrated on a massive scale in London known in Western Europe as the "abortion capital". Besides the thousands of local cases of abortion committed, thousands of foreigners stream into this infanticide capital annually to abort - murder - their unwanted babies.

Recently opponents of Britain's abortion laws demanded for reforms after the Press reported that an aborted foetus cried out in a public hospital ward. The 20 week old foetus that cried when being murdered died in the gynaecological ward of Wanstead Hospital, London. A spokesman for the Hospital said that staff and patients at the hospital were distressed.

A London doctor said that at twenty weeks the foetus is a fully-formed human being who needs only to grow.

"Babies Pickled to Death"

Mrs. Jill Knight, a Conservative Member of Parliament and an opponent of Britain's liberal abortion law of 1967 said:

"Kicking and crying babies are being aborted all the time. Infanticide is going on. Babies are pickled to death in saline solutions."

Abortion — Mass Murder

Who knows what Michaelangelos or Einsteins or Rembrandts the British have lost in their legally established human abattoirs where glutted abortion mills grind out a daily quota of production line murders?

(Professor Chris Barnard)

DANGERS OF ABORTION

Few women realise that there is no abortion without risk. At best it could mean sterility, at worst your life. Many believe that it is a simple procedure and are even encouraged to think this way by certain feminist trends of thought and of course by those who have invested money in establishing abortion mills.

(Professor Chris Barnard)

Sabr - a Great Virtue

SABR or patience is a virtue of great merit. The Mumin's duty in the face of difficulties, calamities and hardships is to bear everything with Sabr. Hardships and misfortunes which come our way are from Allah Ta'ala. Impatience and frustration will not eliminate these unforeseen difficulties and hardships with which we are afflicted from time to time.

Many people despair in the face of misfortunes and as a consequence neglect their duties of Ibaadat. Some even go to the extent of uttering statements which could be defined as kufr. It is of great importance to remember that in all circumstances - in adversity or prosperity - we must turn towards Allah Ta'ala. Hadhrat Anas (radiallaahu anhu) narrates the following Hadith of Rasulullah (sallallahu alayhi wasallam):

"Allah Ta'ala said: 'I swear by My Dignity and My Splendour that when I decide to forgive a servant then before taking him from this earth I afflict him with sicknesses and restrict his sustenance (Rizq) as an expiation for all the sins which are on his neck.'"

This Hadith makes it plain that certain difficulties are in fact a Rahmat or a source of mercy for us in that it paves our way for entry into Jannat. It removes the obstacles in the path leading towards Jannat. Reward, multiplied manifold, is obtained for our bearing of these hardships. But the condition for the obtainal of this Reward is Sabr. All hardships and misfortunes must be borne with Sabr. This great Reward could be gauged from the following Hadith of our Nabi (sallallahu alayhi wasallam), narrated by Hadhrat Anas (radiallaahu anhu):

"Allah Ta'ala said: When I direct some hardship, whether it be regarding wealth, family or health, towards any servant and he welcomes the hardship with a beautiful patience (Sabr Jameel) then on the Day of Qiyamah I will feel ashamed of publicizing his actions or to establish the Balance in reckoning of his deeds."

The meaning of 'sabr jameel' is to have total patience and not to complain to anyone besides Allah Ta'ala regarding the hardship. The meaning of Allah Ta'ala feeling 'ashamed' of reckoning the servant's deeds, is forgiveness without

reckoning which means immediate entry into Jannat without undergoing the trials and rigours of the Great Hisaab (Reckoning) of the Day of Qiyaamah.

The Hadith of Rasulullah (sallallahu alayhi wasallam) gives the glad tidings of total forgiveness for those who adopt patience and contentment during the affliction of sickness. In this regard Hadhrat Shaddaad Bin Aus (radiallaahu anhu) narrates the following Hadith of Rasulullah (sallallahu alayhi wasallam):

"When I afflict any of my servants with a trial and he praises Me and glorifies me for the misfortune with which he has been afflicted then he emerges from his bed (i.e. from his illness) purified of sin as if he was born from his mother on that day (of his emergence from the misfortune). And, Allah Ta'ala instructs the Malaikah: 'I have prevented My servant from practicing good acts, by means of sickness. Because of sickness he is not able to practice (his good acts) as he used to practice in health. But, continue enumerating the Sawaab of those good acts which he rendered during his time of health.'"

Disposables

ONE good point of child marriage is that the parties concerned come to know about the event in the very laps of their mothers, who too would have been married in a similar fashion. It saves their time and also face, usually lost during adolescence.

It is heartening to note that marriage is back in fashion among adults. In Sweden, the number of weddings, which had fallen from 61,000 to 39,000 between 1966 and 1973, is on the rise again. But marriage is not what it used to be. In the old days it used to represent "the assurance of economic and social security". Now it has become "a confirmation of the harmony of sentiments between man and woman after several years of life together".

But the Americans have hit upon a new rather a novel idea: "Rent a Wife". It is understandable. If there can be dispensible husbands, why can't there be disposable wives? It is now the latter who are popularising wife-shops. The credit of the idea goes to two enterprising women of Conrad, New Jersey, who have started offering themselves as part-time wives to any taker at 20 dollars an hour.

Dr. Johnson who married Mrs. Elizabeth Porter, a widow of 47, when he himself was 27, has publicly said that marriage has many pains. But unfortunately, celebacy too has no pleasure.

With the Americans blazing a new trail in the realm of matrimony, the divorce now is bound to become as instant as coffee.

The dream that the late lamented Bertrand Russel saw, however, remains unrealised: "Women ought to be nationalised". It will not be out

of place to mention - with apologies to eves and their libbers - that in our country coal falls under the nationalised items.

In the West, there is an institution that needs to be popularised in India also - house husbands. Their job is to clean the house and utensils after cooking the food and taking care of the household and children while the head of the family - who in this case happens to be "she" - is on duty, several miles away.

Sometimes I pause to think how the poor creatures would be passing their time. Had I been a house-husband, I would have taken up embroidery, darning, needle work, cross-stitch, preparing squashes and jellies, etc., expecting a pat on my back in the evening when she returns from office, too tired to talk on a serious subject.

Women's lib has given birth to husbands' lib. It sounds reasonable. Equality is, after all, a two-way traffic. On legal separation a man, who married an oil-heiress 36 years ago, was recently awarded an alimony rather 'malimony' of \$1,600 a month and a share of the sale proceeds of an estate worth a quarter million dollars.

If the knights of female rights find it outrageous, they are unfair.

With the rent-a-wife, house-husbands and live-in getting popular in the West, jokes like the following would soon cease to provoke laughter:

"I prescribe absolute quiet for your husband," said the doctor. "Here's a sleeping powder."

"When do I give it to him?" asked the wife.

"You don't give it to him. You take it yourself." - VASFI (RADIANCE: NEW DELHI)

Fasting for Allah

HADHRAT Abu Dardaa (radiallaahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: 'Allah Ta'ala revealed to Nabi Isaa (alayhis salaam):

O Isaa! Inform the nation of Bani Isra-eel that he who fasts for My sake, I will maintain his body with health and will increase his reward."

Great spiritual advancement opens up for him who possesses these qualities:

(i) Knowledge and practice accompanied by sincerity.

(ii) Total contentment.

(iii) Perfect patience.

(Hasan Bisri-R.A.)

Wealth and sons are the glitter of the worldly life. The everlasting righteous deeds are best by your Creator for (obtaining) reward and best as regarding hope.

(Quraan)

In the Service of Mu'mineen

HADHRAT Ali (karramallaahu wajhah) narrating on the authority of Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala revealed to Nabi Dawood (alayhis salaam):

"O Dawood! On the Day of Qiyaamah will be a servant who will come forward with only a single good deed, but I will enter him into Jannat."

Nabi Dawood (alayhis salaam) asked: O my Rabbi! Who will be that servant? Allah Ta'ala replied:

"He will be a Believer who made haste to fulfil a need of another brother Believer. His intention was to fulfil the requirement of the brother Mu'min regardless of whether he had the ability to do so or not."

FIDYAH

FIDYAH is the payment of 'ransom' for one's release or discharge from the obligation of certain acts of Ibaadat.

THE FIDYAH OF FASTING

A person who is severely ill or overcome by very old-age and has no longer any hope of regaining health and strength to execute the obligation of fasting is permitted by the Shariah to forego the fast. The fidyah to secure one's release from the obligation of fasting is the equivalent of Sadaqah Fitr in value to be given for each day missed. The amount of Sadaqah Fitr must be given to one 'miskeen' (poor) for each day of fasting missed. It is, however, permissible to distribute one's fidyah among a number of 'masaakeen' (poor).

The present approximate amount of Sadaqah Fitr is 90 cents. The fidyah for thirty days will, therefore, be R27.

If after distributing the fidyah one regains sufficient health or strength to fast, then it will become incumbent upon one to make qadhaa (fulfil) of the fasts missed. The fidyah given previously will become a charity for one.

WASIYYAT

It is compulsory to make wasiyyat (to will) that the executors of one's estate pay the fidyah from one's estate after death. A person liable for missed Salaat and fasts not making wasiyyat will be committing a sin. Once the wasiyyat has been made, it becomes obligatory upon the inheritors of the deceased's estate. However, if the amount of the fidyah is more than one third of the value of the mayyit's estate, then payment of fidyah from the mayyit's estate equal to one third of the estate only will be obligatory upon the heirs. A person is allowed by the Shariah to make wasiyyat (bequeath) in only one third of his estate. If, however, the adult heirs of their own free will consent to payment of the fidyah even in excess to one third of the estate, its discharge will then be in order. If the mayyit has left under-aged heirs (minors), their consent will not be valid. Payment of the fidyah may not be made out of the shares of minors if the fidyah amount exceeds one third of the estate. The amount in excess of one third could be paid from the shares of the adult inheritors with their consent.

If the mayyit made no wasiyyat to have his fidyah paid, but the executor or inheritors of his estate paid the fidyah of their own accord, it is hoped that Allah Ta'ala will accept it and absolve the mayyit of the obligation.

FIDYAH OF SALAAT

If one is liable for Qadhaa Salaat (Salaat which one had missed) and one has no longer any hope of discharging the obligation due to expected death, then the fidyah for these Qadhaa Salaat will be the amount of Sadaqah Fitr for each Salaat missed. If, for example a hundred Salaat were missed, the fidyah will be R90. Fidyah has to be paid for Witr Salaat as well.

Most Beloved of Allah

NABI Dawood (alayhis salaam) once enquired from Allah Ta'ala: "O My Rabbi! Whom do you love more among Your servants? (This I would like to know so that) for Your sake I too may love them."

Allah Ta'ala replied:

"Among My servants, he is the most beloved to Me whose heart is filled with My Fear; whose palms are pure (i.e. who does no harm to others); who does not gossip about others; and is so firm and steadfast (on the Haqq) that a mountain may move from its place, but not he; he always loves Me and loves those who love Me, and he makes My servants My friends."

Nabi Dawood (alayhis salaam) asked:

"O Allah! You are aware that I regard You as my Friend and whoever love You I regard them as friends, but how should I make Your servants Your friends?"

The Divine Answer came:

"Rehearse always to them My bounties, My punishments and My seizure." O Dawood! Whoever among My servants aids the oppressed or assists in the restoration of anyone's rights, I will maintain his feet firm on that day (i.e. Qiyaamah) when feet will slip."

(Ibn Asaakir)

DIVINE JUSTICE AND MERCY

RASULULLAH (sallallahu alayhi wasallam) said that Allah Ta'ala revealed to one of the Ambiyaa:

"Inform those servants of Mine who have attained the rank of 'siddiqueen' (the highest rank among the Auliya) that they should not labour under any deception regarding My attitude. I will establish My Justice and should their blame be established, I will punish them. And, in punishing them I will not wrong them. And, inform My erring servants that they should not despair of My Rahmat. There is no sin, the forgiving of which is difficult upon Me."

SUSPICION

Hadhrat Abu Sa-eed Kharaazi (rahmatullahi alayhi) says:

"I observed in the Haram Sharief a faqir cloaked in a woollen blanket begging from people. I thought that this man is indeed a burden to society. As I ruminated so, the faqir glanced at me and said:

'Know, that Allah Ta'ala knows whatever lurks within your hearts. Fear Him!'

I immediately repented in my heart. As I did so, the faqir turned towards me and said:

'Allah is He Who accepts the repentance of His servants and forgives their sins.'"

(Nazhatul Basaateen)

NOBLE CHARACTER

HADHRAT Abu Hurairah (radiallaahu anhu) narrates that Allah Ta'ala revealed to Nabi Ibraahim (alayhis salaam):

"O My friend! Your good character even if shown towards unbelievers, will enter you into the assembly of the pious. I have said already that he whose character is good, I will grant him the Shade of My Throne and keep him in My Jannat and grant him My Proximity."

The Worst and the Noblest Places

HADHRAT Abu Umaamah (radiallaahu anhu) reported that once an Alim from the Jews asked Rasulullah (sallallahu alayhi wasallam): "Which is the noblest place on earth and which is the worst place?" Rasulullah (sallallahu alayhi wasallam) after observing silence for a while said: "I will maintain silence until the arrival of Jibra-eel."

When Jibra-eel (alayhis salaam) arrived, Rasulullah (sallallahu alayhi wasallam) posed the question to him. Jibra-eel (alayhis salaam) replied:

"I have no more knowledge on the subject than the questioner, but I will request Allah Ta'ala for the answer."

After some time Jibra-eel (alayhis salaam) said:

"O Muhammad! I have never attained so much proximity to Allah Ta'ala as I have now attained."

Rasulullah (sallallahu alayhi wasallam) enquired of the extent of the proximity. Jibra-eel (alayhis salaam) said:

"Between Allah Ta'ala and myself are seventy thousand veils of Noor. In answer to the question Allah Ta'ala says:

'The worst places are the market-places and the noblest places are the Masaajid.'

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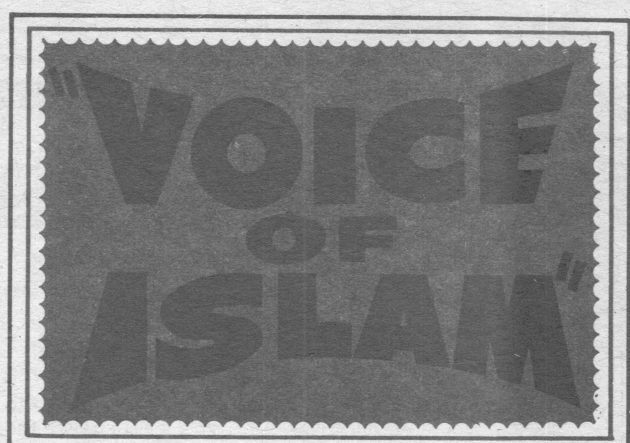
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Vol. 4

No. 4

Fraudulent "Halaal Certificate"

MISDIRECTING ZAKAAT

A PAMPHLET titled, "Zakaat at a Glance", issued by the organization known as "The S.A. National Zakaat Fund" contains several serious discrepancies regarding the subject of Zakaat. For the guidance of the Muslim public we shall discuss these discrepancies hereunder:

(1) On page 6 of its pamphlet the S.A.N. Zakaat Fund states: "Zakaat is a duty on the assets of Muslims. Therefore, every Muslim who owns assets beyond his normal needs, is expected to pay Zakaat."

This statement is grossly erroneous. Zakaat, according to the Shariah, is not payable on ALL "assets beyond normal needs". Every asset is not subjected to Zakaat. Only certain kinds of assets are taxed by Zakaat. Besides, gold, silver, merchandise, cash, savings and livestock. ALL other assets, e.g. furniture, household goods, clothing, vehicles, fixed property, etc., are exempted from Zakaat. No matter how considerable the value may be - thousands of rands, millions of rands - the Shariah does not levy Zakaat on the non-Zakaat taxable assets even if these assets are far in excess to one's "normal needs". There is no difference of opinion on this question.

(2) The Zakaat Computation Form in the pamphlet lists the following items as Zakaat assets:

Gold and Jewellery (underlining, ours)
Silver and Jewellery (underlining ours)
Precious stones
Personal properties in excess of necessities of life.

The statements "Gold and Jewellery" and "Silver and Jewellery" are dubious. Zakaat is payable on gold and silver in whatever form these may be according to the Hanafi Mathab. And, in terms of the Shaafi Mathab if the gold and silver is in the form of jewellery and is for "jaa-iz" (lawful) personal use, then such gold and silver jewellery is not taxed by Zakaat. Imitation jewellery or any jewellery not of gold and silver, if for personal use, is

exempted from Zakaat regardless of the value even if it amounts to millions of rands.

Precious stones (diamonds, rubies, emeralds, etc.) regardless of value, if for personal use, are exempted from Zakaat.

"Personal properties" or fixed properties are not subjected to Zakaat by the Shariah even if these are far, far "in excess of necessities of life".

(3) The "Zakaat Computation Form" of this misconceived body lists "Unexpected fortune or income without effort" as an item subject to 20% Zakaat. Indeed, those who have strayed from the Shariah descend to the limits of inventing lies upon Allah Ta'ala in the Name of Islam. There exists not the slightest shred of Islamic evidence or justification for claiming the absurd falsity that the Shariah levies 20% Zakaat on "Unexpected fortune or income without effort". In fact nowhere in the references of the Shariah does such a category as "Unexpected fortune or income without effort" exist. It is plain figment of the imagination presented as a Divine Law.

According to the Law of Allah Ta'ala if any "unexpected fortune or income without effort" is of Zakaat-taxable assets then only will Zakaat be levied and only 2½%, not 20% as claimed by the "Zakaat Fund". On the other hand if the "unexpected fortune or income without effort" consists of non-Zakaat items, e.g. fixed property, vehicles, furniture, utensils, clothing, etc., NO Zakaat is payable.

(4) On page 7 of the pamphlet it is claimed:

"Earned income such as salaries, professional fees or business earnings, are also

THE discovery of a fraudulent "Halaal Certificate" has brought to light the disturbing fact of Haraam meats being marketed as "Halaal". A certain firm in the Natal area is exporting Haraam meats - even pork - to some Muslim countries on the authority of the "Halaal Certificate" forged by unscrupulous persons.

A "Halaal Certificate" issued under the names of "MAJLISUL-ULAMA - THE COUNCIL OF ISLAMIC SCHOLARS AND TEACHERS" has been discovered. The certificate bears no address, but has the signature of one Y. Y. Noorgat. The date of issue is 11th June, 1979. It was learnt that a certain firm in the Natal area was exporting even pork under the "authority" of this fraudulent "Halaal Certificate". The name of the firm guilty of perpetrating this fraud and forgery is not being divulged at this stage since our investigations are yet in progress.

The Mujlisul Ulama of South Africa wishes to declare its principle of opposition to "Halaal Certificates". We believe that

it is Islamically wrong and spiritually disastrous to issue "Halaal Certificates" to non-Muslim firms. The Ulama in this country lack the proper means to effectively police and guard these "certificates" which ultimately lead to the consumption of Haraam by the Muslim public. The public is hereby informed that the "Halaal Certificate" - the fraudulent certificate - presently held by a certain firm in Natal has not been issued by the Mujlisul Ulama of S.A. Thus far the Mujlisul Ulama of S.A. has not issued a single "Halaal Certificate" nor will it do so in future, Insha'Allah.

Our investigations established that the signatory, Y. Y. Noorgat, on the "Halaal Certificate" is the Imaam of the Musjid in Bulawayo,

SEE FORGED CERTIFICATE ON PAGE 9

zakaatable after deductions made for living and business expenses, debts and assistance to one's kin, etc.

This statement is a further demonstration of the inability and lack of Islamic knowledge pertaining to the question of Zakaat. Salaries and earnings as such are not taxed by Zakaat. Zakaat is at the expiry of twelve months on Zakaat assets (cash, savings, merchandise, etc.) Hence, if one has disposed of one's entire salary during the course of the twelve-month period even on luxuries, NO Zakaat is payable on it.

(5) On page 9 of the pamphlet it is claimed that Zakaat funds could be paid as "compensation" to "employees of the zakaat fund". The "Zakaat Fund" infers this from the Quraanic category of Zakaat-recipient known as "AL-AAMILEEN". However, this inference is contrary to the Shariah. The category of "Aamileena alayhaa" refers to only Zakaat Officers employed by the Islamic state and not to assistants or workers of private bodies and organizations. The members or organizers of this un-Islamic S.A.N. Zakaat Fund have set themselves up as "zakaat-collectors" of their own free will. According to the Shariah they do not constitute a valid Shar'i Zakaat organisation like the Zakaat machinery set up by the Islamic state. The "employees" of private and unofficial organizations have no Islamic right to obtain

payment from Zakaat monies for "services" rendered in the collection and distribution of Zakaat. Payment of Zakaat officials from Zakaat funds is permissible only to State officials. This is the ruling of the Shariah.

Zakaat payers who channel their Zakaat into organizations such as the S.A. National Zakaat Fund are warned that according to the Shariah their Zakaat obligation will not be discharged if part of their Zakaat is diverted towards "wages" for zakaat-fund collectors and employees.

(6) On page 10 the pamphlet claims:

"FEE-SABEELILLAH
Spending in the way of Allah: This category includes all spending meant basically for strengthening the cause of Islam and defending Muslims, Muslim land, and Muslim communities. Also included in this category is spending purported to preserve the Islamic character of Muslim minorities in non-Muslim countries."

This is wholly the personal opinion of the organizers of the S.A. Zakaat Fund. It is contrary to the Shariah. The category of "Fee-Sabeelillah" refers to ONLY Muslim soldiers who lack the means to procure weapons, etc., to

(Continued on Page 9)

One of the specialties of "Tadabbur" (to ponder; to reflect) is the unlocking of the doors of Allah's Rahmat.

(Hakimul Islam)

Rhodesia. In a communication with the signatory, Y. Y. Noorgat, he emphatically denied having issued the certificate on the basis of which Haraam meat as well as pork was and is being exported from Durban. It, however, transpired that an organization named "Majlisul Ulama" also exists in Rhodesia - the Mujlisul Ulama of S.A. has no relationship with the "Majlisul Ulama" of Rhodesia - and this organization (Majlisul Ulama of Rhodesia of which Imam Y. Y. Noorgat is a member) had issued a "Halaal Certificate" to the Rhodesian Meat Commission Agency. However, Mr. Y. Y. Noorgat informed us that the certificate issued by them bears their address as well. The forged certificate discovered in Durban has no address nor the name of the firm to whom the certificate was granted.

The Mujlisul Ulama of S.A. is instituting appropriate steps

to warn all Muslim countries of the serious situation - pork also being exported as "halaal" on the basis of "halaal certificates" - so that the Muslim public come to know what they are actually consuming.

"Halaal certificate authorities in South Africa must take cognizance of the serious and disturbing problems being created by the issue of 'Halaal Certificates'. We once again renew our appeal for a cessation of these certificates. The interests of the Ummah must be accorded priority. Whatever imagined benefits there may be in granting non-Muslim firms 'Halaal Certificates', the respected Ulama issuing Halaal Certificates must not forget the following Islamic principle:

"The warding off of harm has priority over the acquisition of benefit."
(Mujlisul Ulama of S.A.)

KENTUCKY - HARAAM

The Muslim community is once again reminded that all Kentucky chickens and meat products are Haraam. The "Halaal Certificates" in Messrs. Kentucky's possession do not render Kentucky chickens Halaal. According to the Shariah of Islam all Haraam meats are branded as carrion and as such unfit for either human or animal consumption.

AND NOW — JIHAD IN SYRIA

("The Majlis" Middle East Correspondent)

DAMASCUS. - Islamic resurgence has finally come to the surface in Syria. The incident that blew the lid on the Islamic opposition to the godless Baathist regime led by Hafiz (not of the Quran) Asad was the attack on the military school near Haleb (Alepp). Haleb-bis-Shahba, Syria's largest city derives its

name from the action of Nabi Ibrahim (alaihis Salaam). It was at this spot some centuries ago the Father-of-the-Prophets (alaihimus Salaam) Nabi Ibrahim (alaihis Salaam) milked his ashen cow.

Forces aiming at establishing an Islamic order (Continued on Page 12)

Our booklet "Refutation of the Semantical Paradise" will be available for distribution very shortly.

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
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Q. When a Muslim sneezes we say, "Yarhamukallaah". Do we have to say the same when a non-Muslim sneezes?

A. When a Muslim sneezes and says "Alhamdulillah", then only will you reply, "Yarhamukallaah". If the Muslim who has sneezed does not say "Alhamdulillah", you are not required to say, "Yarhamukallaah". This etiquette of the Sunnah applies only to Muslims and not to non-Muslims. You will, therefore, not say "Yarhamukallaah" in the case of a non-Muslim.

Q. Here in Mauritius when filling the grave, the soil is heaped about one foot higher than the earth. Is this correct?

A. It is correct.

Q. After the grave has been closed, the Imaam here takes a bowl and throws water over the grave and plants some flowers on the grave. Is this correct?

A. If the purpose of throwing the water on the grave is merely to prevent the loose soil from blowing off or to solidify the soil then it will be permissible. However, if this practice is considered necessary and given Shar'i significance and importance, it will be then an innovation which should be discontinued.

The practice of planting or putting flowers on the grave is not an Islamic practice. It is a useless and a wasteful practice. If religious significance is attached to this practice then it will become an innovation. Whether religious significance is attached to it or not, it (the practice of placing flowers on the grave) is a non-Muslim custom which must be shunned. It contains in it the elements of "tashabbuh bil kuffaar" (imitation of non-Muslims) as well as "israaf" (wastefulness).

Q. After burial, the people recite "faatehah" together (i.e. in unison) three times. Is this correct?

A. The various forms of so-called 'faatehah' in vogue after burial are contrary to the practice of Rasulullah (sallallaahu alayhi wasallam) and his Sahaabah. These forms of "faatehah" were not practiced nor taught by Nabi (sallallaahu alayhi wasallam). These burial practices are un-Islamic, innovated and have no basis whatever in the Shariah. If people are truly concerned about "Isaale Sawaab" for the dead then they would unhesitatingly adhere to the practices of the Sunnah - those practices handed to us by Rasulullah (sallallaahu alayhi wasallam). This particular "three-tier" "faatehah" you mention was totally unknown to our Nabi (sallallaahu alayhi wasallam) and his Sahaabah. There is no merit in this practice. It is an innovation, adherence to which is sinful.

Q. For example, a body like ICOSA or any other modernist body declares that tomorrow is Eid, but the local Ulama reject this ruling and decree that the sighting of the moon has not been established hence the fast will continue. If the members of my Jamaat being predominantly modernist accept the decision of ICOSA and decide to keep Eid the next day, what should I do? Must I fast or celebrate Eid with the other members of the Jamaat?

A. Obviously you will have to fast. The "ruling" of a body like ICOSA or any other Islamically unqualified organization is not a ruling of the Shariah. In fact, the decisions of modernist bodies which conflict with the rulings of the Ulama-e-Haqq are opinions contrary to the Shariah. In the example cited by you, you will fast and not join in the celebration of an occasion falsely described as "Eid" by the unqualified "ruling" of an incompetent body.

Q. Is it compulsory to be in the state of Wudhu when reciting or making Zikr of Darud Sharief?

A. It is not compulsory.

Q. Is it compulsory to be with Wudhu when making Zikr of Surahs of the Quraan-e-Paak?

A. If the Quraan is not being touched while reciting the Surahs, Wudhu is then not compulsory. Wudhu is essential for touching the Quraan Shareef.

Q. I was always under the impression that Sajdah Tilaawat consists of only one Sajdah. But, now I have been told that one Sajdah Tilaawat consists of two Sajdahs. Please inform me of the correct version.

A. Sajdah Tilaawat consists of only one Sajdah.

Q. Is it Haraam to apply nail polish to the finger nails?

A. Nail-polish is water resistant. One's Wudhu and Ghusl is not valid if made while a nail is covered with nail-polish even if the surface covered is the extent of a hair's breadth. If the nail-polish contains any Haraam ingredient then its use will be Haraam. If it does not contain any Haraam ingredient, but its presence constitutes an impediment to Salaat in that the time taken to remove it for Wudhu is so long that Salaat time expires, then too its use will be Haraam. In the absence of these two elements, its use will be permissible.

Q. Is it permissible to dye one's hair?

A. It is permissible to do so providing that black dye is not used.

Q. Is it permissible for ladies to remove the hairs from the fore-arms and the calves of the legs?

A. It is permissible.

Q. Once I went to the a Mosque in Chatsworth and while speaking to the Muazzin I called him "Baangi Saheb". The Muazzin became furious at my mentioning "Baangi Saheb" and said that I was insulting Hadhrat Bilaal (radiallaahu anhu) by using the name, "Baangi Saheb". He said that nowhere in the Quraan or Hadith does this term, "Baangi Saheb" appear and that "Bang" is a rooster crowing. Now I also think that this is an insulting name to call the Muazzin and at the same time insulting to Hadhrat Bilaal (radiallaahu anhu). Please print this in "The Majlis" so that Muslims will stop using this name.

A. Nowhere in the Quraan or Hadith does the word, "mosque" appear, but we use it for a Masjid without any insult being implied. Nowhere in the Quraan or Hadith does the word, "ablution" appear, but we use it for Wudhu without implying any insult. The examples are too numerous to mention. We fail to discern any derogation in the utilization of the term, "Baangi Saheb" for the Muazzin. It is, therefore, absurd to infer that the term, "Baangi Saheb" is an insult to Hadhrat Bilaal (radiallaahu anhu). "Baangi" is an Urdu word derived from the word, "baang" which the Urdu-English dictionaries define as follows:

"A cry; a shout; the call to prayer; the crowing of a cock."

The Urdu sentence: "Baang dena" is translated by the dictionaries as: "To summon Muslims to prayers; to crow." The authoritative Urdu dictionary, Fairuzul Lughat, defines the term, "baang" as follows:

"A call; the Azaan, the Call to Namaaz; the crowing of a cock."

The same dictionary defines the sentence, "Baang dena" as follows:

"To call out; to exclaim; to give Azaan."

And, this dictionary defines the title, BAANGI, as:

"the one who calls the Azaan"

The term, "Baangi Saheb" is, therefore, totally devoid of any insult or disparaging remark as is alleged by the "Baangi Saheb" of the Chatsworth Masjid. It should be noted that although the word, "baangi" is derived from "Baang" (which is a word of various meanings), a crowing rooster is NOT described as "BAANGI". The term, "Baangi" is used exclusively for the Muazzin. The respected "Baangi Saheb" therefore has no valid cause to take offense at this title. And, for a moment let us assume that "Baangi Saheb" refers to a "crowing rooster", then too our Muazzin Saheb should feel no offense, for Rasulullah (sallallaahu alayhi wasallam) has indicated goodness and grace in the "Crowing of the rooster" hence he (sallallaahu alayhi wasallam) instructed us to recite the following Duaa whenever we hear the crowing of the cock:

WHEN HEARING A COCK CROWING

اللهم اني استنك
يا الله سير ما كنت تهاون
من فضلك
آپ کا فضل

O Allah! I ask of You Your Grace.

Q. Is it permissible to perform Nafil or Tahajjud Salaat with Jamaat in the Mosque during the month of Ramadhan?

A. If special arrangements are made to conduct Tahajjud Salaat in Jamaat then it will be Makrooh Tahrimi (forbidden). It is permissible to perform the Tahajjud Salaat with a Jamaat of one or two persons during the month of Ramadhan. If the number of Muqtadis is more than three then it will be Makrooh Tahrimi. It is best to perform Tahajjud individually.

Q. Is it Sunnat to have relations with your wife on Thursday night and Makrooh on Wednesday night?

A. To the best of our knowledge it is neither Sunnat on Thursday night nor Makrooh on Wednesday night. Ask your informer to furnish the source of this information so that same could be checked.

Q. What is the Sunnat method applying surma to the eyes?

A. The application of surma to the eyes is Mustahab hence surma should be applied with the intention of obtaining Sawaab. Rasulullah (sallallaahu alayhi wasallam) generally applied surma thrice to each eye starting with the right eye. This was Rasulullah's (sallallaahu alayhi wasallam) practice every night.

Q. What is the Sunnat method of applying attar (perfume)?

A. Rasulullah (sallallaahu alayhi wasallam) was in the habit of applying perfume late at night. In the mornings after having made Wudhu Rasulullah (sallallaahu alayhi wasallam) would apply perfume to his clothing. He would apply perfume on his head as well.

Q. What is the Sunnat method of handshaking? What must be recited when handshaking? What is the method of embracing?

A. The Sunnat method is to shake hands with both hands and not with one hand. Handshaking is done when meeting and

departing. At the time of handshaking, Istighfaar (asking forgiveness from Allah Ta'ala) and Tahmeed (reciting the Hamd - Praises - of Allah Ta'ala) could be recited as this is mentioned in the Hadith. The practice of shaking hands after Salaat or specially on Eid days is not a Sunnah practice.

When embracing, one starts first by embracing on the right side, then the left, then again the right side. Thereafter hands are shook.

Q. Is it permissible to use an inhaler, e.g. Vicks inhaler during fasting?

A. It is not permissible to inhale vapours during fasting. The fast will break.

Q. Is it permissible to use toilet paper before using water?

A. It is permissible. Some people use paper other than toilet paper as well. This is not permissible. Paper is a substance of respect and as such it is not permissible to defile it. However, toilet paper has been manufactured specially for the purpose of cleansing, hence its permissibility.

Q. Is the answer to Salaam, "Walaikum Salaam" or Walaikumus Salaam?

A. Walaikumus salaam.

Q. If someone requests one to convey his Salaams to another, should one say immediately, "Walaikumus Salaam" and thereafter convey the Salaams to the person mentioned?

A. When someone requests you to convey his Salaams to another then you are not required to say, "Walaikumus Salaam". Upon meeting the person to whom the Salaams have to be conveyed, you deliver the message and it is upon this person to reply, "Alaikum wa alaihis salaam".

Q. My baby has money of her own in the bank, which she received in the form of gifts from relatives. Is it compulsory to have her Qurbaani made?

A. Qurbaani is not obligatory upon minors according to the Hanafi Mathab. According to the Shaafi Mathab it is obligatory on minors as well if they have the necessary wealth.

Q. If a woman's feet are completely covered by her pants during Salaat, is the Salaat valid?

A. The Salaat is valid.

Q. Can the Imaam lead the Namaaz and conduct the Khutbah wearing red-striped socks?

A. A man is not allowed to wear red colour or any other bright "feminine" colour. However, the Salaat and Khutbah are valid. The Imaam should not wear any type of garment which is not considered dignified. If the garments worn by the Imaam are donned in imitation of the style in vogue, e.g. bell-bottomed trousers, track-suits, etc., then he will be a faasiq because of his imitation of the kuffaar in their styles. And, although the obligation of the Salaat is discharged if a faasiq leads, nevertheless, the act of appointing a faasiq as Imaam, is Makrooh Tahrimi (which is a forbidden act). Likewise it is Tahrimi for the fashion-conscious (imitation of the Kuffaar styles) Imaam to lead the Salaat.

Q. Is it permissible to name a baby girl, Anisha?

A. Not "Anisha". The correct name is ANEESA.

Q. Is it correct to read Moulood Nama or is it better to read Yaseen Sharief?

A. "Moulood Nama" is not a Zikr or practice of the Sunnah. It is not a prayer taught by Rasulullah (sallallaahu alayhi wasallam) or his noble Ashaab. There is no comparison whatsoever between Yaseen Sharief and "Moulood Nama". The superiority of any verse of the Quraan Shareef is as evident as the daylight. Instead of engaging in reciting "Moulood Nama", recite Yaseen Sharief or any other Surah/s of the Quraan Shareef.

Q. What are the virtues of Moulood Nama?

A. "Maulood Nama" (?) has no Sunnah virtues. It has no Sunnah significance.

Q. Is it permissible for our women to wear around their necks gold pendants with the words, "Ya Allaah" inscribed?

A. It is permissible. Care should be taken to remove the pendant when visiting the toilet and when engaging in sexual relations.

Q. We have now learnt that clothes cleaned by the dry-cleaning process are not "paak" (pure and clean according to the Shariah). What is the position of the Salaat which was offered with such impure clothing? Do we have to make qadhaa of the Salaat offered with such clothing worn?

A. Yes, Qadhaa of the past Salaat will have to be made. Tahaarat (purity) of garments is conditional for validity of Salaat. It is not permissible to perform Salaat with "najis" (impure) garments. The Salaat, therefore performed with impure garments is not valid.

Q. If a number of chickens are slaughtered at once, does the knife have to be washed each time a chicken is slaughtered or could the chickens all be slaughtered with the knife covered with blood?

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. It is best to wash the knife each time. However, if the chickens are slaughtered without washing the knife each time, they will remain Halaal.

Q. Both of us - my wife and myself - are working and earning salaries. Is it permissible to use my wife's money to maintain the family and deposit my salary in the bank as savings?

A. It is the compulsory obligation of the husband to provide the maintenance of his family. It is not lawful for the husband to utilize his wife's salary without her consent nor is it permissible for him to compel her to provide the household maintenance out of her salary. However, if the arrangement between your wife and yourself is a voluntary one (without applying any pressure whatever on the wife to part with her money) then it will not be in contravention of the Shariah. It will be permissible.

Q. I am a poor man and married. I know that I will not be able to adequately clothe, feed and educate my family. On these grounds should I limit my family (i.e. resort to birth control measures?) What is the ruling of the Shariah?

A. It is not you who are providing the sustenance for your family. Man has no strength, no ability and no means of feeding and clothing other human beings. The Quraan Shareef is emphatic on this point:

"We provide them (your children) with rizq (sustenance), and for you too." (Quraan)

The obligation of providing sustenance is the responsibility of Raaziq (Allah Ta'ala, The Provider). The Quraan Shareef claims this prerogative for only Allah Ta'ala:

"AND, THERE IS NOT A CREATURE ON EARTH, BUT ITS RIZQ IS THE RESPONSIBILITY UPON ALLAH."
(Quraan)

The ONE Who has created the mouth will see to its feeding. He Who has created the body will attend to its clothing. It is, therefore, futile and ridiculous to burden yourself with the baseless worry of "how you are going to maintain a large family"? The One Who has been responsible for feeding and rearing you when you were in the womb of your mother will feed and clothe your family. According to the Shariah every person entering this world bring along his/her supply of Rizq for his/her earthly sojourn. Maut (death) only comes after man has consumed the last and final morsel of food destined for him on this earth. Rizq is something which is fixed and predestined, hence Nabi (sallallaahu alayhi wasallam) said:

"AR-RIZQU MAKHTOOM WAL HAREESU MAHROOM."
(Rizq is sealed and the one who has greed is deprived.)

The production of a large family is a source of pride for a Muslim because Rasulullah (sallallaahu alayhi wasallam) has exhorted this increase so that he will take pleasure to observe the multitudes of his Ummah on the Day of Qiyaamah.

Q. Is it correct and permissible to follow an Imaam who suffers from several such ailments which are non-existent in the Musallees?

A. If the Imaam is not classified as a Shar'i Ma'zoor then it will be permissible for him to lead the Salaat regardless of his ailments. However, if according to the rules of the Shariah he is classified as a Ma'zoor then it will not be permissible for non-Ma'zoor Musallees to follow him.

Q. A boy has sent his marriage proposal for a certain girl. My son, I have learnt, is much in love with the same girl. I have thought of proposing on behalf of my son for the hand of this girl, but a friend informed me that it is not permissible to propose to the girl until the first boy's proposal has been decided. What! Can I propose or not?

A. Rasulullah (sallallaahu alayhi wasallam) has forbidden the submission of a proposal while another is yet under consideration. It is highly improper for you, therefore, to submit your son's proposal while the first boy's proposal is still being considered. According to the Shariah, "love" does not grant one preference. The proposal submitted first has priority of consideration. Once the first proposal has been rejected then only will it be lawful for you to submit your son's proposal.

Q. Is it permissible to use interest-money in public amenities, e.g. roads, toilets, etc.

A. It is permissible.

Q. I shall be pleased if you could kindly give me your comments on Muslim ladies driving cars.

A. Undoubtedly, for Muslim women to drive cars is contrary to the spirit and teaching of the Quraan and Sunnah. The Quraan Shareef commands Muslim females:

"AND REMAIN WITHIN YOUR HOMES AND MAKE NOT A DISPLAY (of yourselves) LIKE THE DISPLAY OF THE (TIME) OF JAAHILIYYAH."

The Quraan and the Ahadith place restrictions upon the emergence of females from the home. Islam exhorts and commands its female adherents to conceal themselves, hence Rasulullah (sallallaahu alayhi wasallam) said:

"Woman is 'aurah' (i.e. to be concealed). When she emerges (into the public), shaitaan casts surreptitious glances (evil glances) at her."

Islam emphasises Purdah - concealment - for women, but western culture in a variety of ways and means (of which

women driving cars is one) emphasises "self-expression" - i.e. exhibitions of jaahiliyyah. Islam lays stress upon modesty and shame. (Hayaa) whereas driving destroys the hayaa of women. By means of driving, woman places herself in the forefront of exhibition. She barter away her hayaa by aping the ways and mannerisms of males in the driving seat. Her place is not in the driving seat to wander around, putting herself up for public gaze and display. Her place is the home - to live in dignity, respect, hayaa and honour. The greater her self-exhibition, the greater the destruction she brings to her natural modesty. And, about this hayaa, Rasulullah (sallallaahu alayhi wasallam) said:

"Hayaa is a branch of Imaan."
It is virtually impossible for a woman who drives, to observe the Islamic laws of Hijaab. Even if she is a bit conscious of Islamic Purdah restrictions, her constant projection and exhibition which driving entails corrode her hayaa and reduces her to utter shamelessness. She then qualifies for the Quraanic description of "tabarruje jaahiliyyah" (exhibitions of the times of ignorance).

The arguments advanced in favour of women driving, are all fictitious and designed to appease the lowly nafs of man. Those women who are observant of the Divine restrictions and prohibitions - those women who remain within the confines of Islamic Hijaab will, Insha'Allah, not be confronted with the fictitious "emergencies" and exigencies imagined and sometimes confronted by the women of exhibition. Those who have Trust (Tawakkul) in Allah Ta'ala will be well cared for.

Q. If one has numerous Qadhaa Namaaz to fulfil, can one omit the Sunnatul Muakkadah Namaaz and read the Qadhaa instead?

A. The Sunnatul Muakkadah Salaat should not be omitted. The Nafl could be omitted.

Q. Is it compulsory for the Musaafir to read the Sunnatul Muakkadah Namaaz?

A. It is not compulsory. If he wishes to perform the Sunnatul Muakkadah he may do so. If he wishes to delete them then he is allowed to do so. However, it is preferable to observe the Sunnatul Muakkadah even while on journey.

Q. From my place to Johannesburg are two roads. The one route is 46 miles and the other 50 miles. Do I become a Musaafir if I take the 50 mile route?

A. Yes. If you travel by the 50 mile route you will become a Musaafir and make qasr of Salaat. If you take the shorter route, you will not be regarded as a Musaafir.

Q. Which Dues have to be recited after burial of the mayyit and should we raise our hands when making Dua on this occasion?

A. The correct - i.e. the Sunnah - procedure after burial is: Standing at the head side with the back towards the Qiblah recite the first Ruku of Surah Baqarah. Thereafter, move towards the feet end of the grave and now facing the Qiblah recite the last Ruku of Surah Baqarah. Then petition Allah Ta'ala to accept the recitation and bestow the Sawaab thereof through the Waseelah (medium) of Rasulullah (sallallaahu alayhi wasallam) and the Ambiyaa to the mayyit. All this should be done silently without raising the hands. If you do not know the first and last Ruku of Surah Baqarah by heart, then you may recite any Surah or verses of the Quraan Shareef. The styles and methods of "faatehah" practiced nowadays after burial are not the ways and customs of Rasulullah (sallallaahu alayhi wasallam) and his Sahabah.

Q. On many occasions the face of the mayyit is opened up for public viewing. People file past to have a last look. Is this correct?

A. It is not permissible for ghair mahaarim to look at the face of the mayyit. "Ghair Mahaarim" are all such persons for whom the Shariah has commanded the observance of Purdah. Purdah has to be observed for all such persons with whom marriage was or is permissible. Those who are the Mahaarim of the mayyit may look at the face (of the mayyit). The Mahaarim are those with whom marriage was not permissible at any stage whatever.

Q. Is it better to read Tasbeeh Faatimah after the Fardh Namaaz or after the completion of all the Namaaz?

A. In Fajr and Asr, Tasbeeh Faatimah should be recited after the Fardh Salaat. In Zuhr, Maghrib and Isha it should be recited after completion of the Salaat and not after the Fardh.

Q. Some of our women have the "loop" fitted to avoid pregnancy. Is the ghushl of such women valid?

A. The ghushl is valid, but the act of inserting the "loop" is unnatural, dastardly and un-Islamic. It is totally in contradiction of the spirit of Rasulullah's (sallallaahu alayhi wasallam) teaching.

Q. Immediately upon the ending of Iqaamat, the Imaam says the Takbir Ulaa. When must the niyyat for Salaat be said?

A. Niyyat is a condition of the mind. It does not take minutes to form the niyyat for Salaat. It is not necessary to recite in Arabic lengthy niyyat prayers after the Muazzin has terminated the Iqaamat. Make the niyyat simultaneously

with the ending of the Iqaamat. For the niyyat, it will suffice to intend for example:

"Four raka'ats Zuhr Fardh behind this Imaam."

Q. Is it permissible to eat crayfish?

A. Crayfish is not fish. It belongs to the class of sea animals known as Crustacea. It is therefore not permissible to eat it.

Q. What is shirk? Name a few kinds of shirk.

A. "Shirk" means to associate anyone or anything in the worship or in the special and exclusive attributes of Allah Ta'ala. The highest and worst form of shirk is to include another being or object within the "Person" of Allah Ta'ala or to raise or regard anything besides Him as worthy of worship, e.g. the belief in trinity, the belief in idols. Association or shirk in the Attributes of Allah are, for example: *Shirk fil Qudrat* - the attribution of Allah's Quality of Qudrat (or Power) to anything else. For example, to believe that any being besides Allah Ta'ala also has the power to create, give life, cause rain, etc.

Shirk Fil Ilm is the attribution of Allah's All-embracing and All-encompassing Knowledge to anyone or anything else. For example, to believe that a Nabi or a Wali has knowledge of the Unseen like Allah Ta'ala has.

Shirk fil Hukm or to attribute Allah's Attribute of Decree or Command to another. For example, to render obedience to a saint or any other being like one would do for Allah Ta'ala. These are some forms of Shirk. There is no greater crime than the commission of shirk.

STATE YOUR MATHAB

Readers who send in their Questions are requested to state which Mathab they are following. If the Mathab is not stated, answers will be in accordance with the Hanafi Mathab.

* * *

CLASSES OF AULIYA

REGARDING the secret order of Auliya known as Abdaal, Rasulullah (sallallaahu alayhi wasallam) said:

"There are forty Abdaal in my Ummah. Twenty two of them are stationed in 'Shaan' (Syria) and eighteen in Iraq. Whenever one among them dies Allah Ta'ala appoints another to occupy his (the Deceased's) place. Close to Qiyaamah they all will disappear."

This Hadith has been narrated by Hadhrat Anas Ibn Maalik (R.A.)

Hadhrat Ibn Mus'ud (R.A.) narrated that Rasulullah (sallallaahu alayhi wasallam) said that there are three hundred such servants of Allah Ta'ala whose hearts are all like the heart of Aadam (alayhis salaam); forty such

servants whose hearts are like the heart of Nabi Ibraahim (alayhis salaam); five such servants whose hearts resemble the heart of Jibraeel (alayhis salaam); three such servants whose hearts resemble the heart of Mi-kaa-eel (alayhis salaam); one such a servant whose heart resembles the heart of Israfeel (alayhis salaam).

The number of these respective classes of Auliya remain always constant. When one dies, his post is immediately filled.

These Auliya are in fact responsible by the Command of Allah Ta'ala, for the functioning of the affairs of the universe.

"If you do an act without the command of Rasulullah (sallallaahu alayhi wasallam) it will be sin and not Ibaadat even if it be in the form of Ibaadat."

(Imaam Ghazaali)

"We are followers (of the Sahaabah) and not innovators. We adhere to that which our predecessors (the Sahaabah) adhered to."

(Hadhrat Allaamah Ibnul Haaj)

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26 SUNDAY TIMES, July 8 1979

(Reproduced from Sunday Times)

Sexy doctors exposed

UNDERCOVER PATIENTS BUG MEDICS' EROTIC ANTICS

THE family doctor was in no doubt.

His blonde new patient wanted something more than just a routine examination

Obligingly, he invited her to undress and lie down.

But the moment Dr X let his hands wander from his stethoscope he was in deep trouble.

The slim blonde was an undercover agent, put in to check on his behaviour after a woman patient complained about his over-bedside manner.

And she was just one of the glamorous surgery spies now being used by the American medical authorities to counter

Sunday Times Reporter: Miami

growing public concern over the erotic antics of their sexy doctors.

Disturbing studies by university experts have revealed that 13 per cent of 460 physicians who took part in a confidential survey admitted "erotic contact" with patients.

That meant everything from kissing to canoodling to sexual intercourse, according to Professor Sheldon Kardener and Dr Ivan Mensch, who did the study at the University of California, Los Angeles.

In another study, by Dr Don Sloan, Director of the Human Sexuality Clinic at a New York

hospital, a staggering 100 out of 400 gynaecologists confessed to "erotic contact" with patients.

Professor Kardener's investigators had already found gynaecologists were the worst sex offenders but, alarmingly for Americans, family doctors came a close second.

Psychiatrists, some of whom openly use sex as treatment for frustrated patients, were

was cloaked in secrecy.

Dr Mensch said: "We did it this way to get maximum response, but afterwards we did a further analysis of doctors who'd admitted erotic behaviour or having sexual intercourse."

One particularly shocking discovery, he said, was that 19 per cent of doctors questioned thought there was nothing wrong with "erotic contact" and that it helped patients

Prof Mensch revealed in Los Angeles how the woman agents operate on doctors

third in the survey.

The doctors confessed only because the whole exercise

"If there's a complaint one of them is sent in posing as a new patient," he said.

"She carries a tiny radio bug — often hidden in her handbag — while a male agent sits outside in the car with a tape-recorder."

"He records everything. And when it's clear that the next two or three minutes will result in intercourse, he enters the surgery"

"That's when the agent holds up her badge and says: 'You've had it fella!'"

He added that the problem was not confined to doctors.

There were studies going on now into the sex relationships of dentists and lawyers too

THIS IS TELEVISION

● There is a violent crime every 31 seconds in the United States. And the average American 15-year-old will have seen 13 400 killings on television, a survey revealed recently. Crimes of violence by teenage girls in Britain have increased by more than 300 per cent . . . Yet SATV has passed many violent programmes for general showing. Doctors overseas have stated quite clearly that violent TV produces violent children. A survey of US doctors revealed that 94 per cent thought there was too much violence on TV.

(Evening Post - P.E.)

TOO MUCH T.V. VIOLENCE?

IS South Africa being given a diet of too much violence?

During a detective story, screened by SATV in the early part of the evening recently, a young woman was heard to scream for help and then fell forward to the ground, a knife with a large blood patch embedded in her back.

Doctors overseas have stated quite clearly that violent TV produces violent children.

Cruelty, beatings and shootings on the box can produce heightened aggression, nightmares, seizures and injuries in the young.

A survey undertaken among doctors in America revealed that 94 per cent thought there was too much violence on TV in that country, and more than 40 per cent felt that behaviour symptoms and physical illness among the youth could be attributed to this source.

(Evening Post - P.E.)

\$25 MILLION DAMAGE SUIT AGAINST THREE TELEVISION NETWORKS

■ A boy of 15 sentenced to life imprisonment for killing an 83-year-old woman, has filed a \$25 million damage suit against three television networks for "showing the impressionable teenager . . . how to kill". The suit filed by the boy and his parents in Miami against CBS, ABC and NBC said the murder committed by **Ronny Zomora** was a "foreseeable response to the stimulus of the offending programmes" showing violence. Recently the US Supreme Court allowed filing of a suit against NBC and its San Francisco station by the parents of a nine-year-old girl who had been sexually attacked in exactly the same way as had been shown on a TV film four days earlier.

(Evening Post - P.E.)

Protection from TV

West German television networks may soon ban all advertising until late in the evening to protect children from being made "victims of the consumer society".

The networks are also considering banning TV spots featuring children. But the moves will not be made voluntarily. Television chiefs are under pressure from a group of Bonn MPs from all parties who belong to the International Year of the Child committee in Germany.

The parliamentarians have threatened legal measures against the networks if they and advertising agencies fail to reach a "voluntary" agreement on late commercials.

Several agencies have protested that surveys show that about 33% of German children watch TV after 8 pm, the committee's "suggested" deadline.

The MPs, however, are determined to have their way amid growing general criticism of German TV programmes that, one sociologist says, are turning children into "visidiot".

Dr Gerhild Heuer, of Kiel, found that most children aged between four and six watch about 50 programmes a week. "Add hard-sell commercials to that lot and you have a consumer society overkill situation."

A cut-back on commercials will be bad news for advertising agencies who are already queuing to get their clients' products on the screen. Television stations' advertising time is overbooked by 500%.

(Evening Post - P.E.)

EDITORIAL . . .

Amaanat and Khiyaanat

OUR Nabi Muhammad Mustufaa (sallallaahu alayhi wasallam) has commanded: **"GUARD AMAANAT AND REFRAIN FROM KHIYAANAT"**.

Amaanat is a word of wide meaning. It means TRUST, of which there are a multitude of kinds. In this article we propose to discuss a type of Amaanat known as Waqf (plural Auqaaf). Waqf refers to property, the ownership of which has been relinquished by man, and which has thus been dedicated to the Cause of the Deen. The purpose of this article is not to discuss the definition, technicalities and laws pertaining to Auqaaf, but to remind and warn miscreant administrators of Auqaaf properties that abuse and misappropriation (khiyaanat) of Amaanat is one of the worst and most despicable of crimes.

MALADIES

Throughout the country there exist Auqaaf properties which are handled, mis-handled and misappropriated by men who happen to be the administrators of these properties, but who are totally incompetent in so far as being Trustees or Mutawallees of these Auqaaf Amaanat. These men lack Taqwaa. Lack of the fear of Allah and ignorance of the Shariah are two maladies common in many persons who by chance have succeeded in seating themselves in the seats of trusteeship. Coupled to these serious spiritual defects they further suffer from the maladies of "takabbur" (pride) and "riyaa" (ostentatiousness) which is the cause for them clinging so doggedly to the posts of Amaanat regardless of the jeopardy and spiritual disaster which their malpractices will bring down upon their heads on the Day of Qiyaamah.

NEFARIOUS

Mosque properties, Madressa properties, etc., are treated as private wealth in so far as the income of these properties are concerned. By virtue of them being entrenched as "trustees" because of grossly un-Islamic constitutions valid in only the kuffaar law, these perpetrators of Haraam, these men of khiyaanat labour under the extremely false notion that no one can question their nefarious activities of khiyaanat - that they have a free licence to mishandle and abuse the Auqaaf properties and income to suit and soothe their baneful desires. These men should heed the warnings of Rasulullah (sallallaahu alayhi wasallam). Said Nabi (sallallaahu alayhi wasallam):

"When Amaanat is destroyed (abused) then await the Hour (Qiyaamah). (Someone asked) How is the destruction of Amaanat?"

Rasulullah (sallallaahu alayhi wasallam) said: When affairs of Trust are assigned to unqualified people then await the Hour."

CONSTITUTIONS

The destruction of Amaanat today is rife. In all affairs of Auqaaf as well as other forms of Amaanat we witness the gross dereliction of duty and the gross misappropriation of Amaanat. The culprits meanwhile have sought the refuge of "constitutions" of the Kuffaar which grant them ample "protection" against the Quraan and the Ahadith since these "constitutions" of the Kuffaar are considered to be valid and "lawful". So shameless have the perpetrators of khiyaanat become that they have even inserted clauses in their un-Islamic constitutions negating the law of the Shariah. One typical example of such an (Islamically speaking) evil constitution of a so-called "Muslim" organization in Port Elizabeth states brazenly in total and flagrant violation of the Quraan:

"... which decision (i.e. the decision of the executive council of this un-Islamic body) shall be final and not subject to review or appeal in any Court of Law."

That is, even if the decision of this organization is in violation of the Law of Allah. In the opinion of the "trustees" of this organization which is holding a large property of Waqf, their decision is not contestable even in the Court of Allah Ta'ala. Woe and double woe on them! Let them face their Creator on the Day of Qiyaamah!! They shall most assuredly taste the fruits of their khiyaanat when they are hauled in disgrace in the Court of Allah. Then, their "constitution" borrowed from the kuffaar will not avail them.

The "constitution" of this miscreant organization further states in one of its objects:

"To accumulate funds for the achievement of the aims of the Trust and to invest capital in whatever manner as determined by the Governing body of the Trust . . ."

DESPICABLE

Even if these means and manner are contrary to the Shariah? This gives an insight into the workings of their minds. Their disregard for Haraam and Halaal is shocking. Their disregard for the Shariah is despicable since they claim to be serving the Cause of Islam. And, this organization is holding and clinging with their jaws onto Waqf property: Property

which was procured for the purpose of Islamic education has been grossly mishandled and abused in terms of the Shariah.

HOODWINKED

There are organizations who have raised large sums of money from the Muslim public on the ostensible pretext of Islamic Education. The Muslim public have been hoodwinked and swindled by the perpetrators of khiyaanat in that they collected Muslim monies for the purpose of "Ilm" and then they used their "madressa" buildings for hiring out to kuffaar - for dances, for bands and parties - and that too during the Holy Month of Ramadhaan. Waqf properties have been and are being raped by those who grovel in khiyaanat in total disregard of the Shariah. They sneer at the warnings of Rasulullah (sallallaahu alayhi wasallam), and yet, they claim themselves to be lovers of Rasulullah (sallallaahu alayhi wasallam)!!!!

Let them fear Allah Ta'ala and know that the signs of Qiyamah have found a befitting repository in them. Rasulullah (sallallaahu alayhi wasallam) stated that one of the signs of Qiyamah is that people (trustees who rejoice in their acts of khiyaanat) will regard Amaanat as booty.

RESPONSIBILITY

Misappropriation of Auqaaf and Amaanat in general is being perpetrated extensively. The entire community of Islam has a sacred duty to be alert against this form of destruction wrought by "mutawalles" in the name of Islam. It is the holy responsibility of members of the community to strive for the removal of such "trustees" of khiyaanat. According to the Shariah the activities of these "trustees" - their ways of administering the Auqaaf properties and other revenue of Amaanat - is tantamount to usurping. The Muslim public must utilize whatever lawful means are open to them to secure the expulsion of unqualified personnel from posts of Trust.

USURPER

The "trustees" themselves must reflect. They are answerable to Allah Ta'ala. They may escape detection and exposure here in this earthly life, but let them ponder - life is short. Many of these "trustees" are already at a period of life which is adjacent to the realm of Barzakh. Rasulullah (sallallaahu alayhi wasallam) has warned that the usurped property, down to the very depths of the earth, will be strung around the neck of the usurper on the Day of Qiyaamah. Can these "trustees" bear that? Those who are obstinate in clinging to Auqaaf properties despite their inability and ignorance of the Shariah must bear in mind that their khiyaanat may constitute a powerful impediment on their tongues blocking the recitation of the Kalima Shahaadat at the time when maut overtakes. May Allah Ta'ala save all Muslims from this greatest of calamities and may He in His Infinite Rahamat instruct us with the "hujjat" of Imaan when our souls depart from this mundane realm, Ameen.

ON KHIYAANAT

RASULULLAH (sallallaahu alayhi wasallam) SAID:

- The signs of a munaafiq (hypocrite) are three. When he speaks, he lies; when he promises, he flouts it; and, when amaanat is entrusted to him, he commits khiyaanat (misappropriates the Trust).
- A man will sleep (and while still sleeping) Amaanat will be eliminated from his heart . . .

"After me will come leaders who will not be guided by my guidance nor will they practice according to my Sunnah. Among them will rise men - their hearts will be the hearts of shayaateen in bodies of human beings."

Rasulullah (sallallaahu alayhi wasallam).

POSTS OF AMAANAT

"When Amaanat is regarded as booty, when a community appoints their Faasiq as their leader then prepare at that time for a red storm, earthquakes, disfiguring (of faces) and showers of stones . . ."

"He who appoints a man (to a position of Amaanat) while there is present in his community one nobler than him (who has been appointed), verily, he has betrayed Allah, his Rasool and the community of Muslimmeen."

Rasulullah (sallallaahu alayhi wasallam).

Discharge Amaanat

"Verily, Allah commands you to discharge Amaanat to their (rightful) companions."

(Quraan)

SMOKING

THE *British Medical Journal* recently published the results of a 20-year detailed survey into the smoking habits of 34 440 doctors. The survey was so startling that it was stressed the warning on cigarette packets should be changed from "can harm your health" to "will harm your health". The evidence of the survey suggested that from a third to a half of smokers will be killed by the smoking habit. Earlier, a Cambridge medical advisory committee had suggested to the National Health Department that smokers hospitalised for treatment because of their habit should pay their own full fees.

Finland has already banned smoking on buses, trains, restaurants, taxis and, generally, most public places. Cigarette packets carry the warning "smoking is dangerous to your health". Tobacco advertising is banned in national publications but does appear in imported magazines. Finland has more women smokers than men and a proportionate increase in those illnesses related to smoking. Lung cancer and vein diseases are claimed as a national predisposition, making it all the more dangerous for Finns who smoke.

World Health Organisation (WHO) experts, who have also studied smoking habits and their effects on health, believe the control of smoking would do more to prolong life than any other single action in the whole field of preventive medicine. They attributed 68 000 of 84 000 lung cancer deaths in the US in 1976 to smoking.

WHO experts who conducted extensive investigations into several countries confirmed that the lung function of cigarette smokers is impaired in every respect and is responsible for about 70% of chronic bronchitis and emphysema cases. Babies born to mothers who smoked during pregnancy had lower than average weight at birth.

The South African Broadcasting Corporation, estimated to earn around 3.4 million dollars annually from tobacco advertisements, came under heavy fire in October last year when it decided to scrap a controversial television programme on smoking.

Smoking has become everyone's problem because of air pollution by smokers. The US is reckoned to have 53 million smoking adults to the 34 million who are allergic to smoking.

(To The Point)

NOOR OF THE HEART

RASULULLAH (sallallaahu alayhi wasallam) said:

"When Noor (Celestial and Spiritual Light) enters the heart of man, his breast (spiritually) expands."

Upon the Ashaab's request for a sign of this Noor of the heart, Rasulullah (sallallaahu alayhi wasallam) said:

"The recognition (or sign) of this Noor is that man runs away from this abode of deception (the world) and turns his attention towards solitude and the abode of the Akhirat. He makes preparations for maut (death) prior to its arrival."

SOME RULES OF SALAAT

● A solitary person who finds the saff (row of Musallis behind the Imaam) full should not join the Salaat immediately, but should delay a while in anticipation of the arrival of another person. He may wait thus until just before the Imaam will be entering the Ruku. If by this time no one turns up, he should gently draw from the saff a Musalli who is aware of the Salaat rules and form a saff with this Musalli behind the existing saff. The position of this new saff should be immediately in line with the Imaam. If this solitary person does not see anyone aware of the Salaat rules then he should stand alone behind the existing saff in line with the Imaam.

● If there happens to be only a single naa-baaligh (minor), he should not stand alone, but stand in the saff of the adults.

● If a person enters the Masjid and finds that the adult saff is not yet full, but behind the adult saff a full saff of minors exists, he (the adult) should pass through the saff of children and join in the saff of adults.

● It is essential that the shoulders of the Musallis touch in the saff.

● The saff on both sides of the Imaam should be the same. After commencement of Salaat, those who join the Salaat should exercise consideration of this rule and fall into the saff on the requisite side to ensure that both sides of the Imaam are equal.

● If in Qa'dah Ulaa (the first sitting of Salaat) the Imaam completes Tashahhud and rises towards the third Raka't, but the Muqtadi has not yet completed his Tashahhud, he (the Muqtadi) should not rise, but complete first the recitation of his Tashahhud, then only rise. But, in Witr, the Muqtadi should follow the Imaam into the Ruku even if he has not completed the recitation of Qunoot.

● To join the Jamaat after the Imaam has recited the first Salaam is not valid. The Jamaat terminates with the first Salaam.

● The Sunnat method of reciting Dua after Salaat is to recite silently. Reciting aloud in congregation is contrary to the Mustahab manner. Reciting the Dua aloud is permissible, but persistence in reciting it aloud will render it Makrooh since it is not the way adopted by our Nabi (sallallaahu alayhi wasallam) and his Sahaabah.

● It is Makrooh Tahrimi to tie a handkerchief around the head and perform Salaat. Some people come to Masjid without the proper head-dress and when inside the Masjid wrap a handkerchief over their heads. This is improper.

● It is Makrooh to tug at *(Continued on Page 12)*

IRREGULARITIES OF FUND RAISING

RASULULLAH (sallallaahu alayhi wasallam) said:
"The wealth of a person is not lawful without his willing consent."

When out on fund raising missions, collectors should take note of this decree issued by Rasulallah (sallallaahu alayhi wasallam). In raising funds for charitable purposes by way of collections, collectors overstep the Islamic bounds by making use of tactics which are irregular and not permissible in the Shariah. Among the irregularities employed by fund-raisers are:

(1) Pressure upon Donors

Pressure in various forms is brought to bear upon the donor to extract sums which he cannot afford. Collectors have separate sections in their collecting books. For example, one part of the book is set aside exclusively for those who are supposed to donate large sums; another part for lesser amounts and again another section for small and very small amounts. If, in the opinion of the collectors, a prospective donor is a "wealthy" person, the book is thrown open at the "relevant" section. The donor seeing the large amounts written by his counterparts feels embarrassed and is constrained to "donate" a similar amount.

Morally - Islamically - this form of pressure is tantamount to "extortion since the money was obtained not by means of the donor's 'WILLING CONSENT', but by way of the application of indirect pressure. The correct procedure is to permit the donor to give whatever he wishes without any form of pressure or persuasion whatsoever from the side of the collectors.

(2) Sectionalising the Collecting Book

Placing the donors into different classes based on amounts given is un-Islamic. In books utilized by the collecting vendors categorisation of donors on the basis of amount should not be employed. The true financial state of the prospective donor is known to only himself. The collectors are guilty of violating the donor's rights of volition when they assign him into a financial category assumed by them by way of a cursory glance at his material possessions and business. A man may be engaged in substantial trade activities, he may own several properties, but his financial position may be such that the Shariah assigns him to a category of Zakaat Masaarif. Yet the collector - especially if he happens to be a wealthy and a prominent member of the community - will classify him as a wealthy person and extract a "donation" from him. Know that this sum obtained from the reluctant person who may be heavily in of indirect extortion are not lawful in the Shariah.

debt is not a donation. Acceptance and utilization of such "donations" by means

(3) Demanding more than the Amount Given

This malady is especially the affliction from which wealthy and prominent men suffer. The "donor" gives a large sum, not because his heart desires so, but because the "big man" in the community demands payment. Even if the donor is a wealthy person and can afford to donate even more than the amount he has given, then too the acceptance of such monies is not lawful since it was not obtained by his "WILLING CONSENT".

(4) Making the Donation a Debt

A recent baneful practice is to insist upon the donor to issue several post-dated cheques or bills. This method too is not lawful if the bills are obtained by means of insistence and embarrassment. Further, what guarantee does either the donor or the extorter have that the "donor" will be in a position to honour this "obligation". What guarantees does the donor or the extorter have in the life of the donor? Will the donor remain alive to honour payment of all the post-dated bills thus issued?

That Shariah law in this matter is that the "donation" issued in this form of post-dated bills is not a liability or debt on the donor. At any time, he will be at liberty to revoke the "donation" and cancel the outstanding bills. If he elects to revoke this "donation" the fund-raisers will not have any Shar'i grounds for holding him liable for payments. However, in terms of the law of the kuffaar, the fund-raisers do have the "legal" right of claiming payment for the outstanding bills.

Should the donor die prior to payment of the bills, the amounts cannot be claimed against his estate. If it is, and by virtue of kuffaar law the amount is realised from the estate of the mayyit, the fund-raisers will be guilty of the heinous crime of usurping the property of the heirs of the mayyit.

(5) Ulama participating in Collections

It is totally unbefitting the dignity of "Ilm" and the high rank of the Ulama for them to participate in door to door collections. No matter how sublime the object of the collection may be - whether the purpose of the collection is to raise funds for the erection of a Masjid, Madressa, for the poor, etc., it does not behove men of Islamic learning to denigrate their lofty status by occupying such posts of "zillat" (disgrace).

Enemies of the Ulama abound in our society. They

are perpetually on the lookout for the flimsiest of pretexts to cast aspersions and sow suspicion against the Ulama. The duty of the Ulama is not to collect funds. Their function is to guard and disseminate the Knowledge of the Deen. Collecting funds, for charitable purposes is the duty and function of the community at large.

Ulama who are engaged in any Islamic project of their own, e.g. Madressa, Masjid, etc., should adopt Tawakkul in Allah Ta'ala as the backbone of all their activities. Funds necessary for the functioning of their Islamic activities should be obtained and accepted with dignity and honour. In fact only the funds of such persons should be accepted who have complete faith in your activities. If the donor cherishes any doubt or displays the slightest lack of confidence in you O Ulama! then never accept their "donations". Do not employ such money of zillat in your noble activities of the Deen.

Funds which come unsolicited are noble funds. Funds which are obtained by "begging" and "persuasion" are funds of zillat.

Your duty is merely to notify the public of the Islamic activity being pursued. The needs of the activity may be published. More than that should not be indulged in. The public should exhibit some responsibility and concern themselves without the Ulama appealing for funds. After all, the Islamic activities conducted by the Ulama are for the benefit of the general public. If the public, therefore fails to realise and discern this, then it will be guilty of neglecting its holy duty.

Hadhrat Hakimul Islam Maulana Ashraf Ali Thanvi's (R.A.) advice to the Ulama is not to undertake activities which could not be borne. This advice stems from Rasulallah's (sallallaahu alayhi wasallam) exhortation that it is highly improper for a Muslim to disgrace himself. And, undertaking more that could be borne is an invitation to disgrace. If any activity is beyond one's means and ability, discontinue it, decrease it, but do not invite zillat by accepting funds of those who doubt your integrity. Hadhrat Hakimul Islam aptly observed:

"Funds are required (for our Islamic activities), but acceptance of funds with zillat cannot be borne."

The Ulama should remember well that the ultimate goal of service to the Deen is the obtainal of the eternal Pleasure of Allah Ta'ala. The obtainal of this Divine Pleasure is not dependant upon the size and quantity of the activity. Its obtainal is directly dependent upon sincerity of niyyat and

adoption of the method of the Sunnah. To obtain Allah's Pleasure it does not mean that you must be in supervision of a large Madressa with hundreds of students and dozens of Ustaads; it does not mean that you must establish a monument of a Mosque, etc. If the means and ability are lacking then the teaching of even one or two students at home will secure the Divine Pleasure. In fact the same Pleasure of Allah will be obtained with less responsibility by the small service of the Deen as the huge service which one intends to render but lack the means.

(6) Soliciting Haraam Funds

Another evil practice initiated recently by a certain organization is the appeal for Haraam funds such as interest (riba) monies. The indulgence in Haraam today is so rife and through that organizations claiming to be "Islamic" have no qualms in publishing appeals for Haraam monies. The moral degeneration of the organizers of such organizations have hit the bottom of the barrel. The reluctance of people to give Halaal monies coupled with the moral degeneration of so-called "leaders" and "trustees" of organizations have occasioned this appeal for Haraam. Truly, the words of Rasulallah (sallallaahu alayhi wasallam) are becoming manifest by the day:

"There will dawn an age over mankind when man will not care whether what he takes is from Halaal or Haraam."

Haraam monies such as ribaa, etc., are not funds to be solicited. Those who are in possession of unlawful wealth should seek from the Ulama the Shariah ruling pertaining to such Haraam wealth and act in accordance of the Law to dispose of same. Haraam wealth in one's possession is not all of the same classification. Different types of unlawful wealth have to be disposed of in different ways, and disposal should be preferably effected by the possessor of such monies. Islamic organizations should not stoop to such a low ebb of moral degeneration to shamelessly appeal for "interest" monies. If public appeals could be made for ribaa monies then one will have greater justification and right to launch public appeals for funds obtained by way of brothels and prostitution, for according to Islam, ribaa is an evil, the sin of which is far, far greater than the sin of zinaa (fornication). Rasulallah (sallallaahu alayhi wasallam) said in this regard:

"Riba is greater than a conglomeration of more than seventy major sins, the lightest of which (i.e. the lightest of the 'more than seventy sins') is like the commission of zinaa with one's own mother."

In one version it is stated that ribaa is worse than committing fornication with one's own mother right in the Ka'bah Shareef. The notoriety of the evil of ribaa should therefore be self-evident to all Muslims who attach value and Imaan to the sacred utterances of Rasulallah (sallallaahu alayhi wasallam).

The guilty organizations must necessarily desist from the practice of soliciting for Haraam funds.

Fund-raisers should remember that Islam is an object of honour and respect. At all times, therefore, those who act in the name of Islam should adopt measures which will not bring disgrace upon Islam nor violate the Laws of the Shariah.

He who indulges in doubtful things will (finally) indulge in the forbidden things. (Hadith)

If you had to follow the majority on earth, they (the majority) will lead you astray from the Path of Allah. They follow nothing, but conjecture. (Quraan)

Istighna

REMEMBER that the Deen is at all times the object of reverence and honour. However, outwardly its respect and honour is linked with the respect of the Ulama. If the Ulama fall in disgrace then the Deen too will suffer in the eyes of the public. In these times the reason for the diminishing respect for the Deen is because of our (the Ulama's) projecting an image of dependence and need. The public viewing our position infer therefrom that the acquisition of the Knowledge of the Deen is a cause of disgrace. And, it is this factor

of dependence (on others) that have brought us to this lowly position. However, it must be said that there are such men as well (among the Ulama) who despite extreme need do not brook zillat.

Those who are called the leaders of the community (i.e. Ulama) have to exercise every caution so as not to bring zillat upon themselves. The obtainal of dignity and respect is by way of "istighnaa" (independence).

(Hakimul Islam Hadhrat Maulana Ashraf Ali Thanvi - R.A.)

Sayings of Hadhrat Ghauthul A'zam

- * The effect of Tauheed is the purification from all defilements of belief and practice.
- * Allah Ta'ala bestows Rizq in abundance to him who fears Him (Allah) and obeys Him.
- * Sabr for Imaan is like the rooh is to the body.
- * The external (bodily) health and safety and the internal (spiritual) health of safety of the Muslim are in the acquisition of taqwa. This is the way of "Seeraatul Mustaqeem". It is the real basis of the Deen.
- * It is incumbent upon every Muslim to inculcate taqwa, abstain from the company of faasiq and faajir persons and enter the

association of pious and obedient people.

- * Accord priority to the demands of Belief and Knowledge. Do not allow engagement in worldly affairs to make you forgetful of the Commands of Allah Ta'ala.
- * Turning away from the Quraan and Sunnah will result in one becoming the captive of shaitaan.
- * He who turns away from the Quraan and Sunnah introduces concessions to lead astray the Ummah of Muslemeen.
- * Safety from the calamities of false belief and practice is linked with observance of the Quraan and Sunnah.
- * "Ittibaa" Sunnat" (obedience to the Sunnah) is a sacred favour through which one attains the ranks of wilayat, abdaaliyat and ghauthiyyat (all high classifications of sainthood).
- * The reward of a Muslim who devotes his life to the propagation of the Word of Allah and the Sunnah is superior to the reward of one who wages Jihaad in the Path of Allah. Allah's aid is constantly with him.

Regarding charity in the Path of Allah, Hadhrat Hakimul Islam said:

"No one should consider the amount donated as much or little. This is a Saqah Jaariyah. Regard participation in this (Sadaqah Jaariyah) a golden opportunity. Give as you can afford."

Advice to the ULAMA

It does not behove the Ulama to look towards the community for their (material) needs and requirements. At all times their gaze must be fixed on Allah Ta'ala.

"And, unto Allah belongs the treasures of the Heavens and the earth."

(Quraan)

The Ulama who are engaged in the service of the Deen should execute their duties not because they anticipate remuneration, but for the sake of Allah. I swear by Allah! The Name of Allah is of greater value than the two worlds (this world and the Akhirat).

(Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi - R.A.)

ISHRAFUN NAFS

IN accepting and rejecting gifts, Rasulullah (sallallaahu alayhi wasallam) laid down the following principle:

“That (gift) which comes to you without anticipation, accept it and do not concern yourself with what does not come to you.”

Expectation regarding the obtainal of “gifts” is termed “Ishraafun nafs”. It is improper to accept “gifts” which one anticipated. For example, the Haafizul Quraan anteipates a “gift” of money after having completed the recitation of the Quraan Shareef in Taraaweeh. The anticipation (Ishraafun nafs) in the Haafiz is definite because of the custom of presenting the Haafiz with a “gift” of money on the 27th Night of Ramadhaan which is customarily (but un-Islamically) stipulated by the public for khatm of the Quraan Shareef. Huffaaz should know that it is unlawful to accept these so-called gifts. Besides the presence of the factor of “Ishraafun nafs”, another evil regarding “payment” for reciting the Quraan Shareef is the trading of the Word of Allah Ta’ala for a miserable price. It is neither permissible for the public to present such vile “gifts” to the Haafizul Quraan nor is it permissible for the Haazizul Quraan to accept such “gifts” of zillat.

Rasulullah (sallallaahu alayhi wasallam) has said: *“Respect the Bearer of the Quraan (and one of the Bearers is the Haafiz), for verily, he is the Standard-Bearer of Islam.”*

The Huffaaz engaged in reciting the Quraan Shareef during Taraaweeh should realise their lofty status and the high and sacred responsibility of acting as the “Standard-Bearers of Islam”. It is most despicable, therefore, for the Huffaaz to defile their elevated ranks by descending to the low level of accepting unlawful gifts aggravated by the factor of zillat.

KHALIFATULLAH

A SINCERE Wali of Allah is the Representative (Khalifah) of Allah Ta’ala on earth. He is the rooh (soul) of creation. All creation exists on his presence. Everything supplicates for the grace emanating from his spiritual effulgence. His heart and brain are the repositories of Divine Knowledge and Grace. Allah Ta’ala has decreed him (the Wali) as His special servant and has granted him the closest of proximity. Allah Ta’ala has expanded his breast for the understanding of the meaning of His Kalaam (The Quraan Shareef).

Allah Ta’ala has granted him the Knowledge of the Quraan and has revealed to him the inner meanings and realities of the verses so that he may guide mankind and cure its spiritual maladies. He (the Wali) has been appointed by Allah Ta’ala to execute the

obligation of Amr Bil Ma’roof (Commanding virtue) and Nahy anil Munkar (prohibiting evil). He (the Wali) cleanses the hearts from impurities and the intelligence from deception thus elevating people onto Siraatul Mustaqeem.

Such a person is the true Khalifah of Allah Ta’ala on earth. He is the ultimate purpose for the creation of the universe. He is the follower of the example of Nabi (sallallaahu alayhi wasallam). He is the guard of Tauheed. He is the basis for the salvation of mankind.

I emphasise that you make incumbent upon you the association with such a person and benefit from his spiritual grace.

(Hadhrat Qutb Rabbaani, Shaikh Abdul Qadir Jilaani - R.A.)

Purpose of Wa’z

IN listening to a wa’z (lecture) - lecture on Deen - the audience entertains a variety of reasons. Some of these reasons are:

- (a) To discover the school of thought the lecturer follows.
- (b) To hear the method of speech of the lecturer.
- (c) To find out whether the lecturer is a good or bad speaker.
- (d) To pass the time.
- (e) To obtain Sawaab.
- (f) To find fault with the lecture or the lecturer.

The original purpose of listening to a lecture on Deen is to obtain remedies for the spiritual maladies from which one is suffering. Obtainal of Sawaab, although meritorious, is not the actual purpose of attending a wa’z. Sawaab is obtained by even Nafl Salaat and Tilaawat of the Quraan Shareef. In order to derive maximum benefit from a wa’z it is essential that one keeps in view the actual purpose, viz. the obtainal of remedies for spiritual ills.

THREE DUTIES

THREE duties are obligatory upon the Believer in all circumstances.

- (1) AWAAMIR, i.e. to practice in accordance with the Commands of Allah Ta’ala.
- (2) NAWAAHI, i.e. to abstain from the prohibitions of Allah Ta’ala.
- (3) MASHIAT, i.e. to be contented with the Will of Allah Ta’ala.

The least requirement for a Mu’min is that at no time should he/she be neglectful of these three duties. The compulsion of observing these three duties should be engraved on the heart of the Mu’min. At all times the nafs must be instructed in its observation. And, in all circumstances confine all parts of the body to the limits of these duties.

(FUTUHUL GHAIB of Hadhrat Sayyid Abdul Qadir Jilaani - R.A.)

Basis of Abdaaliyat

HADHRAT Abu Dardaa (radiallaahu anhu), one of the senior Sahaaba of Rasulullah (sallallaahu alayhi wasallam), said that the class of secret Auliya known as Abdaal obtained their elevated status as Abdaal not by means of Fasting, Salaat and show of outward good character. But, they acquired this lofty rank exclusively because of their high and unadulterated “Taqwaa”, sincerity of Niyyat, purity of heart and concern and mercy for all Muslims. (This is not to be understood that they did not fast nor

performed Salaat. There can be no sainthood without Salaat and Fasting.)

By virtue of these superb attributes of the heart, they have attained the greatest of Divine Proximity. They never abuse anyone. They neither regard those occupying a lower pedestal in life as inferior nor are they at any time envious of those superior to them. They are the kindest and the most generous of mankind. Their hearts incline with extreme swiftness towards people of piety.

Sadqah Jaariyah

(Hadhrat Maulana Ashraf Ali Thanvi - R.A.)

THE value of Sadqah Jaariyah (Charity the reward of which accrues perpetually, even after death) will be understood and appreciated only after death. After death man will yearn for every atom of virtue and will wish for the existence of some avenue by means of which some person will despatch the Sawaab of even one utterance of “Subhaanallaah”. Even great Auliya after death will yearn for this need (of obtaining the blessings despatched by way of some act of virtue).

Man at that time (in the realm of Barzakh) will wish

that some living person recite “Al-hamd” even once so that he (the dead) may obtain its great blessings. Today we are able to recite “Al-hamd” a thousand times, but after death we will yearn and wish that someone recite it just once for our account. Saqah Jaariyah will come in need on that occasion. At that time you will realise the tremendous value of the one shilling or two shillings (given in the Path of Allah).

You should be grateful to Allah Ta’ala for being able to procure such valuable treasure gratis.

AN EPISODE — TO REFLECT!

HADHRAT Hakimul Ummat Maulana Ashraf Ali Thanvi (R.A.) narrates the following awe-inspiring episode in which there is a great lesson for reflection.

A man who was a resident of the town of Gawaaliya, India, spared no efforts in the English education of his son. (In those days of political serfdom) it was considered a honour to be educated along the lines of the British rulers). He expended a considerable sum of money in his son’s worldly education. After attaining the limits of English education which the institutions in India could offer, the father despatched his son to London to obtain the highest qualifications in English education. The son passed his examinations in London with flying colours, but upon returning to India he became seriously ill.

His condition deteriorated until he (the son) was on the verge of death. The father,

stricken with sorrow and misery, sat at the bed-side of his dying son and wailed:

“O my son! I have spent 25 thousand rupees in your education, but I have not seen the fruit of my efforts.”

The son in the last stages of life suddenly opened his eyes and exclaimed:

“O my beloved father! Why do you wail and cry now? When you observe me in the Aakhirat burning in the Fire of Jahannum then you may truly cry. You, by spending these 25 thousand rupees, have made the arrangements for my fall into Jahannum. You have purchased Jahannum for me with this sum because you have kept me ignorant of the education of the Deen. At this time I am witnessing the futility of all my education. The Angels of death are at hand. You, by expending such a large sum, have not befriended me, but you have displayed that you are my enemy manifest.”

(Wa’zul Huda)

CHARITY OF THE POOR

HADHRAT Zaid Bin Aslam (radiallaahu anhu) narrating a Hadith of Rasulullah (sallallaahu alayhi wasallam) said that a faqir (poor) owning only two dirhams (silver coin), giving of it one dirham in the Path of Allah with happiness is superior to a wealthy person who gives in charity a hundred thousand dirhams.

Regarding the charity of the faqir, Rasulullah (sallallaahu alayhi wasallam) said:

“The noblest charity is that which the poor gives out of the efforts of his earnings.”

The Most Intelligent

HADHRAT Baraa Bin Aazib (radiallaahu anhu), one of the Companions of Rasulullah (sallallaahu alayhi wasallam), narrates that Rasulullah (sallallaahu alayhi wasallam) said that there are some servants of Allah Ta’ala, who by virtue of their closeness to Allah Ta’ala will occupy the loftiest of mansions in Jannat. These are the people who are the most intelligent.

The Raawi (narrator) of the Hadith says that the Sahaabah then asked Rasulullah (sallallaahu alayhi wasallam) to identify those of the greatest intelligence.

Rasulullah (sallallaahu alayhi wasallam) replied:

“They attained the highest intelligence by directing all their efforts and endeavours towards the attainment of the Pleasure of Allah Ta’ala. The goal of all their efforts is only Allah’s Pleasure. They are totally devoid of any love for the futility, luxury, comforts and kingdoms of the world. They regard the world as an object of extreme detestation. They chose to adopt patience in the face of the transitory and ephemeral difficulties of this world, hence they will attain the eternal Bliss in the Hereafter.”

“Essence” of Islam?

IN this era people (the so-called intelligentsia) have misunderstood the meaning of Islam. The scientists have extracted the essence of medicines, the intelligentsia of these times have extracted the “essence” of Islam (in their imagination). In accord with their opinion they have interpolated certain concepts into Islam and have deleted others again.

However, it has to be borne in mind that it is possible to extract “essence” from a substance which contains waste matter. Does Islam then contain some parts which are superfluous? If this is the opinion then the logical conclusion is an accusation against Allah Ta’ala.

It is not possible to delete any constituent of Islam. Once Hadhrat Abdullah Ibn Salaam (radiallaahu anhu) - the eminent Sahaabi - decided to refrain from eating camel-meat. He concluded that since it is not obligatory to eat camel-meat, abstention will enable him to practice on the prohibition of the Taurah as well (camel-meat was not

permissible to the Jews). In rejection of this conclusion of Hadhrat Abdullah Bin Salaam (radiallaahu anhu), the following verse was revealed with much force and emphasis:

“O Believers! Enter into Islam in entirety. Do not follow the footsteps of shaitaan.”

Consumption of meat is not a fundamental of Islam. Despite this, mark the force of rejection which the Quraan displays against the conclusion of abstaining from it on the basis of an opinion that abstention is meritorious. How is it then possible to extract the “essence” of Islam? Some persons have gone to the extent (in this process of “essence” extraction) of regarding only the beliefs as essential and have relegated the practical side into insignificance. There are also those who have resorted to picking and choosing among the beliefs as well . . . The difficulty of the time is that every person regards himself to be a “mujtahid”.

Miscellaneous . . .

- * The Dua which the poor makes in times of stress is closer to acceptance than the supplication of the Wali.
- * True poverty is the poverty of the heart (to be miserly). Richness is not in abundance of worldly possessions. True wealth is the wealth of the heart (to be contented and generous). And, the noblest of wealth is the wealth of the heart.
- * Slapping in the face is not permissible even if it be an animal. Rasulullah (sallallaahu alayhi wasallam) forbade this.
- * A pious and an observant person who regards the non-practicing servants of Allah with anger and haughtiness should know that he suffers from pride which is a calamity greater than the sin of the impious.
- * The sleep of a humble Muslim is superior to the “Ibaadat” of a haughty Muslim.
- * It is Mustahab (preferable and meritorious) to recite “sallallaahu alayhi wasallam” every time the name of our Nabi (sallallaahu alayhi wasallam) is mentioned. The same rule applies when writing the name of Nabi (sallallaahu alayhi wasallam). The abbreviated form, e.g. p.b.u.h. or s.a.w., should not be used.
- * Every permissible act which leads towards evil becomes forbidden.
- * Birthday parties, engagement parties, anniversaries, etc., are un-Islamic customs.
- * There is no Sunnah custom of feasting and congregating on the occasion of circumcision.
- * Observance of customs and parties when naming the baby are un-Islamic.
- * Using the telephone, stationery, vehicle, etc., of the firm without the owner/s’ consent is khiyaanat (abuse of trust) and as such not permissible. Consent of the manager or foreman is not valid since they are not the owners.
- * Torn and tattered pages of the Quraan Shareef should be wrapped in a clean cloth and buried in a place which will not be trampled upon.

ANNOUNCEMENT

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IN MAURITIUS

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Has been appointed as the distributors of “The Majlis” in Mauritius. Non-subscribers in Mauritius please note that requests for Mujlisul Ulama Islamic literature as well as “The Majlis” should in future be directed to the Islamic Literary Movement.

Those who have subscribed to “The Majlis” will be receiving their copies directly from South Africa by post.

(MUJLISUL ULAMA OF S.A.)

Physicians
and Islamic
Propriety

THE free, unrestrained, and erotic routine medical examination by male doctors of female “patients” is a practice contrary to the teachings and spirit of the Shariah. Like Islam places restrictions on male/female relationships in other spheres of life, so does it in the medical field. The doctor by virtue of his qualification as a medical practitioner is not exempted from the Islamic restrictions of Hijaab. In Islam, medicine is not a licence to ignore the Purdah restrictions.

Muslim doctors have to bear in mind that their first allegiance is unto Allah Ta’ala and His Divine Shariah and not to “medicine” and the “medical” ways and customs of the Kuffaar. The tenets of the “hippocratic oath” – whatever the oath enshrines – has no preference and importance whatever if these are in contradiction of Islam.

According to the Shariah the male doctor is not at liberty to view unnecessarily any part of the female body. The Shariah emphasises that wherever possible women patients should seek women doctors. In the absence of a female doctor then only should a woman report to a male doctor for treatment.

NO FACET

The Muslim physician when examining females should not adopt the ways and mannerisms of non-Muslim doctors, but should fear Allah Ta’ala, observe propriety and proceed with his examination endeavouring to observe the Islamic Hijaab restrictions to the very best of his ability. The Shariah has left no facet of our life undefined. Rules have been prescribed by the Shariah for physicians when attending to female patients. The great Islamic Book of Law, Hidayaaah states:

“It is permissible for the physician to look at the affected part (of the female body) because of necessity. It is preferable that he administer the treatment of the female (patient) through the service of a woman. If this (the obtainal of the services of a lady) is not available then it (is incumbent) that the entire body (of the female patient) be covered and that only the affected part be exposed. He may then (i.e. after covering the entire body of the female patient) look (at the exposed part) inhibiting his gaze to the best of his ability.”

In short, only that extent of

the body is to be exposed which is absolutely necessary.

EROTIC CONTACT

The Shariah is well aware of the sexual misdemeanours which could result from the uninhibited examination of females by male physicians, hence the restrictions. Doctors too are aware of this fact – “erotic contact” with patients – which has been well-established by surveys conducted by doctors themselves. One such survey revealed that 13 per cent of 460 doctors who participated in a confidential survey confessed “erotic contact” with patients. What is “erotic contact”? According to Professor Sheldon Kardner and Dr. Ivan Mensch who organized the survey of the medical doctors’ erotic antics – “erotic contact” with patients “meant everything from kissing to canoodling to sexual intercourse” This study was done at the University of California, Los Angeles.

REPORT

A report on the erotical behaviour of the medical practitioners, which appeared in the Sunday Times, is reproduced in this issue of “The Majlis”. The report goes a long way to prove that the observance of the Shariah rules of Hijaab by both Muslim doctor and patient is of vital importance. Muslim women should fear Allah Ta’ala in this regard and visiting a male doctor should be the last – very last – resort.

A word of soothing and healing Islamic advice (in which there is “Shifa”) for Muslim ladies: If you observe the Divine Purdah restrictions rigidly eliminating the visiting to doctors for every minor illness, Allah Ta’ala will preserve you and cure you of the ailments which befall those who are reckless in discarding the Shariah Laws of Purdah. Allah Ta’ala is ‘Shaafiyl Mardh’ – The Curer of illness.

ONLY IN A
WESTERN TOILET!!!

VD can be contracted
in a toilet

BOSTON. — Contrary to a long-held belief, doctors now say it may be possible to catch gonorrhea from a toilet seat.

But they say there is still not proof anyone has ever contracted the venereal disease that way.

In a study published in the New England Journal of Medicine, doctors said they found that gonorrhea bacteria could survive for several hours on toilet seats and toilet paper.

The bacteria die quickly when they dry, but doctors found the germs remained alive for two to three hours when contained in pus

discharged by an infected person.

The report, written by Dr James Gilbauch and Dr Peter Fuchs, of St Vincent Hospital and Medical Centre in Portland, Oregon, said it was still not precisely understood how the living germs could be transmitted from a toilet seat to a person’s genital tract.

“Sitting on a contaminated seat is not sufficient,” said the report.

“Some other factor must be involved in transmission, and the most available and efficient would be the person’s own hands.

“Contaminated toilet paper has greater potential as a direct source than do toilet

seats.”

Gonorrhea is usually transmitted through sexual contact.

The researchers randomly sampled toilet seats in schools, hotels, stores and other restrooms for the bacteria.

Although they found plenty of other germs, they did not turn up any gonorrhea bacteria.

The authors said that, to their knowledge, there had been no confirmed case of gonorrhea contracted through non-sexual means, although they noted that patients sometimes reported it. – Sapa-AP.

(Evening Post - P.E.)

THE PILL

“Research suggests that there may be several hazards in the use of birth control pills. There appears to be a possible relation between their use and the cancer of the breast and the uterus. There is some evidence of increased hypertension, abnormal glucose tolerance, and other biochemical changes. There is a slight possibility of genetic damage to the ovarian egg. The pills can aggravate such allergies as asthma, eczema and migraine and such other conditions as alopecia, psoriasis, epilepsy, multiple sclerosis and otosclerosis and porphyria. The worst hazard seems to be a ninefold increase in thromboembolic disorders (involving clotting of blood or plasma).”
(ENCYCLOPAEDIA BRITANNICA)

The polish to remove the rust of the heart is recitation (tilaawat) of the Quraan and remembrance of death.

(Hadith)

“A statement, and an act and a niyyat, if not in accord with the Sunnah, are not acceptable.”
(Hadhrat Sufyaan Thauri)

“Speak of the virtues of your dead and refrain from speaking about their evils.”

(Hadith)

“Do not abuse the dead, for verily, they have attained what they have sent ahead.”

(Hadith)

Crowing of the Cock!
Braying of the Ass!

RASULULLAH (sallallaahu alayhi wasallam) said:

“When you hear the crowing of the cock, ask Allah for His Favour, for verily, it (the cock) sees an Angel. And, when you hear the braying of an ass, seek the protection of Allah from shaitaan, for verily, it (the ass) sees a shaitaan.”

(ABU DAWOOD)

The authorities of Islam says that it is Masnoon (Sunnat) to recite a Dua when hearing the crowing of a cock. It is hoped, says the authorities, that the Angel sighted by the cock will support the Dua by uttering, “Ameen”.

Hadhrat Taibi (R.A.) said:

“Perhaps the reason for the Dua being Masnoon is that the cock of all animals is the closest in resemblance regarding sound to the zaakireen of Allah Ta’ala (those who are engaged in the Zikr of Allah Ta’ala). In many cases the cock guards the times of Salaat (by crowing at specific times). And, the worst of sounds is the sound of an ass for it resembles the voice of him (i.e. shaitaan) who is the furthest from the Mercy of Allah Ta’ala.”

DUA TO RECITE WHEN THE COCK CROWS

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُمَّ مَا كُنْتَ تَهْتَدُونَ
آپ کا فضل

O Allah! I ask of You Your Grace.

DUA TO RECITE WHEN THE ASS BRAYS

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
پناہ چاہتا ہوں میں اللہ کی
شیطان مردود سے

I seek the protection of Allah from Shaitaan the accursed.

Khutbah
and
Silence

IT is essential – compulsory – to listen attentively and silently to the Juma’ Khutbah being recited. It is not permissible to talk, recite or engage in any other Ibaadat while the Khutbah is being recited. While the Khutbah is being recited, Nafl or Sunnat Salaat should not be commenced. However, Salaat already commenced could be completed while the Khutbah is in procession.

In some places it is the habit of people to recite aloud Durood when the Khatib recites the name of Rasulullah (sallallaahu alayhi wasallam) in the Khutbah. This practice is not lawful. While the Khutbah is being recited it is permissible to “recite” in the mind Durood at the mention of Rasulullah’s (sallallaahu alayhi wasallam) holy name. It is not permissible to do so with the tongue. This is the Law of the Shariah governing the Khutbah.

Another unlawful practice prompted by ignorance and the desire of the lowly nafs is to recite “Takbeer” aloud when the Khatib is doing so during the Id Khutbah. It is compulsory to listen attentively and in silence to the Id Khutbah as well. The congregation has to listen to the Khutbah and not satisfy their ignorant desires by reciting the “Takbir” in chorus when the Khatib is doing so from the Mimbar. It must be borne in mind that true and proper Ibaadat – Ibaadat valid by Allah Ta’ala – is not a practice which has the mere form of Ibaadat, but a practice which has been commanded by the Shariah.

The cooling of my eyes
has been made in Salaat.
Rasulullah (sallallaahu
alayhi wasallam).

SAYINGS...

- * The understanding of the Quraan is by virtue (the Barkat) of practice (amal), i.e. to give practical expression to the Commands of the Quraan.
- * According to historians seven thousand years have lapsed since Aadam (alayhis salaam) and this present time. Thus according to some riwaayaat (Ahadith) Qiyaamah is extremely close by.
- * The benefit of the association with saintly persons is the obtainal at times of some such (unique) knowledge which impels one onwards towards “amal” (practice).
- * We will prohibit those who adhere to customs (un-Islamic customs and innovations), but we will not despise them.
- * In the whole world the only worthwhile object of acquisition is the attainment of the correct relationship with Allah Ta’ala. Besides this everything else is of no value.

(Hadhrat Hakimul Ummat
Maulana Ashraf Ali Thanvi -
R.A.)

'Halaal Certificate' Forgery


THIS 'Halaal Certificate' has been forged by a certain firm in order to export Haraam meat to Muslim countries. Pork has also been exported as "Halaal" by the culprits.

The signatory, Y. Y. Noorgat, who is Imam of the Mosque in Bulawayo, Rhodesia denies having issued this certificate.

Anyone having any information on the matter should contact the Mujlisul Ulama of South Africa, P.O. Box 3393, Port Elizabeth.

An appeal is made to Muslim employees of the culprit firm to furnish us with any information they may have on this issue. All communications will be kept strictly confidential. The identities of our informants will not be divulged.

(EDITOR)



In the name of Allah, the Beneficent, the Merciful

Majlisul-Ulama

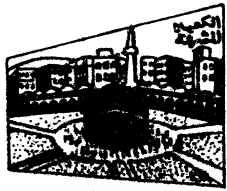
مجلس العلماء

THE COUNCIL OF ISLAMIC SCHOLARS AND TEACHERS

المجلس المدون للعلماء والمعلمين

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

O' You who Believe, Obey Allah, And Obey His Prophet (P.B.U.H.)



IN THE NAME OF ALMIGHTY

HALAAL CERTIFICATE

This is to Certify, that this Consignment supported by the attached documents, has been slaughtered and processed in a accordance with the principles and requirements of the Islamic Shariah, and is Certified as HALAAL.

Date 11 June 1979 AC 27/2/1400 AH

15 Rajab 1399 AH

Authorised Representative of the Majlisul Ulama.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السند لتصديق الحلال

بقرار مجلس العلماء بأن هذه الوديعة المتعلقة بالأوراق المرافقة قد دججت بالطريقة الإسلامية المطابقة لإصول وشروط الشريعة الإسلامية وبهذا تصدق من اللحوم الحلال.

التاريخ 11 يونيو 1979 م التوقيع إلى السيد يوسف كوكيت

15 رجب 1399 هـ

المندوب الرسمية لمجلس العلماء

Men have always been the leaders . . .

... Universal male dominance stems not from social oppression but fundamental differences between the sexes.

This is the view put forward by 35-year-old Professor Steven Goldberg of New York in his book "The Inevitability of Patriarchy" (Temple Smith £6.95).

"The feminists hate me," Goldberg told me cheerfully. "I like to think their intense wrath stems from my inherent rightness. Putting it simply I believe that the universality of male dominance in all societies cannot be explained by social conditioning.

"Bit it can be explained by the male hormone testosterone which 'programmes' the infant male for a life of greater aggression and dominance while he is still in the womb.

"That's why little boys are clearly more aggressive than little girls even before they've had a chance to be socially conditioned.

"And in later life this same dominance means that men are far more ready to sacrifice holidays, health and family for the sake of their career."

In truth the feminist case is none too strong. If it really were true that male dominance was due to social conditioning rather than innate male qualities, then surely somewhere in the world at some time a society would have evolved in which women were dominant.

None has. And even in societies like those behind the Iron Curtain which boast of sexual equality one sex is obviously "more equal".

After a lifetime spent researching the diverse societies of the world that expert woman anthropologist Margaret Mead, who is commonly thought to be on the feminist side, has declared: "All the claims so glibly made about societies ruled by women are nonsense. We have no reason to believe that they ever existed . . . Men have always been the leaders in public affairs . . ."

- Daily Express, 4 July, 1977. (Young Muslim Digest)

Effect of Sterilization

Studies in Chandigarh and in other parts of the country (India) show that a sizeable proportion (20-30%) of those who undergo vasectomy or tubectomy experience physical, psychiatric or sexual symptoms which they attribute to the operation. About 1% to 3% develop severe disability persisting for months and years. Other developing countries have also recorded high incidences of psycho-sexual symptoms after sterilization.

Dr. N. N. Wig, Professor and Head of the Post Graduate Institute of Medical Education and Research, Chandigarh.

(Extract from Young Muslim Digest of Bangalore, India).

Power of Allah's Names

- * For the removal of poverty recite Surah Ikhlāas (Qulhuwallaahu ahad . . .) once whenever one enters the house.
- * For protection against all misfortunes, recite Ayatul Kursi once when coming out from the house. The reciter will be under the guard of the Malaikah.
- * When about to be attacked by a dog or wild animal recite the following verse: "Wa qalbuhum baasitum ziraah ayhi bil waseed."
- * For increased sales, recite Surah Alam Nashrah thrice together with Bismillaahir Rahmaanir Raheem and blow over one's merchandise.

ADVICE . . .

HADHRAT Qutb Rabbaani, Sayyid Abdul Qadir Jilaani (R.A.) said in Futuhul Ghaib:

"O Muslims! Make incumbent upon you obedience to the Sunnah and abstention from Bida'h. Become obedient to Allah and His Rasool (sallallaahu alayhi wasallam). Do not turn from their commands.

Regard Allah Ta'ala as the Incomparable One. Do not assign anything of creation as a partner to Him. Regard Allah Ta'ala pure from all defects and slander Him not. Have yaqeen (invincible faith) that Islam is the only true Deen and repository of Najaat (Salvation in the Hereafter). Entertain no doubts regarding Islam.

Adopt Sabr (patience) in times of difficulty and misfortune. Remain steadfast in adversity. In times of hardship do not flee in fear. Petition Allah Ta'ala for His Grace and Favour. Do not delay in petitioning Him. Have hope and await His Rahmat. Never despair of His Rahmat.

Inculcate mutual love and friendship among yourselves. Do not harbour malice and hatred for one another. Guard totally against sin. Do not permit negligence and indolence to soil you with sin.

Obtain the true glitter and decoration (of life) by means of Ibaadat and Zikr of Allah Ta'ala. Do not remain far from the Court of your King and Creator. Never turn away your face from His Direction.

Never, never delay in offering repentance. Never feel embarrassed to confess your sins to Allah Ta'ala and seek forgiveness from your Creator morning and evening. His Door of Maghfirat (Forgiveness) is always open.

If you accept and practice according to this advice of mine, be hopeful of His Rahmat. You will then be recorded as the pious and be saved from the chastisement of Hell. You will be delivered into the Jannat in a state of joy and happiness . . ."

MISDIRECTING ZAKAAT

(Continued from Page 1)

join the Jihaad and according to another authoritative version to stranded Hujjaaj as well. This Quraanic category of "Fee-Sabeelillah" is specific and defined according to the Shariah and not ambiguous and wide as this S.A. Zakaat Fund claims.

Muslims who hand their Zakaat to this organization should bear in mind that if their Zakaat is channelled into avenues not sanctioned by the Shariah, there Zakaat will remain unpaid.

In conclusion we advise the organizers of the S.A. Zakaat Fund to set their house in order. Persistence in misdirecting Zakaat affairs (as is presently being done by this organization) will bring about the greatest of calamities on those responsible on the Day of Qiyaamah. The Deen is not one's private object to trifle with. The Shariah is the product of Wahi and not the figment of man's opinion.

IKHLAAS

HADHRAT Sayyid Abdul Qadir Jilaani (R.A.) said:

"In the Zikr and Ibaadat of Allah Ta'ala, Ikhlāas (sincerity) is the rooh (soul) of Tauheed and the basis of Qubuliyyat (acceptance by Allah Ta'ala)."

Observe obedience of your Creator and honour His pure Shariah. Never relate any injustice to Allah Ta'ala. The Commands of Allah are manifested at their appropriate occasions and find expression on the basis of His Will. Hence, render obedience to Him with Ikhlāas and concentration.

Ignorant and Intelligent

HADHRAT Shaddaad Bin Aus (radiallaahu anhu) in narrating a Hadith of our Nabi (sallallaahu alayhi wasallam) said that an intelligent person is he who constantly demands a reckoning from his own nafs and practices for the Akhirat. Am imbecile and ignorant person is he who loosens his nafs in the direction of lowly desires and despite his indulgence in the desires of the nafs he expects Allah Ta'ala to fulfil his wishes and hopes.

ISLAM IN DENMARK

According to Al-Da'wah of Saudi Arabia, A. K. Dank, President of the Danish Missionaries, has expressed concern about the unparalleled success of the Islamic Cultural Centre in Copenhagen which has been able to convert thousands of Danes to Islam. Muslims number about 25 000 in Denmark.

(Y.M. Digest, Bangalore, India)

"Verily, the possessions of Allah are valuable. Verily, the possessions of Allah are Jannah."

(Hadith)

Qasr

QASR SALAAT is the performance of TWO Raka'ats Fardh Salaat by the Musaafir (Shar'i traveller) instead of four Raka'ats. The Musaafir shall perform TWO Raka'ats Zuhur Fardh, TWO Raka'ats Asr Fardh and TWO Raka'ats Isha Fardh. Fajr, Maghrib and Witr shall be performed as usual.

According to the Hanafi Mathab it is COMPULSORY to resort to Qasr when one has become a Musaafir. The Musaafir, if a Hanafi, has no choice in the matter. He is commanded by the Shariah to adopt Qasr. The performance of FOUR Raka'ats Fardh by the Musaafir is sinful.

The Musaafir is allowed to perform FOUR Raka'ats only if he is in congregation (Jamaat) behind a Muqem (resident) Imaam.

DUA AFTER JANAAZAH SALAAT

THE eminent Sahaabi, Hadhrat Huzaifah (radiallaahu anhu) said:

"Do not perform an act of worship which was not rendered by the Companions of Rasulullah (sallallaahu alayhi wasallam)." (Al-I'tisaam)

Imaam Maalik (rahmatullaahi alayhi) declared:

"He who introduces into Islam a new custom and regards it as being good, has in fact accused Muhammad (sallallaahu alayhi wasallam) of betraying the Trust of delivering the Divine Message . . . Hence, whatever was not included in the Deen in the age of Nabi (sallallaahu alayhi wasallam) cannot obtain entry today into the Deen."

(Al-I'tisaam)

"Ibaadat" or a practice or custom regarded as "Ibaadat" by people, but which was not sanctioned by Rasulullah (sallallaahu alayhi wasallam) and his noble Ashaab is not Ibaadat. Only that which finds authority in the Sunnah is Ibaadat.

The custom of making dua after the Janaazah Salaat is observed in some places. This custom is regarded as an act of Ibaadat. The perpetrators of this innovation overlook the fact that Rasulullah (sallallaahu alayhi wasallam) and his Companions too performed Janaazah Salaat. In fact, the Ummah inherited the Ibaadat of Janaazah Salaat like all other acts of Ibaadat from the great Companions of Nabi (sallallaahu alayhi wasallam). But Rasulullah (sallallaahu alayhi wasallam) and his Sahaabah never made dua after Janaazah Salaat. The Janaazah Salaat was the DUA for the mayyit, which Islam has ordained upon the Believers.

Since the Shariah does not sanction this practice of dua after Janaazah Salaat, it should be understood clearly that this custom is deviation from the Sunnah and directed towards the destruction of the Sunnah practice. Instead of the hoped for Sawaab, this custom invites the Displeasure of Allah Ta'ala.

What the Authorities of the Shariah said regarding this custom:

● Imaam Abu Bakr Haamid (R.A.) of the third Islamic century said:

"Verily, dua after Salaatul Janaazah is forbidden."

(Barjundi)

● Faqih Shamsul A'imma Halwaa-i (R.A.) of the fifth century states:

"After Janaazah Salaat no man should stand for dua."

(Qaniyah)

● Qazi Shaikhul Islaam Allaamah Shaghdi (R.A.) also of the fifth century says:

"No man should stand after Janaazah Salaat for dua."

(Qaniyah)

● Faqih Imaam Taahir Bin Ahmad Bukhaari (R.A.) of the sixth century states:

"No one should stand before or after the Janaazah Salaat reciting Quraan Shareef and offering dua for the mayyit."

(Khulaasatul Fataawa)

● Allaamah Sirajuddin Aushi (R.A.) also of the sixth century said:

"When one has completed the Salaat (of Janaazah) one should not stand making dua."

(Fataawa Sirajiyah)

● Ibnul Haaj of the eighth century says regarding this custom:

"This custom should be shunned."

(Mudkhal)

The above are merely a few authorities cited to indicate that this custom of dua after Salaatul Janaazah still adhered to in some places is not permissible. In every age, the great authorities of Islam have condemned this practice.

ISAALE SAWAAB

THE most efficacious way of "Isaale Sawaab" (remission of Sawaab) for the mayyit by way of the Quraan Shareef is explained by Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (R.A.) as follows:

"The customary method of reciting Quraan Shareef for the Isaale Sawaab of the mayyit in vogue nowadays is not proper. Yes, it could be said to close friends to recite the Quraan Shareef at their own homes as time affords and bestow upon the mayyit. The congregational way (of Isaale Sawaab offering) is not appropriate. The recitation of

even Qulhuwallaah thrice (which is equivalent to the Sawaab of one Quraan) is superior to reciting the Quraan Shareef ten times in the congregational custom. In the congregational custom, the majority of those who participate do so merely to appease the relatives of the deceased. Allah Ta'ala does not regard quantity. He observes sincerity and the niyyat. Hence, Rasulullah (sallallaahu alayhi wasallam) said that one "mudd" of dates given in charity by a single Sahaabi of mine is superior to the charity of gold the size of the mountain of Uhd given by a non-Sahaabi. This tremendous difference is the result of sincerity and the non-existence of sincerity, for the sincerity of a non-Sahaabi can never be equal to the sincerity of a Sahaabi."

The beauty of one's Islam is to shun that which is futile.

(Hadith)

Piety is a beautiful character.

(Hadith)

Sahabah's Detestation of Bida'h

* HADHRAT IBN UMAR (R.A.) when he once observed a man raising his hands higher than his breast while making Dua, declared that it was Bida'h to do so. He said:

"Verily, your raising of hands is bida'h. Rasulullah (sallallaahu alayhi wasallam) never lifted his hands higher than the breast."

(MISHKAAT)

* Hadhrat Ammaar Bin Rubai (R.A.) condemned the raising of hands during the Khutbah. Once when he observed Bishr Bin Marwaan raising the hands (and making Dua) while he (Marwaan) was delivering the Khutbah, he (Hadhrat Ammaar) remarked:

"May Allah destroy these two puny hands."

(TIRMIZI)

* Hadhrat Abdullah Bin Mas'ud (R.A.) condemned as bida'h a certain manner of reciting Tasbeeh, Takbir and Tahleel. Once some people gathered in the Masjid after Fajr Salaat and recited (or made Zikr) in a special way of "ALLAAHU AKBAR" a hundred times and "LAAILAAHA ILLALLAAH" a hundred times and "SUBHAANALLAAH" a hundred times. Hadhrat Abdullah Bin Mas'ud said:

"O Ummat of Muhammad (sallallaahu alayhi wasallam)! Alas! How close is the time of your destruction! The Sahaabah of your Nabi are still present. The garments of your Nabi are not yet old. His utensils are yet existing. And, you are already involved in bida'h. (Sarcastically he remarked then) I take oath by that Being in Whose power is my soul - either you (regard yourselves) to be upon a deen superior to the Deen of Nabi Muhammad (sallallaahu alayhi wasallam) or you have already reached the doors of error manifest. Soon will these doors of error be flung open upon you."

(IZAALATUL KHIFAA)

In one narration it is said that Hadhrat Mas'ud (R.A.) had this group of innovators expelled from the Masjid. (Majaalisul Abraar).

* Despite the fact that Salaatulduh Duhaa (Chaast Salaat) is established in the Sunnah, Hadhrat Abdullah Bin Umar (R.A.) branded the collective and public performance in the Masjid of this Salaat as 'bida'h. (Sharhul Muslim of Imaam Nawawi).

* A man in the presence of Hadhrat Ibn Umar (R.A.) upon sneezing said:

"Alhamdulillah was-salaamu alaa Rasulillaahi."

Hadhrat Ibn Umar (R.A.) immediately rebuked this man for exceeding the Sunnat method by uttering the words underlined (above). It should be noted that the words underlined are perfectly in order and of great merit, for they mean:

"And Peace upon Rasulullah."

However, due to the fact that Rasulullah (sallallaahu alayhi wasallam) did not instruct the recitation of this prayer on the occasion of sneezing, Hadhrat Ibn Umar (R.A.) reprimanded the man.

(Tirmizi)

BIDA'H is the introduction of customs into the Deen; to assign religious or Shar'i status to a practice without the sanction of the Shariah; to elevate a practice or custom to a rank not accorded it by the Shariah; to regard as Sunnah what is not Sunnah.

In short, BIDA'H is to alter the Deen and to destroy the Sunnah practices of Rasulullah (sallallaahu alayhi wasallam).

ON THE SUNNAH

* The Quraan Shareef commands obedience to the Sunnah.

"Say (O Muhammad!) If you (O Believers!) love Allah, then follow me (i.e. the Nabi)." (Surah Aale Imraan)

* "Verily, in the Rasool there is for you a noble example . . ."

(Surah Ahzaab)

* Rasulullah (sallallaahu alayhi wasallam) enunciated the Criterion of Imaan as follows:

"Towards the last age (aakhiruz zamaan) there will come to you dajjaals and liars with such 'ahaadith' which neither you nor your fathers have heard. Beware of them. Take care that they do not mislead you and involve you in 'fitnah'."

(Hadith)

"You have no Imaan until your desires are submitted to that (Sunnah) which I brought."

(Mishkaat)

* Hadhrat Umar Ibn Khattaab (R.A.) said regarding the opponents of the Sunnat:

"Verily, the companions of opinion are the enemies of the Sunnah."

* Commanding obedience to the Sunnah, the Quraan declares:

"And, whatever the Rasool brings to you, cling to it. And, whatever he forbids you of, abstain (from it)."

"Be steadfast on the Sunnah. Make your station where the community of Sahaabah made their station. Say what they said. Abstain from what they abstained. Tread the Path of your pious predecessors (the Sahaabah)."

(Hadhrat Imaam Auzaa-i)

BURIAL WRONGS

● An un-Islamic and forbidden practice is the transportation of the Mayyit (the deceased) from one city to another for burial. This practice has been declared unlawful by the Shariah.

Burial should take place where the person died.

● Delaying burial of the Mayyit unnecessarily, for example, anticipation of a bigger congregation, is contrary to the Shariah.

Disfiguring the Qabr

"RASULULLAH (sallallaahu alayhi wasallam) forbade that the qabr (grave) be concreted and that a building be erected over it and sitting on it."

(MISHKAAT)

In view of the prohibition of Rasulullah (sallallaahu alayhi wasallam) the Fuqahaa of Islam have decreed that it is not lawful to even erect four walls around the grave as is the practice nowadays.

It is in the interests of the mayyit that the grave be left in its natural state, without any surrounding walls or decorations. The "Anwaar" (Special Grace and Light) and "Rahmat" (Mercy) of Allah Ta'ala descend more readily upon a grave laying bare in its natural state. The benefit of the inmate of the grave is to leave the grave unspoiled by the trappings of worldly desires.

Further, a grave in the natural state has greater effect in reminding visitors regarding "maut" (death) - the remembrance of which has been commanded by Rasulullah (sallallaahu alayhi wasallam). The effect a natural grave has on the hearts of visitors is more lasting than a grave which has been disfigured by artificial means. One of the purposes of visiting the qabrustaan (cemetery) is the recollection and reflection about death. This purpose is more fully realised if the graves are laying bare in their natural states.

"Beautifying" the grave artificially is not a demonstration of love with the mayyit. The Sahaabah were men whose great love for Rasulullah (sallallaahu alayhi wasallam) cannot be described with justice. Yet, despite their great love, they left the grave of Nabi (sallallaahu alayhi wasallam) in its natural state.

ASTRAY!

The great Savant of Islam, Hadhrat Abu Ayub Sakhtiyaani (rahmatullaah alayhi) said:

When you rehearse to a man something of the Sunnah and he says:

"Leave that! Tell us what the Quraan says about it."

Then know, that verily, that man is astray."

Ghaniyatut Taalibeen

Dogs and Diseases

RASULULLAH (sallallaahu alayhi wasallam) warned us fourteen-hundred years ago that "Angels do not enter a home wherein there is a dog. . . ." Where angels "fear" to tread diseases rush in. According to American specialists anything ingested by man that has been contaminated by dog faeces can cause permanent blindness.

The disease, *toxocara cainis*, has already claimed many victims. The latest is five-year-old Douglas Tomolonius of Columbia, U.S. Professor F. Kallichurun of Natal University said that of all the diseases that children

could contract by coming into contact with dog faeces, "*toxocara canis* was the most serious".

"*Toxocara canis* can either attack the eye or the liver, and it is usually children who come into contact with it because they play in sand which may be contaminated with dog faeces" said the Professor. From the professor's statement it appears that *toxocara canis* is one of the most serious of the many diseases that can be contracted from dog faeces. Is it no wonder that Rasulullah (sallallaahu alayhi wasallam) warned us to keep our distance from such diseases.

"Success in both worlds is in the obedience of Rasulullah (sallallaahu alayhi wasallam)."

(Hadhrat Khwaajah Muhammad Ma'soom Sarhindi)

"He who executes an action without following the Sunnah pattern, verily, his action is baatil (null and void)."

(Hadhrat Ahmad Bin Hawaari)

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

Zakaat Questions

(Mujlisul Ulama Zakaat Organization of S.A.)
P.O. Box 3393, Port Elizabeth.

- Q. If one has built a home with a loan, is this loan considered as a liability when calculating Zakaat?**
- A.** Yes, deduct the loan amount from your Zakaat-taxable wealth, e.g.

Zakaat Taxable Assets	
Cash	R5 000
Savings (bank)	3 000
Gold and silver	1 000
Merchandise (Stock-in-trade)	5 000
	R14 000
Minus Liabilities	8 000
	R6 000
Liabilities	
Creditors	R5 000
Loan (taken for erecting the house)	3 000
	R8 000

Zakaat will be payable on R6 000.

- Q. What is the nisaab on gold in ounces as well as in South African currency?**

- A.** 2¼ troy ounces. The price of gold varies from time to time. The present price of gold is 300 dollars per troy ounce. Hence the Nisaab for gold in S.A. currency is 900 dollars. We suggest that on the day you wish to pay your Zakaat on your gold you phone the South African Mint (Phone 25611, Pretoria) and obtain the latest price of gold.
- Do remember that if besides gold you have other Zakaat assets, e.g. cash, savings, merchandise, then do not regard your gold as a separate unit for Nisaab purposes. In other words, if you have other Zakaat assets and your gold is less than 2¼ troy ounces, but the total value of your Zakaat wealth (gold plus other wealth) is equal to Nisaab of silver (which is R147) or more, then you will be liable for Zakaat on your gold as well. For example:
- You have only one ounce of gold, the value of which is R250. If this ounce of gold is considered separately, then Zakaat is not payable on it since it is less than the gold Nisaab. But, if you have besides the ounce of gold, R100 (for example) in cash then you will be obliged to take into consideration both these amounts for obtaining your Nisaab. Your total Zakaat wealth will be R250 plus the R100 cash. You will have to pay Zakaat on R350 since you are the owner of the Nisaab (in this case that of silver, since the current silver Nisaab is R147).

- Q. My husband earns R250 per month. Please inform me how much Zakaat we have to pay (per month or per annum)?**

- A.** Zakaat is not paid per month, but after expiry of twelve months (Islamic months). If at the beginning of twelve months you were the owner of Nisaab or more and at the end of twelve months you are still the owner of Nisaab then

you will pay Zakaat on whatever Zakaat assets you own. If the entire earnings (i.e. R3 000 for the year) have been spent then Zakaat will not be paid on it. Zakaat will only be paid on the amount left at the expiry of the twelve months. The Shariah does not tax by Zakaat one's salary. Zakaat is levied on the Zakaat wealth which is in one's possession at the end of twelve months.

- Q. Please clarify this matter for me:**

My gold jewellery weighs 14 ounces and this weight contains some precious stones as well. Also the gold has some mixture. I took these to a jeweller who informed me that the price of gold is R360, but if he has to buy the same jewellery he will pay only R168. On what amount do I have to pay Zakaat? The price of gold one obtains from the newspapers is for pure gold. In the past I used to pay Zakaat on the full weight of 14 ounces at the price current at that time.

- A.** Your Zakaat during the past has been discharged. Zakaat is not levied on precious stones, hence the extra amount paid by you will be a non-obligatory charity for which you will, Insha'Allah, obtain Sawaab.
- Zakaat has to be paid on gold regardless if the gold is a mixture of gold and some other metal. If the gold content in the mixture is more than the other metal then the whole mixture will be regarded as "pure" gold for Zakaat purpose. Since, the Shariah has exempted diamonds and all precious stones from Zakaat you are entitled to deduct the weight of the stones from the 14 ounces your jewellery weighs. If for example the weight of the stones is one ounce then you will have to pay Zakaat on 13 ounces of gold. The current price of gold on the local market will be accepted in determining the value of your jewellery, and not the price in some other country. Therefore, if the price stated by the jeweller (i.e. R360 per ounce) is the price on the local market then you will have to accept that value. We suggest that you ascertain the price of gold (not of your jewellery) from several jewellers in your area in order to have a fair price.
- The price at the time of payment of Zakaat will be considered.

- Q. A Shaafi lady has some gold jewellery on which Zakaat is compulsory but she has no money with which to pay the Zakaat on her jewellery nor does her husband have any money to assist her. What is the position in such a case?**

- A.** According to the Shaafi Mathab if the gold jewellery in the lady's possession is for personal use and not for the purpose of hoarding then Zakaat will not be compulsory on it. However, if the gold jewellery was procured merely for hoarding then Zakaat will be obligatory. And, in the event of Zakaat being compulsory on the gold jewellery, Zakaat will have to be paid. If the lady is unable to obtain money by means of which she may discharge her Zakaat obligation, then she will have to either sell part of her jewellery and pay the Zakaat or give one-fortieth in weight of the actual gold jewellery in Zakaat. If for example, her jewellery weighs twenty ounces, she will have to give half an ounce in Zakaat. In any case there is no escape from Zakaat payment. If the jewellery in her possession is not for purpose of use then she will have to pay the Zakaat.
- According to the Hanafi Mathab Zakaat is compulsory on gold and silver even if the jewellery is for personal use.

- Q. I have some fixed property. My total monthly income including the rent obtained from the property is R312. After deducting the expenses of the property (rates, etc.) a net sum of R35 remains. How much Zakaat do I have to pay?**

- A.** Zakaat is not paid on fixed property or on the rent realized if the rent-monies were consumed before the expiry of the twelve months stipulated for Zakaat. If after twelve months you have Zakaat taxable wealth equivalent to Nisaab (which presently is R147) then only will you have to pay Zakaat. The Zakaat payment rate is 2½%. Please read the article, 'ZAKAAT FLUCTUATION' appearing elsewhere on this page.

Zakaat on Stock

For the purpose of calculating Zakaat on merchandise it is essential to effect physical stock-taking. An estimate of stocks will not suffice. Nor will the figures obtained by stock-taking at the end of the financial year (if the financial year ends after twelve months of the solar calendar) be valid for Zakaat purposes. It is essential to ascertain the exact position of one's financial state for the calculation of Zakaat. The importance of Zakaat by far exceeds that of income tax or any other consideration imposed by the governments of the world. Muslims are obliged to accord greater importance to their financial affairs regarding the institution of Zakaat than the importance which they are compelled to accord to their financial affairs by the authorities of the world.

FLUCTUATIONS IN NISAAB

THE payment of Zakaat becomes compulsory after twelve Islamic months have passed since the time one became "Maalikun Nisaab" (or the owner of the Nisaab - Value).

One will become the owner of Nisaab once one owns the amount of R147 in the form of Zakaat taxable assets (see elsewhere on this page for Zakaat-taxable assets).

● Decrease of wealth to less than Nisaab during the course of the twelve months will not affect the validity of Nisaab. Thus, if one was the owner of Nisaab on 1st Rajab (for example) and during the course of the year one's wealth decreased to less than Nisaab, but on 1st Rajab of the following year (i.e. after twelve Islamic months have passed by) one has wealth to the value of Nisaab then the Nisaab will be considered to have been intact throughout the twelve months. One will thus be liable for Zakaat payment. This is according to the Hanafi Mathab. The position according to the Shaafi Mathab is as follows:

If the Zakaat-taxable wealth happens to be gold and silver, the full twelve-month period will be taken into consideration for the validity of Nisaab. It is necessary that the Nisaab weight (2¼ troy ounces) of gold remained intact throughout the twelve months. If the weight decreased to less than the Nisaab-weight then the twelve-month period will be reckoned from the time the gold again attains Nisaab-weight. If the Zakaat-taxable wealth is merchandise (goods obtained for the purpose of reselling for profit) the end of the twelve-month period will be considered for the validity of Nisaab. Hence, if for example, on the 10th Shabaan one obtained merchandise for R100 (which is less than Nisaab), but on 10th Shabaan of the following year the amount of merchandise is R250 (for example) then Zakaat will be

payable on it even if the value of the merchandise remained below Nisaab-value throughout the year. (R250 is more than Nisaab).

Example:

"A" purchases some goods for reselling at a profit. The value of the goods is less than Nisaab (for example R100). "A" sells these goods and again buys goods for another R100. He sells this second lot and again purchases goods for R100. He continues thus - buying and selling goods valued at less than Nisaab - but just before the expiry of the twelve months he has merchandise valued at R200 (Nisaab or more than Nisaab) in his possession. He is now liable to pay Zakaat on this stock-in-trade according to the Shaafi Mathab since it will be regarded as if twelve months have passed over Nisaab. The last day of the twelve-month period will be considered for the validity of the Nisaab of merchandise in the Shaafi Mathab.

● According to the Hanafi Mathab, the beginning and the ending of the twelve-month period will be taken into consideration for the validity of the Nisaab of all forms of Zakaat-taxable wealth. Providing that the Zakaat wealth is not totally lost or depleted, decreases to less than Nisaab-value during the course of the twelve-month period will not be taken into consideration.

Example:

The current Nisaab is approximately R147. On 15th Muharram, Zaid had Zakaat-taxable assets valued at R200 which is more than Nisaab. During the course of the year the value of his Zakaat-taxable assets decreased to R100 which is less than Nisaab, but on the 15th Muharram of the following year the value of his Zakaat-taxable assets was R300 which is more than Nisaab. The Nisaab is valid and it will be regarded as if Zaid was "maalikun nisaab" (the owner of Nisaab) for the full twelve months.

Zakaat-Taxable Wealth

The following are the types of wealth on which the Shariah levies Zakaat:

- (1) Gold and Silver in whatever form (jewellery, utensils, bullion, etc.)
- (2) Merchandise, i.e. goods procured for trade purposes (to sell).
- (3) Cash
- (4) Bank Savings
- (5) Livestock

**Current Nisaab
of Zakaat
R147,21**

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardh has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

Cut along this line

Send your Zakaat to
MUJLISUL ULAMA ZAKAAT ORGANIZATION OF
SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R.....cheque/
postal orders being Zakaat payment.

Name:

Address:

If the money sent is other than Zakaat, please specify.

ZAKAAT NOT PAID !!!

ZAKAAT is one of the five fundamentals on which is based the superstructure of Islam. Non-observance of this Zakaat injunction seriously weakens the foundation of your faith.

Perform your Salaat regularly and pay your Zakaat promptly, is the constant exhortation of the Holy Quraan. There is no Taubah and no forgiveness for Zakaat which has not been paid. The burden of non-payment of Zakaat will have to be carried into the grave and borne on the day of Qiyamah. The only succour and hope there exists for not having paid Zakaat in the past is to pay up all past Zakaat and thereafter make a sincere Taubah seeking the forgiveness of Allah Ta'ala.

Some Rules of Salaat

(Continued from Page 5)

one's garments or pull at one's trousers (as some people are in the habit of doing when going into Sajdah) during Salaat.

- It is Makrooh to run in order to obtain the Raka't. One could make haste, but not run even if the Raka't is missed.
- It is Makrooh to leave the elbows uncovered while in Salaat.
- It is Makrooh to leave the head uncovered while in Salaat.
- Salaat at sunrise, midday and sunset is forbidden. **N.B.** "Midday" here does not mean 12 a.m., but the time the sun is directly over the meridian.
- If after commencing the four Raka'ts Sunnat Salaat, the Juma' Khutbah begins, it will be permissible to either terminate the Salaat after two Raka'ts or complete the four Raka'ts making the Quiraat (recitation) short. If, however, the third Raka't has already started then one should complete the four Raka'ts. If the Salaat was ended after two Raka'ts, one should repeat the four Raka'ts Sunnatul Muakkadah after the Waajib Salaat has been performed.

AND NOW – JIHAD IN SYRIA

(Continued from Page 1)

in Syria attacked a large group of cadets after gaining entry surreptitiously into the country's 'only military academy. The attack resulted in the death of over sixty and scores of others injured. The authorities have blamed the Ikhwān-ul-Muslimeen (Muslim Brotherhood) for the attack but this is not so as this correspondent had heard many a Syrian deny such claims. Violent overthrow of a system is against the policies of the Ikhwān.

The war of attrition against leading government officials and military personnel had reached eighteen prior to the attack on the military school near Aleppo. Although this "war of attrition" had begun as long ago as 1976, it was only at the end of June that the Syrian government acknowledged the loss of eighteen "important people", probably to justify the "execution" of fifteen "ikhwānies". All were executed by hanging in the famous Marji Square except those from the army – they were executed by firing squad. The crime – assassination of leading figures. Among those assassinated were generals and members of Hafiz Asad's family. Majority of the assassinations were carried out by teenagers as young as fourteen from two-wheeled motor cycles – which is why motor cycles have been banned in Syria.

Hundreds of learned Ulema are languishing in prisons, the majority of them in the Old Fort prison in Damascus. Any person sporting a beard comes under strong suspicion of being anti-Baathist. Youngsters have begun to grow beards to show their opposition to Asad and their support for the establishment of an Islamic order. More and more young men frequent the mosques and listen to the discourses of the learned Ulema but none so far has come out in open condemnation of Asad and his godless regime.

What Syria needs now is a Khomeini. And, the candidate may be the popular mystic of Aleppo, Sheikh Abdul Qadir Isaa.

HARAAM FASTS

It is Haraam (forbidden) to fast on the following five days:

Idul Fitr, Idul Adhaa and the three Days of Tashreek, viz. 11th, 12th and 13th of Zil-hajj.

"IZNUL AAM"

IZNUL AAM means permission to the public. "Iznul Aam" is a condition for the validity of the Juma' (Friday) Salaat. In the absence of the condition of "Iznul Aam" the Juma Salaat will not be permissible or valid. It is not permissible to perform Juma' Salaat in a place where only certain or some persons are allowed. Juma' Salaat is not valid in a place reserved for a certain set or class of people.

In terms of this condition any room, Jamaat Khaanah, etc., reserved for only certain persons, the general public being excluded at the time of the Friday Salaat, will not be an appropriate and valid venue for conducting Juma' Salaat.

Six Fasts of Shawwaal

TO observe six fasts during the month of Shawwaal (the month after Ramadhaan) is a Sunnah practice of great merit. By adding the six days of fasting during Shawwaal to the Fasting of Ramadhaan, the Sawaab (Reward) of a full year is obtained.

The six days of fasting during Shawwaal could be carried out in any order. One may fast in consecutive order, i.e. one after the other, or one may spread out the six days over the month. It is necessary for our spiritual development that we exercise courage and endeavour to fast the six days of Shawwaal. It is not necessary to commence these six fasts the day after Idul Fitr as is believed by some persons. The Shariah has given perfect liberty regarding the manner of spreading out these six fasts over the month of Shawwaal.

JUMA' AZAAN

The Azaan which is called out on Fridays, viz. the second Azaan, is a Sunnah practice. It should be recited while standing in line with the Mimbar, i.e. facing the Mimbar. It is permissible to recite it standing close to the Mimbar; one or two rows away from the Mimbar; standing in the middle of the Musjid, but in line with the Mimbar; standing at the back of the Musjid or even reciting it from outside the Musjid.

A champion is not he who overpowers another in combat. A champion is he who controls himself at the time of anger.

(Hadith)

To hear the Caller of Allah (i.e. the Muazzin) and not to answer the call (i.e. not to go for Salaat) is an act of shamelessness, kufr and nifaaq.

(Hadith)

INDUSTRIES OF MUSLIM SPAIN

- In the year 1515 in the Spanish city of Ashbilah during the reign of the Arabs, there were sixteen thousand fully operative factories producing fine garments and expensive cloth. 116 000 craftsmen and labourers were employed by these factories.
- In the city of Miryah in Spain during 1515 were six thousand factories producing only silken and satin garments, and eight hundred factories were manufacturing only embroidered cloth and sheets.
- Factories producing velvet and other fine cloth were found in abundance in the city of Saqastah.
- The city of Maaliqah was world-renowned for its high quality pottery and glassware. This city was the centre of the glassware industry at the time.
- The Spanish city of Shatibah (during the reign of Muslims) was famous for the production of high quality paper.
- The city of Miryah was famed for its metalware industry.

(GHAABIRUL ANDALUS)

Abstaining From Janaazah Salaat

ONE of the greatest misfortunes and spiritual loss which a great many Muslims suffer is the non-participation in the Janaazah Salaat. At almost every occasion of Janaazah Salaat it will be observed that many people, even those who came specially to accompany the Janaazah to the qabrustaan, standing idle, sitting in their cars or in the Musjid yard while the Janaazah Salaat is in progress. Janaazah Salaat is Fardhe Kifaayah and its performance is full of great Sawaab. The Janaazah Salaat is in fact a Dua of seeking forgiveness for the mayit. Those who are with the Janaazah should not behave so callously by abstaining from the Janaazah Salaat.

There is no reason for this negligence. Even if one does not know how to perform the Janaazah Salaat correctly – i.e. according to the Sunnat and Mustahab manner- one should join in and remember that the Janaazah Salaat will be discharged as long as 'Allaahu Akbar' was recited FOUR times. Merely stand in the rows and when the Imaam calls out 'Allaahu Akbar' then you too silently recite, 'Allaahu Akbar'. Do not forego this important Ibaadat because of mere negligence and indolence. Tomorrow it will be your turn to lay there in the Janaazah.

HARAAM SAUSAGES

All sausages processed in the Eastern Cape are not Halaal for Muslim consumption. Haraam skins (casings) are used in the manufacture of sausages in the Eastern Cape.

MASNOON FASTING

The following are Masnoon (Sunnat) Fasts. These fasts secure the greatest of spiritual blessings and reward.

- * The two days during Muharram month, viz. 9th and 10th OR 10th and 11th.
- * The Day of Arafah, i.e. 9th of Zil-hajj.
- * The Ayyaame Biyaadh, viz. the 13th, 14th and 15th of every Islamic month.
- * Fasting any six days during the month of Shawwaal.
- * The 15th of Sha'baan.
- * Mondays, Thursdays and Fridays.

The Four Relationships

HADHRAT Anas (radiallaahu anhu) narrated that Allah Ta'ala said:

"There are four states of which one condition is jointly between Me (Allah) and you (the servant of Allah); one state is a condition which is related between My servants and you; one state concerns only Myself; and one state concerns only yourself. The condition which concerns Me only is that you make only My Ibaadat and associate none with Me. That which concerns only yourself is whatever virtue you practice I will reward you for it. That which is a joint undertaking between yourself and Myself is that your duty is to supplicate (make Duaa) and Mine is to answer the supplication. That which is a relationship between My servants and yourself is that you desire for them what you desire for yourself."

(Abu Nu'aim)

BENEFIT OF FASTING

Hadhrat Anas (radiallaahu anhu) narrates the following Hadith of Rasulullah (sallallahu alayhi wasallam):

"Allah Ta'ala has commanded Kiraaman Kaatibeen (the Angels recording man's deeds): After Asr do not record the errors of those servants of Mine who fast much."

Guard Amaanat (Trust) and refrain from Khiyaanat (misappropriation of Trust).

(Hadith)

There will dawn a time on mankind when man will not heed whether what he takes is of Halaal or Haraam.

(Hadith)

The Majlis

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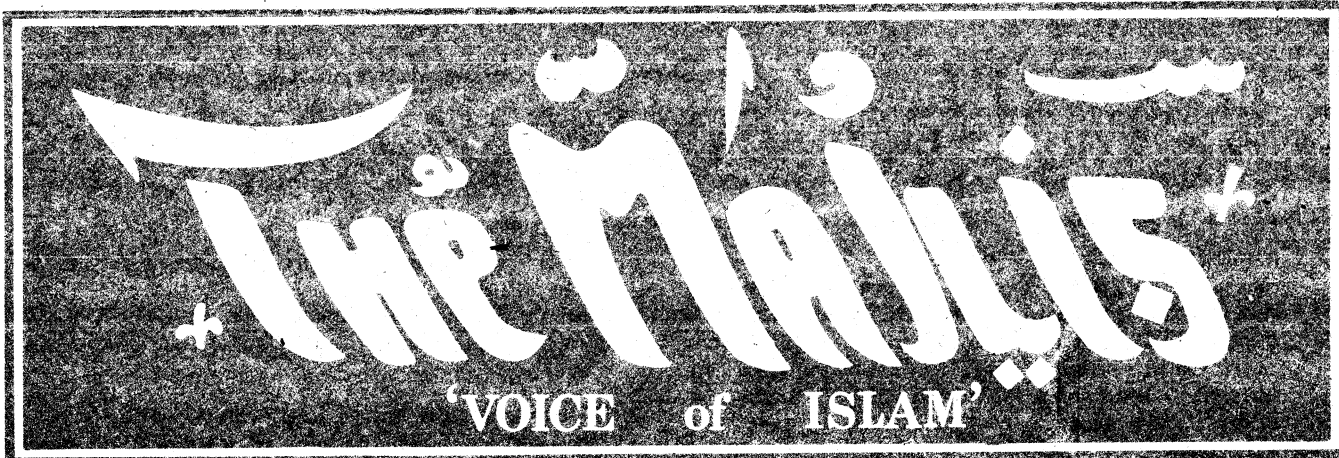
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VOL. 4 NO. 5

DELMAS HARAAM CHICKENS AS 'HALAAL'

For the Past three years, Delmas Kuikens, a poultry-processing plant in the Transvaal has been marketing chickens as Halaal. As far as our investigation has established, no Halaal certificate was granted to Delmas kuikens to enable it to advertise its products as Halaal.

Feathers fly over festival fowls

A country-wide warning was issued to South Africa's 300 000 Muslims to stop eating slaughtered chickens supplied to supermarkets and outlets by a Delmas company.

The company, which slaughters up to 30 000 chickens a day for outlets through supermarkets and other frozen food stores in the Transvaal and Natal, lost six of their Muslim slaughterers at the weekend.

The men walked out after they discovered the company has been slaughtering chickens while they were away attending mosque on Friday during the Muslim Ramadan festival.

Two years ago the Delmas company undertook to have their chickens slaughtered Islamic style, called halaal. They employed six Muslim slaughterers to carry out this function at R2 500 a month.

A spokesman for the slaughterers, Mr Ahmed Mayet, said they resigned on Friday when they turned up at the factory at 10.10 am to find that 400 chickens had already been slaughtered by non-Muslims.

A foreman, Mr Johan de Jager, denied the Muslim slaughterers had resigned and the company was no longer halaal. However, another foreman, Mr H van Niekerk, admitted the resignation and that the chickens were no longer halaal.

("The Star" Monday August 27, 1979).

In a report submitted to "The Majlis" by Mr. Ahmed Faqir Mayet of Delmas, the ex-'halaal' supervisor of Delmas Kuikens, he said that the plant held no Halaal Certificate. The firm, Delmas Kuikens, has been advertising its chickens as halaal on the strength of his team which consisted of himself as the supervisor and five other slaughterers. No Ulama body had granted Delmas Kuikens a halaal certificate. According to Mr Mayet, the Jamiatul Ulama of Natal carried out an inspection of the plant on 30th January, 1979 and although finding the chickens to be Halaal, refused to assume responsibility for the halaal aspect of the plant. Refusing to assume any responsibility, the Jamiatul Ulama of Natal stated:

"Nevertheless we do not take responsibility for any irregularities or change that could take place in the slaughtering procedure at any time in the future, as the plant is not under the supervision of the Jamiatul Ulama Natal at all times."

In so far as the Jamiatul Ulama of Natal is concerned, the chickens slaughtered on that particular day of inspection and witnessed by the representative of the Jamiat were Halaal. The statement of the Jamiat is, therefore, not a 'Halaal Certificate'; authorising Delmas Kuikens to advertise its products as halaal.

The Delmas plant was not under any recognized and authoritative Muslim supervision. The Ulama of the country did not sanction the chickens as Halaal. Such an important issue cannot be entrusted to a 'team' of laymen who are not competent to authorise and decide an issue affecting the Ummah.

The 'respect' which the Delmas plant had for its 'halaal' team is borne out by the management's total disregard of the 'halaal' assurances by instructing non-Muslims to slaughter in the very presence of its 'halaal-team'.

As a consequence of this breach of agreement, Mr Mayet together with his team of slaughterers resigned on the Day of Eid when he discovered that non-Muslims were slaughtering at the plant.

Delmas Kuikens have employed a new team whose supervisor is one, Mr M.S. Loonat. On the 'strength' of this new 'team', Delmas is persisting in marketing its chickens as halaal. The Muslim public must, however, be warned that the Ulama do not accept the set-up at Delmas Kuikens. The Ulama have not approved of the halaal aspect of Delmas Kuikens. Delmas Kuikens is not authorised to advertise as

halaal. The assurance and statements of the supervisor, Mr Loonat are not accepted. Mr Loonat is not entitled to assume the tremendous responsibility of pronouncing the chickens as halaal for the consumption of the Ummah. He is not, Islamically, competent to make such a pronouncement.

The Mujlisul Ulama of S.A. has already warned Delmas Kuikens to desist from marketing its products as halaal. Mr T.V. Bosman, the factory manager, could not be contacted for comment. In a communication with Delmas, the Mujlisul Ulama has warned of possible legal measures being instituted against Delmas Kuikens to restrain its illegal advertising of 'halaal'.

The Jamiatul Ulama of Transvaal also has not authorised Delmas Kuikens to advertise its products as halaal, and is totally opposed to the policy of 'halaal' certificates.

Mr Karim and
His Kufr ...
Mr. Karim!
Repent!!!

Mr. G.M. Karim, in vindication of his despicable belief of kufr, viz. a non-existent semantical paradise in negation of the Jannat taught by Rasulullah (sallallahu alayhi wasallam), has issued a pamphlet, 'Rationale of My Thesis: Paradise In The Qur'an'. Far from obtaining the desired exculpation from the charge of gross KUFR perpetrated by Mr. Karim, his weak attempt of baseless statements serves only to further solidify his kufr, qualifying him for the Qura'nic decree:

"Verily, we have cast a veil over their hearts so that they can not understand; and in their ears (we have plugged) corks. And if you call them to guidance, then never shall they attain guidance."

In his pamphlet, Mr. Karim claims: **"Nowhere do I negate Paradise, but rather it is an Affirmation that the Quranic Paradise is holy..."**

Mr. Karim with his befuddled theory of kufr may hope to dupe those who wish to be deceived. Let Mr. Karim realise that 'nowhere' do the Hindus and the Christians negate GODHOOD; 'nowhere' do they negate RISAALAT; 'nowhere' do they negate TRUTH, etc., But in spite of their AFFIRMATION of beliefs and doctrines which in words and phrases may bear resemblance to those of Islam, they (Hindus, Christians, etc.) remain non-Muslims and are guilty of kufr and shirk. Mr. Karim endeavours to exhibit himself as a 'scholar' who engages in 'tremendous in-depth research'. He should, therefore know that mere negation and affirmation are not sufficient to qualify one

Fraudulent 'Halaal' Certificate

THE Mujlisul Ulama of South Africa has notified a number of Muslim states regarding the forged 'Halaal Certificate' under which even pork was being exported from South Africa to certain Muslim lands. (See full report in "The Majlis" -previous issue- Vol. 4, No. 4)

Once more an appeal is made to the Muslim employees of the exporters of Haraam meat under cover of the forged certificate to convey to the Mujlisul Ulama any information they may have on this matter. The identities of our informants will not be divulged. Muslims who have any information on this vile matter are obliged by the Shariah to provide us with such information so that countless thousands of Muslims may be saved from consuming Haraam carrion and pork which the unscrupulous

firm is exporting.

We again must draw the attention of all those Muslims who are in the Halaal certificate profession to examine their conscience and acknowledge in their hearts that to a large extent they are responsible for this calamitous - calamitous to the Imaan of a Believer - situation in which thousands upon thousands of Muslims are consuming Haraam meats by virtue of the sanction accorded by the spate of 'halaal certificates' flooding the kuffar market-places.

BOOKLET ON KUFR THEORY

OUR Booklet, "A Refutation Of The Non-existent Semantical Paradise", is now available.

The 65 page booklet deals comprehensively with the kufr theory, viz. the rejection of the Qur'anic conception of Jannat, propounded by one Dr. G.M. Karim who also happens to be an official of ICSA.

Write for your free copy to:

MUJLISUL ULAMA OF SOUTH AFRICA,
P.O. BOX 3393,
PORT ELIZABETH.

to be a member of Islam. To be a Muslim it is of vital importance that the affirmation and the negation of doctrines, concepts, etc. are the AFFIRMATIONS AND NEGATIONS as expounded by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. The affirmations and negations of misguided men - of men of this twentieth century - based on their personal understanding are of no substance in so far as the Shariah is concerned. Concepts evolved on the understanding of men like Mr. Karim cannot be traded for acceptance by the Ummah. The Ummah requires concepts which secure the Eternal Najaat of the Akhirah and not concepts of kufr which bring in their wake eternal damnation of Jahannum.

Mr Karim has most assuredly negated Paradise despite his assertion to the contrary. He has negated the Paradise of the Quraan - the Paradise, the concept of the Paradise as expounded by Rasulullah (sallallahu alayhi wasallam), viz. JANNAT. Mr. Karim's 'affirmation' of the Quraanic term 'Jannat' coupled with his denial of the Tafseer of Jannat given by Rasulullah (sallallahu alayhi wasallam) is in fact a NEGATION of Paradise - a negation of the ISLAMIC JANNAT.

The Mulhid can trumpet from the rooftops that he has not negated Paradise - that he has affirmed it - but let him be assured that his dubious rantings will not absolve him on the kufr he has uttered in rejecting and denigrating the JANNAT taught to the Ummah by Rasulullah (sallallahu alayhi wasallam). He may claim that he affirms Paradise, but as long

(Continued on Page 9)

SEE PAGE 12 FOR MORE REPORTS

The Muslim Public is hereby notified that all poultry processed by

Delmas Kuikens

of Transvaal are Haraam. According to the Shariah, Haraam meats are classified as 'Maitah' (Carrion). It is unlawful according to the Shariah for Muslims to purchase, sell or consume such meats classified as Carrion by the Shariah.

• QUESTIONS and ANSWERS •

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393.
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Q. A man ordered his wife to remain in Purdah. In defiance she retorted that the practice of Purdah is 'filth' (she used a harsher and more vulgar term than 'filth'! Since the term I am sure would be unprintable, I have used the milder term, 'filth'). What is the Shariah hukm?

A. Purdah or Hijāb (the seclusion from the opposite sex) is an Islamic Law commanded by the Qurān and the Ahadith of Rasulullah (sallallāhu alayhi wasallam). It is a command of the Shariah in which there exists no difference of opinion among the great learned authorities of Islam. To revile or abuse any Divine Command – any teaching of Islam – is unanimously kufr (rejection of the Law of Allah Ta'ala). A Muslim who commits or utters a statement of clear kufr is guilty of irtidaad (reneging from Islam). The woman who has uttered the contemptible and despicable word about the Law of Allah, viz. the Islamic injunction of Hijāb, has become a Murtad (renegade). Her Imān has left her. Her Nikāh has become bātil (null and void). It is imperative that she renews her Imān by again reciting the Kalimah Shahādat, repent and re-perform her Nikah. We seek refuge in Allah from such blasphemy. May Allah Ta'ala guide those who have strayed, Ameen.

Q. At our firm it is a practice that whenever it is the birthday of a staff member, he/she must buy cakes for all the staff. Would this be permissible?

A. Firstly, the custom of celebrating birthdays is un-Islamic. Participation, therefore, in this un-Islamic celebration is also un-Islamic. Secondly, 'compelling' the person even if such compulsion is by means of indirect pressure whose birthday it is to buy cakes for the rest of the staff is not permissible. To do so is a form of extortion and of appropriating another's property unlawfully. It is, therefore, not permissible to assist and participate in any way whatever in such an unlawful and un-Islamic custom.

Q. I have borrowed a few thousand rands from relatives for purchasing a house. They wish me to repay this loan after I have collected the full sum. I am saving towards this end (to repay the loan). Is Qurbāni Wajib upon me? And Aqeeqah?

A. Since you have this debt upon you, Qurbāni is not Wajib. However, even if Qurbāni is not Wājib, you should offer this great Qurbāni (sacrifice), if possible. Tremendous Sawāb is attained very cheaply – by sacrificing a mere goat –. After all, even if we are in debt we do find sufficient means to indulge in luxuries. It does, therefore not become one who even has an inkling of the meaning of Sawaab in the Hereafter, to forego such an important and noble Ibādat as Qurbāni.

If Qurbāni is not Wājib upon you then to a greater degree will Aqeeqah too not be Wājib. Aqeeqah is not Wājib even upon wealthy persons. Aqeeqah is a Sunnat Ibādat. But, this does not mean that it (the Aqeeqah) should be treated lightly. The Sawāb and benefits of Aqeeqah are great and many. By executing the Aqeeqah, misfortunes and calamities are warded off from the child. We should, therefore endeavour to uphold this Aqeeqah practice even if it is not compulsory.

Q. What is the Islamic manner of writing a letter?

A. There is no particular or set mode of writing a letter. The Ahadith teach that all good things should commence with the Name and Praises of Allah Ta'ala. The 'Islamic' mode, therefore, of commencing a letter would be to begin with 'Bismillāhir Rahmānir Raheem' followed by some form of Hamd (Praises of Allah). The Islamic salutation (Salām) should also be included, and it is preferable to use the Islamic date as well. Rasulullah (sallallāhu alayhi wasallam) did commence a letter with 'Bismillāh ...'

Q. Can we mark on a price tag, for example, R5, 10% discount for cash?

A. This is permissible.

Q. An article is marked with two prices, viz., a cash price and a credit price. For example, it is stated on the price tag: R10 cash; R12 credit. Is this permissible?

A. It is permissible to mark an article with two prices as stated. However, do remember that the actual and final price of an article according to the Shariah is the price agreed to by the contracting partners at the time of the actual sale. The same article could be sold for different prices whether the transactions are cash or credit.

Q. If an account has become long overdue, can I charge a small percentage on this overdue account seeing that the bank charges on overdraft?

A. This is in no way permissible. Charging on overdue accounts is ribā, the sin of which is worse than committing fornication with one's own mother according to Rasulullah (sallallāhu alayhi wasallam). Your paying ribā to the bank in no way justifies you to extort ribā from your pressed debtors.

Q. A Brother from the Phillipines write: "I present this inquiry to the Ulama, please give me a verdict. In our region (Phillipines), not all Mosques begin Ramadhān and Eidul Fitr on the same day. The difference lies in the Hadith: 'Fast when you see it (the moon) and break fast when you see it; if cloudy complete thirty.' The Hadith is crystal clear.

Another difference here with us is the Salāt, Tahyatul Musjid. Must this Salāt be performed when one reaches the Musjid at a time when the Khatieb is busy delivering the Friday Khutbah? Differences occur. What about Sulay from Gaftan; when he entered, Rasulullah (sallallāhu alayhi wasallam) stopped the sermon and told him to pray two Raka'ts?"

Regarding the commencement of Ramadhān and Eid, it is not a requirement of the Shariah that all places must necessarily observe these occasions on the same day. Even during the age of the Sahābah (May Allah be pleased with them) these occasions were sometimes observed on different days. If news reaches you that in a certain place Ramadhaan or Eid has started then it is not incumbent upon you who are a resident of another place to follow suit. Commencement of these Holy occasions is dependant upon the sighting of the moon. If the moon was not sighted in a particular place and no Shar'i evidence (Shahādat) is forthcoming from another place to prove the sighting of that place, then it will not be lawful to commence Ramadhān or Eid. Rasulullah (sallallāhu alayhi wasallam) has made the matter quite clear and simple, i.e. if the moon is not sighted, 30 days should be reckoned to complete the month. There is no need to engage in unnecessary inconveniences to establish the sighting. Peace and Barkat are in the observance of the clear and simple method shown to us by our Nabi (sallallāhu alayhi wasallam). But, nowadays, in many places, people awed and mentally affected by the culture of westernism desire to force the commencement of Ramadhān and Eid on the same day throughout the world in keeping in line with the non-Muslim modes of celebrating their occasions and festivals like Christmas, etc. They desire our Eid to be celebrated on one day throughout the world in imitation of festivals like Christmas, etc. This they desire even if the Islamic occasions have not been established on the basis of the Shariah.

The protagonists of this false conception of unified celebration raise the slogan of 'unity' of the Ummah as the grounds for their inordinate desire. However, it should be made clear that the unity of the Ummah is not hinged on commencing these Holy occasions on one and the same day. The Unity of the Nation of Islam rests upon something entirely different – it is firmly nailed to and inextricably interwoven with the Sunnah of Rasulullah (sallallāhu alayhi wasallam). Islamically, there is absolutely nothing wrong if these occasions are upheld on different days in different places. The most important consideration is to establish the commencement of these occasions on the basis of the Shariah. The considerations of men whose qualification is only western tution have no weight whatsoever in so far as Islamic Law and Shar'i opinion are concerned.

Regarding Tahyatul Musjid Salāt, we wish to say that we are followers of Imām Abu Hanifah (Rahmatullāhi alayhi), and the Ruling of the Hanafi Mathab is that it is not permissible to commence any Salāt, including Tahyatul Musjid, when the Imām has mounted the mimbar to deliver the Juma' Khutbah. The Hanafi Fugahā and Ulama have presented their interpretations of the Hadith in question. Their lucid and strong arguments establishing the ruling pertaining to Tahyatul Musjid Salāt rests on the sacred basis of the Principles of Islamic Jurisprudence. The followers of the Hanafi Mathab, therefore may not commence any Salāt once the Friday Khutbah is in progress. On the otherhand, if you are a follower of Imaan Shāfi (Rahmatullāhi alayhi), you will be fully within your Islamic rights to perform Tahyatul Musjid even while the Khutbah is in progress. While acknowledging the Haqq (Truth) of the Mathāhib, every Muslim should adhere to the teachings of the Mathab he is following. The safety of one's Imaan and Deen lies in this sacred aspect of Taqleed (strict obedience to the teachings of the Mathab).

Q. Can we have minerals including Coke and Pepsi? We have heard that all minerals contain alcohol.

A. All minerals, to the best of our knowledge, are Halāl. Some people spread rumours that Pepsi and Coca Cola contain alcohol or some other Harām ingredient. But, according to the Shariah a product could be branded as Harām only on the basis of clear proof that the said product contains a Harām ingredient. A product cannot be described as Harām on the basis of rumour. Those who claim that the minerals, Coke and Pepsi contain a Harām ingredient should furnish the proof thereof. If any one has any information on this matter, same should be conveyed to us. It will assist in making investigations.

Q. I have observed many people kissing their thumbs at the mention of the Holy Prophet's name during the Azaan. What is the significance of this practice? Is it compulsory or optional to do so?

A. This practice has no sanction in Islam. It is not a practice of the Sunnah. It has no Shariah standing or significance. One should not render this custom. It is neither compulsory nor optional. Rasulullah (sallallāhu alayhi wasallam) did not teach this custom nor did any of his noble Sahābah practice or teach it. It is an nnovation which must be shunned.

Q. Is it permissible to carry on with Salāt, Wudhu, walking to the Musjid, etc. when the Azān begins? If

it is not permissible should one make an abrupt halt when the Azān begins?

A. If one is engaged in Wudhu, Salāt, etc. when the Azān commences, one should continue and not pause until the Azān has been completed.

Q. If one enters the Musjid and finds someone reciting the Qurān audibly, will it be permissible to perform Salāt or engage in Zikr, etc. seeing that it is binding on one to listen when the Qurān is being recited?

A. The Musjid is a place where the public performs Salāt. It is not permissible to engage in any activity or form of Ibādat which will disturb or inconvenience others in the Musjid. It is, therefore, not permissible for the individual to recite the Qurān Shareef aloud inside the Musjid. Reciting aloud and making Zikr aloud interfere with the Ibādat of others in the Musjid. When one enters the Musjid and finds another reciting aloud then it will not be incumbent upon one to listen to the other person's Ibādat. One may proceed with one's Salāt, etc. even if someone is reading aloud.

Q. Is it permissible to proceed with Salāt when the Iqāmat is called for the Fardh Salāt?

A. If the Iqāmat is called while one has already commenced Salāt, one should proceed and complete the Salāt. However, when the Iqāmat is recited, Sunnat or Nafil Salāt should not be commenced.

Q. Does one have to follow any of the Math-habs?

A. It is compulsory to make Taqleed (to follow) one Mathab. The four Mathā-ib are based on the Qurān and the Sunnah. Following any one is in fact following the Qurān and the Sunnah. The safety of one's Imān and Deen is dependant upon Taqleed. It is not permissible to flit from Mathab to Mathab to suit one's fancies and desires. Those who claim to follow all the Mathā-ib – not aligning themselves with any one Mathab – are in fact following the 'mathab' of their lowly nafs. They have fallen prey to base desire engineered by the nafs and shaitān. The danger of switching from Mathab to Mathab is kufr. Those who reject the Mathā-ib – who do not follow any of the official Mathā-ib of Islam – are confronted with the danger of losing their Imām at the time of death. May Allah Ta'ala save us from this spiritual calamity which has gripped the mind of many a westernized Muslim.

Q. A certain Imām of a Mosque says that when he sees the majority of the congregation is Hanafi then he leads the Salāt as a Hanafi and if he sees that the majority is Shāfi, he performs in the Shāfi manner. Is this permissible?

A. What does he do if half the congregation is Hanafi and half Shāfi? Does he then perform 'half' the Salāt Hanafi-style and 'half' Shāfi-style? Which 'half' will he perform first? What will be his criterion for giving priority to any particular 'half', and what will be 'half' the Salaat? And, what will this jāhil do if the congregation consists of Hanafi, Shāfi, Hambali, Māliki? How will he split up the Salāt among the four styles? The jahl (ignorance) of this man is manifest. It is not lawful to appoint such a fāsiq as an Imām. It is not permissible for such an ignorant man to lead the Salāt. He is merely pandering his nafs and trifling with the Shariah. It is not permissible to flit from one Mathab to another Mathab as this ignoramus is doing.

Q. I am a Shāfi. If I am in a congregation led by a Hanafi Imām is it permissible for me not to follow the Imām in the minor actions, e.g. dropping the finger after reciting 'Lā-ilā ha il-lallāh' in Tashah-hud, and in his not raising his hands after Ruku, etc.?

A. It is permissible not to follow the 'minor' actions of the Hanafi Imām. 'MUSLIM BROTHER! Your question No. 11 regarding the sending of another to perform Hajj is not clear to us. Please rephrase the question so that it be comprehensible.

Q. I bought a trousers for R15, but felt that it was worth only R10. Would my paying this extra R5 constitute ribā? I was dissatisfied with the price and felt like having been compelled to pay more than was justly due.

A. If in your opinion the value of the trousers was R10 and the seller sold it to you for even R100 then too it would not constitute ribā. In exchange for your R15 you obtained a material commodity, hence the question of ribā does not arise. If by being 'compelled' you mean that force or some other form of unlawful and un-Islamic pressure or threat was utilized then of course such action would be unlawful in Islam. Nevertheless it will not be ribā.

Q. What does one say upon hearing a Muslim sneezing?

A. If the one who sneezes says: 'Alhamdulillah! then you will reply: 'Yarhamukallah'.

Q. Can a person who, is not learned – he does not even know the Fardh of ghusl, wudhu, etc. – sit in I'tikāf alone?

A. It is obligatory upon him to learn these essential rules of his daily Ibādat, Tahārat, etc. regardless of whether he sits in I'tikāf or not. If such an unlearned person is sitting in I'tikāf, the essentials of Tahārat and Salāt must be explained to him. It will not take long for him to acquire the knowledge of the Fardh of ghusl and wudhu. In a matter of minutes he will be an 'ālim' of the farā-idh of ghusl and wudhu. He can

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
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- sit in l'tikâf. He must not be deprived of this l'badat if he wished to sit in l'tikâf.
- Q. Can a person sitting in l'tikâf go and clean the madressah windows? The madressah is about 10 metres away from the Musjid?**
- A.** It is not permissible. If he did so, his l'tikâf is bâtil (null and void).
- Q. Can a person in l'tikâf go out of the Musjid and clean the Musjid yard and garden?**
- A.** It is not permissible. Doing so will nullify the l'tikâf.
- Q. Is it permissible for one who is in l-tikâf to sweep the Jamât Khànah (i.e. that place which is not the Musjid; the place where we read Janâzah Salaat and give the Azân)? Can he sweep the Musjid?**
- A.** He may sweep the Musjid, but not the Jamât Khànah. Leaving the Musjid for sweeping the Jamât Khanah will invalidate the l'tikâf.
- Q. While sitting for l'tikâf, Salâtul Janâzah is taking place in the Jamât Khànah adjacent to the Musjid. Is it permissible to join this Salât?**
- A.** It is not permissible for the one who is observing l'tikaaf to leave the Musjid to perform Janâzah Salât. If he does, his l'tikâf becomes bâtil.
- Q. Some people say that Ishâ Salât starts one hour thirty minutes after sunset and some say one hour eighteen minutes. What is the correct time?**
- A.** The time varies for different places. The actual time for Ishâ Salât commences with the disappearance of 'shuafaq-e-abyad' or the whiteness in the western sky which appears after the redness. Once this whiteness has disappeared, 'Ishâ commences. At your end you could establish the exact time by means of observation. Observe the disappearance of the whiteness.
- Q. The Imâm in our Mosque has introduced a new practice recently. On the Day of Eid he goes to the microphone just before Eid Salât and recites aloud the Takbeer Tashreeq thrice in the manner of Azân.**

- Is this allowed by Islam?**
- A.** This Imâm has invented a new and a dark innovation. It is a practice which is foreign to Islam. His motivation is nothing but the whim of his nafs. The congregation should pressurize this Imâm to discontinue this un-Islamic practice.
- Q. I have a complaint about a Molvi. "The Majlis" being the paper of the Ulama must give justice in my dispute with this Molvi. The Molvi in question is in business although he also participates in the religious activities of the community. I sold the Molvi 100 pockets oranges and he promised to pay me a few days later. On due date when I requested payment he tells me that the oranges were all rotten, hence he cannot pay me. He further advised me: 'When the farmer who sold you the oranges brings the next delivery accept it, but when he comes for payment don't pay him, and tell him that the previous lot of oranges were rotten.'**
- I wish to point out that the oranges which I sold to the Molvi were NOT rotten. If they were rotten, he would have immediately refused acceptance of the delivery. After delivering the oranges, I continued to see this Molvi almost daily, but he never so much as breathed about the oranges being rotten. It was only a week later when I requested payment that he presented the rotten-orange tale. What seems to be a cause of greater regret is the fact of him suggesting that I dupe the farmer by first accepting the new delivery of oranges and tell him nothing. But, when he (the farmer) comes for payment a few days later then I should refuse payment and tell him that the previous lot was rotten, hence non-payment. If the first lot of oranges was rotten then of course I would have immediately refused acceptance from the farmer, but he delivered the oranges in sound condition. And, if the oranges were rotten then obviously this Molvi would not have accepted or at least he would have informed me (especially since he saw me often after the delivery of the oranges). But**

- he says not a word until payment is requested then he comes up with this perculiar falsity of 'rotten oranges'. In my opinion something else is rotten. The oranges were not rotten. I honestly feel that the heart of this Molvi is rotten. What aggravates the matter is the fact that he passes as a member of the Ulama fraternity bringing disrepute on the Ulama. I now demand justice. Even if I have to lose the money involved, I don't care. I want to know if the action and statements of this Molvi could in any way be justified on the basis of the Shariah since this Molvi speaks much about the Shariah?**
- A.** If the facts as you have reported are true then we wholeheartedly agree with you that the heart of this 'molvi' is rotten – and not only rotten, but rotten to the core. If the story is as you have portrayed then this 'molvi' must hang his head in shame and double shame – double shame because firstly he is a Muslim which is a term synonymous with honesty and secondly he has Knowledge of the Qurân. He owes you the money and in no way can he find the slightest justification for refusing to pay. No matter how he desires to bring into operation Shar'i technicalities, he will never be able to justify his callous action – that is, if the facts are as you have reported. It is about such learned persons which the Kitâb, Rasmul Mufti states:
- “They are unable to distinguish between left and right; they gather what they find; (they are) like one who gathers firewood in the (darkness of) the night. Hence, destruction for those who follow such learned ones (such molvis of desire); total destruction upon them.”
- Q. The Imâm of a Musjid built a house by means of an interest-bearing loan. This Imâm also have taken out a life insurance policy since it was a condition for the obtainal of the loan. Can we make our Namâz behind this Imâm?**
- A.** The Imâm has indulged in the heinous sin of ribâ. However, the Salât performed behind a fâsiq is valid although the trustees of the Mosque should not appoint such a person as an Imâm.

ABDUL QADIR JULANI

Abdul Qadir spent 73 years of his life, in Baghdad. When he came to Baghdad, Caliph Mustazhir b'illah Abul Abbas (487-512 A. H.) was the reigning monarch after whom four other Abbasid Caliphs, al-Mustarshid b'illah (512-559 A.H.), al-Rashid b'illah (deposed 529 A.H.), al-Muqtafi 1' Amr illah (530-555 A.H.) and al-Mustanjid b'illah (555-565 A.H.) succeeded to the throne one after another.

This was one of the most troublous times of the Abbasid rule when the Caliphs and Saljukid Kings vied with each other for maintaining their supremacy. The former being shorn of their temporal power were prevailed upon, sometimes with their permission but not unoften through coercion, by the Saljukid Kings to accept their domination. This also sometimes engulfed the Islamic world into fratricidal conflicts in which the Muslims shed the blood of one another.

Several such incidents took place during the reign of Caliph al-Mustarshid. He was a brave and wise administrator who won numerous battles but he was finally defeated by the Saljukid King Mas'ud in 529 A.H. Ibn Kathir, giving an account of the Caliph's defeat writes:

“The Sultan (Mas'ud) gained victory and the Caliph (al-Mustarshid) was taken prisoner. Baghdad was ransacked which plunged the city into sorrow. The people dismantled the pulpits of the mosques, gave up attending congregational prayers and women came out lamenting for the Caliph and other captives. The people in other parts of the country followed suit with the result that Malik Sanjar had to ask his nephew to reinstate the Caliph. Mas'ud acted on the advice of his uncle . . . but the Caliph was assassinated by the emissaries of the Batinites while he was on his way back to Baghdad.”

These heart-rending incidents were witnessed by Abdul Qadir. He saw the Muslims engaged in internal strife and bloodshed. The ghastliness of these feuds and forays, the cruelty, savagery and treachery of those who engaged in them, and the miseries they inflicted upon their foes for the transitory pleasures of power, position and riches made him extemely sad. It is true that he had nothing to do with these struggles for power; he was, nevertheless, alive to the miseries inflicted on the people and evil effects of the unsettled conditions during his times. Through his sermons, therefore, he endeavoured, with the seriousness of purpose and ardent zeal characteristic of him, to give a call for moral propriety and rectitude of the self: he vividly explained the transitory nature of the world and its fleeting pleasures, the need for coveting the eternal bliss and preparing for the life-to-come, and the importance of evoking faith and correct mental attitude consisting of right conduct in speech, livelihood and ethical behaviour.

Sermons of Abdul Qadir:

The discourses of Abdul Qadir had a magnetic effect which is still discernible in them. Abdul Qadir is at his best in *Futuh ul-Ghaib* and *al-Fatah al-Rabbani*. In describing the love and unity of the Divine Being he appears to be inspired by higher sources. The reader can still find the spirit of sincerity and enthusiasm running through these sermons.

Following in the footsteps of the Prophet, his successors and the illuminated saints of the old, Abdul Qadir touched on the current problems of his days, analysed the reasons for the miseries and maladies of the people and provided answers to their doubts and deficiencies. Along with this, the tremendous sincerity and earnest zeal for the welfare of the people fired his haranguing with a frenzy of enthusiasm and magnetic effect capable of pulling the strings of the heart.

Unity of the Divine Being:

The forces of worldliness had become so strong during Abdul Qadir's time that the entire social and economic life of the community appeared to be woven into the context of political situation then obtaining; people had developed a tendency of depending upon the kings and nobles for realisation of their worldly ends and had begun to treat them as ultimate dispensers of benefits and harms. In order to counteract this mistaken tendency of the people, he says in one of his sermons:

“This entire creation is like a man who has been imprisoned and chained by a king whose dominions are vast and countenance awesome. The prisoner has been hanged from a pine tree beneath which overflows a river, wide and deep. The king is seated on an elevated chair, having arrows and bows, javelins and spears by his side. He hits the captive with whatever weapon he desires. Now, would it be prudent for anyone witnessing the scene to divert his attention from the king and expect harm or favour from the captive instead of the king? Would not such a man be deemed a fool or even mad? Oh God, I seek thy refuge from blindness after having being given eyes, from being cast off after getting near Thee, from regression after being promoted to Thy favour, from being misled after obtaining Thy guidance and from apostasy after having been granted faith.”

In another sermon he asks to instil the love of God to the exclusion of everything else besides Him.

“Keep your eyes fixed on Him who is looking at you; keep yourself before One who keeps Himself before you; love Him who loves you; hark unto Him who calls you; seek help from Him who can save you, take you out of the darkness of ignorance, cleanse you of the impurity of your soul, and redeem you from the baser-self and misleading temptations, despair and timidity. Your earthly desires are like your foolish friends who keep you off the righteous path and deprive you of the things, pleasing and desirable. How long would you remain slaves of your desires, temptations, greed, pride, in short, this transitory world? How long would you remain forgetful of the Hereafter and of your Creator, the Fashioner of everything, the First and the Last, the Manifest and the Hidden; everything is couched within His grasp from which emanates the love within your heart, the peace and solace, blessings and favours?”

Again, he throws light on the same topic in another lecture:

“The entire creation is helpless. Nothing can do good or harm to you. It is only God who lets a thing be done by you, or, in other words, the will of God finds expression through you or somebody else. God has already destined whatever is to happen to you; whether it be beneficial or harmful; and, the destiny cannot be changed. Those who are faithful and

virtuous set an example unto other creations. There are a few among these who have so purified their heart that their interior and exterior selves have become one; even if they have riches, their desires never seethe with the worldly attachments. Verily, only those are courageous, valiant and powerful who have purified their hearts and attained this stage of illumination. Unto these alone belongs the kingdom of Heaven and Earth for they have cleansed their heart of everything save God; they are like a soldier who guards the door of his heart, with the sabre of *Tawhid* (Unity) and the *Shari ah* in his hand, to bar the entry of all creations to a place reserved for the Creator. Since they have attuned their hearts to the ultimate source of power, the *Shari ah* beautifies their exterior while *Tawhid* and the wisdom of God's knowledge decorate their interior.”

Abdul Qádir's
Love for Humanity

The love of humanity, in general, and the affection for the *Ummah*, in particular, was symptomatic of Abdul Qadir's sublimated soul and indicative of his close affinity to the successors of the Prophet. In one of his sermons he delineated the object and the mental states of different types of persons visiting a market. Coming to the last category, he perhaps describes his own feelings in these words:

“And there is the fifth man whose heart is filled, when he enters a market, with the awe and reverence of the Almighty to seek His blessings for those present in the market. He becomes oblivious of everything else save his benediction for the people; he remains immersed, from the time of his entry into the market till he comes out of it, in the solemn invocation of divine blessings and in repenting for the sins of those who happen to be there, and thus he hardly gets any time to see what they are selling or buying. His heart bleeds and eyes shed tears over the ingratitude of man while his tongue remains busy in thanking God over what He has bestowed unto his bondsmen.”

ANIMAL PARTS

THE following are some Masaa-il pertaining to certain parts of animals. It is necessary that Muslims be aware of these so as to abstain from the utilization of haraam products.

Skins

- * The skins of all animals besides that of pigs are taahir (pure) after having been treated to eliminate moisture. Treatment is either by drying in the sun or any other means which secures the total elimination of moisture.
- * Untreated skins of all dead animals are najis (impure).

(Continued on Page 8)

The Majlis

VOICE of ISLAM

EDITORIAL

Curse of Bidah

BIDAH is a term used by Rasulullah (sallallahu alayhi wasallam) and his Sahabah (ridwanullahi alayhim). The meaning attributed to 'BIDAH' by Rasulullah (sallallahu alayhi wasallam) is displacement of the Sunnah, the logical consequence of which is the ultimate annihilation of the Divine Shariah of Islam. An act falling into the bidah class displaces a practice of the Sunnah, hence Rasulullah (sallallahu alayhi wasallam) said:

"When a nation introduces a bidah, a practice of the Sunnah is displaced." (MISHKAAT)

People not versed in the Shariah and ignorant of the tremendous import of the Sunnah fail to grasp the enormity of the crime of bidah. Because of the lack of understanding the notoriety of bidah in the eyes of the Shariah and not realizing the destruction which innovated practices wrought to the Sunnah practices of Rasulullah (sallallahu alayhi wasallam), many members of the Muslim public frown askance when the Ulama-e-Haqq oppose the bidah practices vigorously. The leaders of bidah capitulate on the ignorance of the general public and plunge unwary Muslims into emotional discussion and antics by presenting arguments based, not on knowledge, but in emotion in defense of practices accorded religious hue and flavour by them, but which were totally unknown to Nabi (sallallahu alayhi wasallam) and the Sahabah. Not only were these many innovated practices unknown, but their very nature and mode have been set in motion to torpedo the Divine Sunnah teachings of Rasulullah (sallallahu alayhi wasallam).

It is imperative that the Muslim public not allow themselves to be duped by men of bogus piety and superficial knowledge. Muslims must never tire in the quest for the Truth. Inquiry and supplication to Allah Ta'ala will open the bosom to receive the Haqq. Sincere Du'a should be made for guidance. Insha'Allah, guidance will be forthcoming. It is accepted that many innocent Muslims are in a state of quandry regarding the many innovated practices incorporated into the structure of the Deen by men who possessed no moral scruples. These innocent Muslims because they lack Islamic knowledge are unable to differentiate between the two groups, viz., Ulama-e-Haqq and the ulama-e-soo' (the evil ulama) - the ulama of bidah.

To these unwary Muslims who are torn between allegiances, who have been plunged into mental conflict and doubt, we say, Ikhlas (sincerity) will save their day. If they are sincere and earnest in discovering the Haqq, let them enquire and let them appeal to Allah Ta'ala for Hidayah. Without the least hesitation we claim that the desired Hidayah will be forthcoming. The batil propounded by the votaries of bidah will not be able to stand in the way of Ikhlas and Du'a.

Many people have been hoodwinked into believing that the practices innovated are acts of merit and that those who are the opponents of these innovations are the 'enemies' of Rasulullah (sallallahu alayhi wasallam). Great Auliya and illustrious Ulama of Islam have been branded as kafir and reviled most dispicably by the votaries of bidah for nothing but the revival of the beloved Sunnah of Rasulullah (sallallahu alayhi wasallam). Revival of the Sunnah is in fact the greatest and the most meritorious of Ibadat, hence Rasulullah (sallallahu alayhi wasallam) said:

"He who clings to my Sunnah at a time when my Ummah is corrupt will obtain the reward of a hundred martyrs."

Muslims must bear in mind that Rasulullah (sallallahu alayhi wasallam) handed down to the Ummah rules in the minutes of detail regarding all spheres of life. All our acts of Ibadat - the Sunnah forms of Ibadat - were taught and practiced by Rasulullah (sallallahu alayhi wasallam) and his noble Sahabah. Rasulullah (sallallahu alayhi wasallam) and the Sahabah performed Salat; they made Du'a; they made Dhikr, they gave names to children; they married and they buried; they visited the Masjid and the Qabrastaan; they performed Eid Salat and made Hajj; they mounted the mimbar and delivered khutbah; in short, all forms of Ibadat which have been transmitted to us authoritatively and authentically from the Sahabah were taught and practiced by our Nabi (sallallahu alayhi

wasallam) and his beloved Companions. What then is the best method of executing these Ibadat? Is it the method of Rasulullah (sallallahu alayhi wasallam) and his Sahabah or the methods invented centuries after his demise and then incorporated as part and parcel of the Deen of Islam? It does not demand great intelligence to confess the superiority and the incumbence of the method propagated by Rasulullah (sallallahu alayhi wasallam). Every Muslim, no matter how unlearned he may be, must necessarily understand and appreciate that there could exist no superior method of executing our Ibadat than the method in which Rasulullah (sallallahu alayhi wasallam) commanded the fulfilment of these Ibadat practices. And, who can claim to have understood the teachings and directions of Rasulullah (sallallahu alayhi wasallam) better than his Sahabah?

It rests upon the public to probe the matter and endeavour to discover the method in which Rasulullah (sallallahu alayhi wasallam) performed the Ibadat, the execution of which has likewise been ordained upon the Ummah. If, therefore, you witness a controversy regarding any aspect of Ibadat, it behoves you to discover how in fact did Rasulullah (sallallahu alayhi wasallam) and the Sahabah execute that Ibadat. You should not be misled and duped by panderings such as: 'What is wrong with it?' 'We are merely reciting the Quran and making du'a', etc. You have a duty to probe deeper and to negate such emotional calls from the protagonists of bidah. You have a sacred duty to ask them to explain the method of Rasulullah (sallallahu alayhi wasallam).

Another point of great importance to remember is that the Ulama-e-Haqq never forbid the reciting of the Quran, the making of Du'a, the praising of Rasulullah (sallallahu alayhi wasallam), etc. as has been and still is being falsely alleged by those who are in the forefront of stifling the Sunnah of Rasulullah (sallallahu alayhi wasallam) by their acts of innovation. Their allegation is far, far from the truth. These contemptible lies are spouted out to pander the emotions of unwary people so as to detract from the Truth propagated by the Ulama of Islam. The Ulama-e-Haqq's opposition is directed at the introduction of practices and customs which displace the Sunnah of Rasulullah (sallallahu alayhi wasallam).

Islam is a completed and perfected Deen... completed and perfected by Allah-Azza wa Jal. The Quran Shareef bears testimony to this perfection by declaring:

"This day have I perfected for you your Deen, and completed upon you My Favour, and have chosen Islam for you as Deen."

The Shariah, therefore will not brook any addition or deletion, no matter how beautiful and 'religious' such interpolation may appear to innovators. Severely criticizing bidah, Rasulullah (sallallahu alayhi wasallam) said:

"Every bidah is error manifest (which leads astray); and every error manifest leads to the Fire."

Rasulullah (sallallahu alayhi wasallam) has rejected and condemned those who innovate practices and customs into the Deen. In this regard Nabi (sallallahu alayhi wasallam) forbade the showing of any reverence and respect to the man who innovates. He who reveres an innovator, aids in the destruction of the Deen. This is the verdict of Rasulullah (sallallahu alayhi wasallam).

Sayyidul Mursaleen, Muhammadur Rasulullah (sallallahu alayhi wasallam) shed his sacred blood to transmit the Divine Deen - the Law of Allah Ta'ala - to mankind; every Sahabi, from the least known to the most noble after the Nabi (sallallahu alayhi wasallam), Sayyidina Abu Bakr Siddique (radiallahu anhu), sacrificed his body, wealth and all in the glorious endeavour to disseminate the Deen delivered by Muhammad (sallallahu alayhi wasallam); the great Tabeeen, the Fuqaha, the Muhadditheen, the Mufasssireen, all dedicated their lives, their love, their arduous and their labour in the establishment of this one and same Deen - the Deen as handed down by our beloved Nabi (sallallahu alayhi wasallam). Yet when the Ulama-e-Haqq seek to exhort the public to submit to those glorious and beloved Sunnah practices and to abstain from practices which conflict with the commands of Rasulullah (sallallahu alayhi wasallam), the leaders of bidah who have commercialised the Deen in an attempt to satiate their pecuniary desires and interests blow their trumpets of kufr and denigration seeking to bring disrepute and disdain on the defenders of Haqq. But, they must be assured of total failure, for with us - with the upholders of Haqq - is the Aid of Allah Ta'ala:

"But We strike batil with Haqq and (as a result) it crushes the brains of batil. Then suddenly it disappears. And, for you (O innovators and sowers of fitnah!) is the Fire because of (the falsities) you narrate." (Quran)

The men of Haqq on the otherhand must resolutely oppose these satanic forces of innovation regardless of the 'controversy' which may ensue. It is out of this 'controversy' for the sake of the Haqq that Haqq will prevail and people will see the light of guidance. Never ever can Haqq submit in flabby acquiescence to the dictates of the innovators, for if the men of Haqq cower down and permit the innovators a free and unfettered run in solidifying their bidah practices in the community, the consequences to the Imān of the Ummah will be calamitous. Therefore, 'maslihat' (expediency) dictated by

weakness and fear for 'controversy' - although such controversy is in fact a Jihād to establish the Haqq - must not be employed in the fight against the innovators. For silence in the face of the march of batil and bidah is in fact submission to falsehood, and Allah Ta'ala has decreed that Haqq can never submit to batil:

"And, if Haqq had to follow their desires, verily, the Heavens and the earth and all therein would be destroyed." (Quran)

There is nothing that could be told to the leaders of bidah by way of admonition or advice, for their hearts have been sealed by their perpetual desire and attempts to eradicate the Sunnah practices of Rasulullah (sallallahu alayhi wasallam). But, we do, in the Name of Allah and for the love of Rasulullah (sallallahu alayhi wasallam) admonish, advise and warn innocent and unwary Muslims of the havoc that bidah wrought to their Imān. Let them reflect at the following warning sounded by Hadhrat Imām Mālik (rahmatullahi alayhi):

"He who introduces a bidah in Islam and regards it as good, verily, he has opined that Muhammad (sallallahu alayhi wasallam) has betrayed the mission of Prophethood, for verily, Allah Ta'ala says: 'This day have I perfected for you your Deen.' Therefore, whatever was not Deen on that day (when Allah Ta'ala declared the perfection of the Deen) will never be Deen today."

(Kitaabul I'tisqaam)

A NEW MODE -BIDAH

Salaatud-dhuhaa (Chaat Salaat) is a Sunnah practice of great merit. However, it remains a practice of the Sunnah as long as it is fulfilled in accordance with the custom of the Sunnah.

Once Mujaahid and Urwah bin Zubair (rahmatullaah alayhima) entered the Masjid and observed Abdullah bin Umar, the Sahaabi (radiallahu anha). Seated near to the room of Hadhrat Aishah (Radiallahu anha). People in the Masjid were performing Salaatud-dhuhaa. When Mujaahid asked Abdullah bin Umar (radiallaahu anhu) regarding the Salaat which was being performed in the Masjid, he replied:

"IT IS BIDAH" (Bukhaari)

Although the Chaast Salaat is an established Sunnah Salaat, however, because people were performing it in public in an organized congregational form, which was contrary to the manner in which the Sahaabah executed this Ibaadat, Abdullah Bin Umar (radiallaahu anhu) branded it as a bidah. True Islamic Ibaadat, therefore, is not an act which assumes merely the form of an Ibaadat, therefore, is not an act which assumes merely the form of an Ibaadat, but an act which finds support and sanction in the Shariah. The manner of executing the Ibaadat must not conflict or be at variance with the mode ordained by Allah Ta'ala. And, the mode ordained by Alla Ta'ala is that which Rasulullah (sallallahu alayhi wasallam) upheld and propagated.

Sahabah - Bearers of Sunnah

HADRAT ABDULLAAH IBN MAS'UD (radiallahu anhu) said:

"He who desires to follow the Sunnah, should necessarily follow those who have gone ahead (the Sahabah). For, verily, those who are alive are not free from fitnah. They (the men who have to be followed) are the Ashaab of Muhammad (sallallahu alayhi wasallam). They were the noblest of this Ummah; the most pious; the purest of hearts; the profoundest in knowledge; and the most informal. Allah chose them for the companionship of His Nabi and for the establishment of His Deen. Hence, recognize their (the Sahabah's) superiority and trod in their footsteps. Cling as far as possible to their example and life, for verily, they lived in the virtuous and straight age (of Nabi-sallallahu alayhi wasallam).

IBN MAS'UD

ALL SAHAABA (ridwaanullaahi alayhim) in Rasulullah's (sallallahu alayhi wasallam) estimation were Stars of Hidayah. However, certain Sahaabah excelled in certain attributes, and, in most cases Rasulullah (sallallahu alayhi wasallam) established the validity of the distinguishing attributes par excellence of the various Sahaabah by means of his (sallallahu alayhi wasallam) personal testimony. Describing the par excellence of Hadhrat Abdullah Ibn Mas'ud (radiallaahu anhu), Rasulullah (sallallahu alayhi wasallam) asserted:

"WHATEVER IBN MAS'UD PREFERS FOR YOU, I TOO PREFER THAT FOR YOU AND AM PLEASED WITH IT."

(Mustadrak)

BIDAH MUSAAFAH

Musaafahah (shaking hands) at the appropriate time is a practice of the Sunnah. However, on certain occasions shaking hands is contrary to the Sunnah. When it stands in conflict with the Sunnah, it degenerates into a bidah which has to be shunned. Several authentic Law books of Islam have branded musaafahah at the wrong time as bidah.

Since no sanction exists in the Sunnah for musaafahah after the daily Salaat and Juma' Salaat, it has been described as bidah to shake hands on these occasions. The following Books of Islam brand musaafahah at the wrong time as bidah:

At-tarsheeh of Allamah Tibi, Multaqat, Idhaahul Mataalib, Khulaasatul Fiqh, Kaafi, Majaalisul Abraar, Mudkhal, Fataawa Ibn Hajar, etc.

Allamah Tibi (rahmatullaah alayhi) states:

"Musaafah after every Salaat is forbidden (Makrooh Tahrimi) in all circumstances because it is of the practices of the Rawaafidh. And, this same rule applies to muanaqah (embracing)." (Al-Junnah)

Allaamah Shaatibi (rahmatullaahu alayhi) writes: "No proof exists in the Shariah to indicate that these occasions (i.e. after Salaat) are specialized for it (musaafahah). In fact it is Makrooh."

(Al-I'tiswaam)

'Hirs' - Avarice

"HIRS" or to be avarice is one of the worst of spiritual ailments. The nature of this disease is the occupation of the heart with wealth, etc. of the world. This desire for worldly gains and benefits is a deep-seated malady. It grows stronger in man by the day if no remedial measures are applied to check it. Rasulullah (sallallaahu alayhi wasallam) describing this creeping spiritual cancer said:

"The son of Aadam grows older (by the day), but two things in him grow younger (by the day), viz., 'hirs' (greed or desire) for wealth and 'hirs' for age (i.e. for longer life)."

'Hirs' is an ailment of such grave spiritual implications that it has been described as the 'mother of all spiritual ailments'. All mischief, strife, jealousy and hatred are generated by the avarice of man. Where this ailment of 'hirs' has been subdued, there the suppression of the rights of others does not occur. The goal of even immorality is the 'hirs' for carnal satiation.

A natural desire in man (Contd. on Page 8)

HATRED FOR BIDAH

Hadhrat Mujaahid (rahmatullah alayhi) once in the company of Hadhrat Abdullah Ibn Umar (the son of Hadhrat Umar Bin Khattaab - radiallāhu anhu) entered a Masjid. The Azaan had already been called. After completion of the Azaan a man started to call out 'As-sallah, as-sallah! inviting people to the Salaat. Hadhrat Abdullah Bin Umar said to Mujaahid:

"Let us get out from here, for verily, this is a bidah."

They departed from the Masjid without performing Salaat there. So much was their detestation for bidah.

STATUS OF THE SUNNAH

THE status of Sunnah in the eyes of Rasullah (sallallāhu alayhi wasallam) is borne out by the following statements of Nabi (sallallāhu alayhi wasallam):

- * My Sunnah and the Sunnah of my righteous and guided khulafaa are compulsory upon you. Cling to it with (your) jaws. Beware of innovation, for verily every new introduction is bidah.
- * O people! Verily, I have left among you that which if clung to, you will not go astray, viz., the Book of Allah and the Sunnah of His Nabi (sallallāhu alayhi wasallam).
- * The curse of Allah is on the one who discards my Sunnah.
- * He who turns away from my Sunnah is not of me.
- * After me there will arise leaders (such as the aalims of innovation) who will not be guided by my guidance nor practice according to my Sunnah. Among them will arise men whose hearts will be the hearts of devils in human bodies.
- * He who introduces into this Affair (Deen) of ours anything which is not of it, is rejected (accursed).
- * The worst of acts is the introduction of practices (into the Deen).

CONSEQUENCE OF HOARDING

ONCE during the reign of his Khilāfat, Ameerul Mu'mineen, Sayyidina Umar Bin Khattāb was passing by Masjid Nabawi when he observed grain stacked in abundance. He asked about this grain. People said that the grain has been brought for sale to the public. Hadhrat Umar (radiallāhu anhu) said:

"May Allah grant prosperity in this grain and in those who have brought it."

The people said: "O Ameerul Mu'mineen! This grain has been blocked from us."

It was learnt that Farrukh, the servant of Hadhrat Uthmān (radiallāhu anhu) and another servant of Amr (radiallāhu anhu) were responsible for having blocked the sale of the grain to the public. Hadhrat Umar (radiallāhu anhu) summoned both into his presence and asked: "Did you block the sale of the grain?"

He replied: "O Ameerul Mu'mineen! We buy and sell

at our price."

Hadhrat Umar (radiallāhu anhu) said: "I heard Rasulullah (sallallāhu alayhi wasallam) saying; He who blocks (or hoards) the sale of grain (anticipating higher prices) upon the Muslims, Allah will afflict him with either poverty or leprosy."

Farrukh immediately repented and vowed never again to hoard grain. However, the servant of Amr was adamant and said: "We purchase with our money and we shall sell at our price."

Abu Yahyā (radiallāhu anhu) narrates that after a while he saw the servant of Amr overcome with leprosy.

He who performs Salaat, fasts and gives charity to show the world (for purposes of riyaa), is a mushrik (polytheist). (Hadith)

Increase the Zikr (Remembrance) of Allah so much that the hypocrites say: You are insane. (Hadith)

IBN UMAR RECTIFIES A BIDAH

Hadhrat Naafi' (radiallāhu anhu) narrates:

"A man in the presence of Ibn Umar (radiallāhu anhu) sneezed and said: 'Al-hamdulillah and Salaam upon Rasulullah.' Ibn Umar replied:

'I too acknowledge that all praises are due to Allah and peace be upon Rasulullah (sallallāhu alayhi wasallam), but, Rasulullah (sallallāhu alayhi wasallam) did not teach us like this. He taught us to say, Al-hamdulillah, alaa kullu haalin, when we sneeze."

(Mishkaat)

Sahabah Exhort the Sunnah

Hadhrat Abdullah Ibn Mas'ud (radiallāhu anhu), one of the top-ranking Sahaaba, said about bidah:

"Follow in our footsteps and do not innovate, for verily, you have been fully supplied (with a perfect and complete Deen)." (Al-I'tiswaam)

Hadhrat Huzaifah, one of the Sahaaba who was closest to Rasulullah (sallallāhu alayhi wasallam) and to whom Rasulullah (sallallāhu alayhi wasallam) entrusted the list of names of the Munaafiqeen, said:

"Do not practice an ibaadat which the Companions of Rasulullah (sallallāhu alayhi wasallam) did not render."

(Al-I'tiswaam)

PUNISHMENT FOR BIDAH

Hadhrat Sa'eed Bin Musayyib (rahmatullāhi alayhi) once strongly objected to a man performing two raka'ts Nafil Salaat after Asr Salaat. In reply, the man said: "O Abu Muhammad! Will Allah punish me for performing Salaat?"

Hadhrat Musayyib replied:

"No! But He will punish you for acting contrary to the Sunnah." (According to the Sunnah, Nafil Salaat is not permissible after the Asr has been rendered.)

Beware of jealousy! Jealousy is that malady which prompted Qaabil to murder Haabil. (Qaabil and Haabil were sons of Nabi Aadam-alayhis salaam) (Hadith)

PERFECT DEEN

The 11th century Mujaddid, Mullah Ali Qaari (rahmatullaahi alayhi) said:

"Alla Ta'ala said:

'This day have I perfected for you your deen . . . Thus there is no need whatever to forge a perfection (of the Deen) with an act which is beyond the confines of the Quraan and the Sunnah.'

(Sharhu Fiqhil Akbar)

Innovators Ejected

In Fataawa Qazi Khan, the following narration in refutation of bidah appears:

"Ibn Mas'ud (radiallaahu anhu) heard that a group of people congregated in the Masjid for the purpose of reciting aloud Tahleel and Durood upon Rasulullah (sallallāhu alayhi wasallam). He went towards them and exclaimed:

'This was not practiced during the time of Rasulullah (sallallāhu alayhi wasallam). I regard you as bidatees (innovators).'

Abdullah Ibn Mas'ud continued to repeat: 'You are innovators', until he finally ejected them from the Masjid."

This incident as well as many similar incidents, demonstrate very clearly that the Sahaabah regarded the introduction of a new form for an Ibaadat, as bidah to be shunned. There is absolutely no argument against the recitation of Tahleel and Durood, but nevertheless, this eminent Sahaabi expelled the group from the Masjid. The expulsion was not because they recited Tahleel and Durood, but because of the anti-Sunnah mode of recitation - a mode which neither Rasulullah (sallallāhu alayhi wasallam) nor his Sahaabah (ridwaanullaahi alayhim) knew.

BIDAH CEREMONIES

Hadhrat Uthmaan Bin Abul A's (radiallāhu anhu) was once invited to a circumcision ceremony. He rejected the invitation and in support of his refusal to attend, he said:

"During the time of Rasulullah (sallallāhu alayhi wasallam) we did not attend circumcision (ceremonies) nor were we invited to such occasions."

(Musnad Ahmad)

Umar Rebukes A Bidatee

Once a certain Muazzin after-calling the Azaan, again called out: 'As-salaah as-salaah!', inviting people towards the Masjid. Hadhrat Umar Bin Khattab (radiallāhu anhu) sharply rebuked him and said:

"Are you insane. Was your Azaan not sufficient for calling the people?"

Bidah of 'Khatms'

After the death of a person, the innovators arrange certain ceremonies which they designate as 'khatm'. These ceremonies are organized on the third day, seventh day, fortieth day, etc. These innovated khatm ceremonies have been assigned the Shar'i status of Wujooab, i.e. it is considered to be compulsory to organize and participate in these customary ceremonies for the dead. Those who abstain from these khatm customs are reviled and even branded as kaafir. Yet, it is an established fact that neither Rasulullah (sallallāhu alayhi wasallam) nor his Companions practiced or taught anything of these khatms. These ceremonies do not possess the slightest sanction of the Shariah. They are in total conflict with the Sunnah of our Nabi (sallallāhu alayhi wasallam).

People died and were buried during the time of Rasulullah (sallallāhu alayhi wasallam) and the Sahaabah, but never did these khatm ceremonies exist. If there was any merit in these customs, the first to promulgate them would have been the Messenger of Allah (sallallāhu alayhi wasallam). In discarding the simple mode of 'Isaale Sawaab' taught by Rasulullah (sallallāhu alayhi wasallam) and opting for the innovated khatm ceremonies of men of shallow learning and impiety, slander has been levelled against Nabi (sallallāhu alayhi wasallam). It is tantamount to inferring that Rasulullah (sallallāhu alayhi wasallam) had failed to provide the correct method of praying for the benefit of the dead. In this regard, the great Jurist of Islam, Hadhrat Allamah Husaamud Deen Ali Muttaqi (died 975 A.H.) declared:

"Verily, these gatherings on the third day especially, have no compulsion; there is no Sunnah in it; no Mustahab in it; no benefit in it nor is there any advantage of the Deen in it. On the contrary, in these gatherings is slander and criticism of the pious predecessors, since they (the great savants of Islam from the time of Rasulullah - sallallāhu alayhi wasallam) have not instructed about it. In fact the slander and the criticism are directed against Nabi (sallallāhu alayhi wasallam) since it could be inferred that he (sallallāhu alayhi wasallam) discarded the rights of the mayyit (in not upholding these khatm ceremonies). Moreover, the slander and the criticism are directed against Allah Ta'ala since it could be inferred that He did not perfect the Shariah (by not commanding these khatms). And, verily, He said: This day have I perfected for you your Deen . . ." (Tafheemul Masaa'il)

He is on 'istiqaamat' (steadfastness) who is resolute in the execution of the Commands of Allah in public and in private; in adversity and prosperity; and, regarding Allah he does not fear the criticisms of those who criticize. (Umar Bin Khattāb)

SALAAT

Masah on the Khuf-fain

'KHUF-FAIN' are a special type of socks. 'Masah' here means to lightly pass the moist hand over the upper surface of the khuf-fain.

Throughout this lesson, the act of passing the moist hand over the 'socks' will be called 'masah alal khuffain.'

Instead of washing the feet during Wudhu, masah alal khuffain is permissible. In place of washing the feet, masah alal khuffain will suffice.

* * * *

When to put on the Khuffain

For the masah alal khuffain to be valid it is essential to put on the masah after a complete Wudhu has been made.

If the khuffain have been put on before a complete Wudhu has been made, masah on them will not be permissible. Firstly, a complete Wudhu has to be made, then only should the khuffain be put on. Now when Wudhu breaks, it will be permissible to make masah alal khuffain without washing the feet when Wudhu is being made. * * * *

By Allah! He is steadfast who remains firm for the sake of Allah and indulges not in deceptions like foxes.
(Umar Bin Khattàb)

He who fears Allah seeks not revenge. And, he who fears Allah will not do as he pleases.
(Umar Bin Khattàb)

THE FACTORS WHICH NULLIFY (BREAK) MASAH ALAL KHUFFAIN

The following acts will nullify the masah which was made on the khuffain.

- (1) All things which nullify Wudhu.
- (2) Removal of the khuff (sock).
- (3) The expiring of the period, i.e. (24 hours for the Muqem and 72 hours for the Musafir).

If only one sock was removed then too it is Wajib to remove the other one and wash both feet.

Even if only the forleg is exposed by lowering the khuff, it will be regarded as if the whole sock has been removed. It will then be compulsory to remove the khuffain and wash both feet.

Masa-il Pertaining to Masah Alal Khuffain

1. It is not permissible to make masah on a khuff which is torn to the extent that an area of the foot equal to the size of the three smallest toes, is exposed. It is permissible to make masah on the sock if it is torn less than this.
2. If the seam of the khuff comes loose, but while walking the foot is not exposed, masah on such khuffain will be valid.
3. If a Muqem who has made masah alal khuffain goes on a journey before the 24 hour period has expired then his masah may be extended to 72 hours. His masah will now be valid for 72 hours.
4. If a Musafir who has made masah alal khuffain returns to his hometown then his masah will be valid for only 24 hours.
5. It is permissible to make masah on ordinary woollen, etc. socks which have been covered with leather.
6. If ghusl becomes compulsory then masah alal khuffain will not be permissible even if the valid period has not yet expired. The khuffain must be removed when the ghusl is taken and the feet washed.
7. If after making masah alal khuffain one sets foot in a puddle of water and water enters the khuff wetting more than half the foot, then masah will be nullified. Both khuffain must be removed and the feet washed.

THE TYPE OF KHUFFAIN or SOCKS ON WHICH MASAH IS LAWFUL

- It is permissible to make masah on only such khuffain or socks which fulfil the following four requirements:
- (1) The socks must be strong enough to enable walking in them on roads for three miles without the socks breaking or tearing.
 - (2) The socks, if not tied on the forleg, must not slip down. Socks kept in position by elastic sewn into the sock material will be regarded as being tied.
 - (3) Water must not be able to seep through.
 - (4) The socks must not be transparent or even semi-transparent.
- If any one of the four conditions is lacking, masah on such socks will not be permissible.
- Khuffain on which masah is made are generally made of leather. The type of socks - woollen, nylon, etc. - generally worn nowadays are not classified as 'khuffain'. It is, therefore not permissible to make masah on them. If socks are made of a material other than leather and the aforementioned four requirements are met, masah will be permissible on them.

How to make the Masah

The method of masah alal Khuffain is as follows:

Draw the fingers of the right hand on the upper surface of the khuffain starting from the toes and ending (the masah) at the foreleg (just above the ankle). The masah should be done once only on each sock.

If the back of the hand was used to make the masah, it will be valid. However, one should not unnecessarily depart from the correct Sunnat method.

It is not permissible to make masah on the side or at the under surface of the khuffain. It is Fardh to make masah on each sock to the extent of three full fingers, i.e. the full surface area of three fingers must be drawn from the toes to the foreleg.

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The duration of Masah Alal Khuffain

For a Muqem, (one who is not a traveller-Musafir) masah alal khuffain is valid for a period of 24 hours and for the Musafir the period permissible is 72 hours.

The period of 24 hours or 72 hours will be reckoned from the time Wudhu breaks (i.e. the Wudhu after which the khuffain were put on) and not from the time the khuffain were put on. For example, a Muqem makes Wudhu at 6 p.m. and after completing his Wudhu he puts on khuffain. At 8 p.m. his Wudhu breaks.

Twenty four hours will be reckoned from 8 p.m. Hence, it will be permissible for him to make masah alal khuffain each time he takes Wudhu until 8 p.m. the next day.

Upon expiry of the 24 hours, masah alal khuffain will no longer be valid. When the period (24 hours for the Muqem, and 72 hours for the Musafir) expires, the khuffain should be removed and the feet washed. It is not necessary to renew the Wudhu.

* * * *

'AMAAN' - Act of Trust

'AMAAN' or, the act of according diplomatic immunity and protection to the life and property of 'Harbi' kuffaar (belligerent non-Muslims) is a sacred contract or pledge of Trust in Islam. A host of Islamic rules pertain to the act of Amaan. As long as the pledge of Amaan remains in force, it is haraam (unlawful and forbidden) to betray the terms of this Trust-Agreement. Any violation of the Amaan contract is an act of 'Khiyaanat' (abuse of sacred Trust) which is a grave sin and a punishable offence.

The act of granting diplomatic immunity to the diplomatic staff of a non-Muslim state is an act of Amaan although it must be noted that the Shariah does not countenance all the terms and concessions which normally accompany 'diplomatic immunity' of the present day. But, without any doubt, the Shariah does not

permit deception, treachery, or violation of the Amaan offered to non-Muslims. The safety and protection of the life, honour and property of the Amaan-holder are to be maintained as an Islamic religious duty.

The modern visa granted to citizens of other countries is in fact an act of Amaan according to the Shariah. Once a Muslim state grants non-Muslims visas to enter the Muslim land, it devolves upon the Muslim populace and the authorities of that land to fulfil the demand of the visa. Full protection of the life and property of the visa-holders has to be accorded by the Muslim state. Seizing the visa-holders - the holders of Amaan - and holding them hostage in pursuance of the political aspirations of the State is an act of 'ghadr' (treachery). It is a violation of the Word of Honour of that Trust which the Muslim has

offered the non-Muslim. It is, indeed a crime of the most despicable nature for a Muslim to violate the Amaan offered by holding hostage those to whom Amaan has been offered. The Shariah does not brook such breach of Trust. The evil consequences of such 'ghadr' will assuredly take its toll.

The angel who has been appointed to seal hearts (causing hardness of the heart) is at the Pillar of the Throne (Arsh of Allah). When sacrilege of the sacred is committed and when unlawful things are regarded as lawful (Halal), Allah Ta'ala despatches that angel to seal the hearts of people.
(Umar Bin Khattàb)

A starving wolf let loose in a flock of sheep does not create as much destruction as avarice (desire for the world) and jealousy wrought to the Deen of Muslims.
(Hadith)

SALAATUL MUSAAFIR OR THE SALAAT OF ONE ON A JOURNEY

A Musaafir (traveller) in the terminology of the Shariah is one who undertakes a journey of forty-eight miles with the express intention of travelling. The Shariah bestows certain concessions on the Musaafir, and with regard to Salaat these concessions are:

1. Instead of Four raka'ts Fardh he makes only two raka'ts.
2. He may not perform all the Sunnat Salaats if he so desires.

Masaa-il

1. A Musaafir performs two raka'ts Fardh Salaat instead of four raka'ts. The reduction of two raka'ts from a Four-raka't Fardh Salaat is compulsory. It is, therefore not permissible for him to perform four raka'ts Fardh Salaat. The reduced Salaat for the Musaafir is known as Qasr.

2. If the Musaafir is a Muqtadi and the Imam is a Muqem (i.e. a non-Musaafir), he (the Musaafir) shall follow the Imam and perform the four raka'ts in full.
3. The Musaafir is entitled to discard the performance of all the Sunnat Salaats besides the two Sunnat raka'ts of Fajr. He should perform these two raka'ts as the Shariah lays great emphasis on it. Although he is fully entitled not to perform the other Sunnats, it is advised that he should perform these if he has sufficient time and is in no hurry.
4. Qasr or reduction in Salaat does not apply to Sunnat and Nafl Salaat. These have to be performed in full, if the Musaafir decides to perform them (Sunnats and Nafl).
5. Qasr is applicable to only the four raka'ts Fardh of Zuhr; the four Fardh of Asr; and the four Fardh of Isha. The two raka'ts Fardh of Fajr, the three raka'ts Fardh of Maghrib and the three raka'ts Witr of Isha must be performed in full.
6. Once he sets out on a journey of three Manzils (forty-eight miles) or more, the Musaafir qualifies for this concession as soon as he is beyond (outside) the limits or boundaries of the town.

7. The only condition for one to be a Musaafir according to the definition of the Shariah is a journey of forty-eight miles or more. The manner and means of transport are of no consideration. Thus even if the journey is undertaken in luxury and comfort, travelling by road, air or sea, one is still a Musaafir in terms of the Shariah, and as such it is obligatory to perform the Qasr Salaat. It is a sin if the Musaafir performs four raka't Fardh.
(N.B. A Musaafir who performs four raka'ts Fardh of Zuhr is just as guilty as one who performs six raka'ts Fardh instead of the decreed four.)
8. The Musaafir, after reciting Tashah-hud at the end of the second raka't, by error, gets up and performs the third and fourth raka't as well. In this case two raka'ts will be Fardh and the other two raka'ts will be regarded as Nafl. But, Sujoodus-Sahw must be made. If Sujoodus-Sahw was not made the Musaafir should re-perform his Qasr Fardh. The first four raka'ts will then be regarded as Nafl. However, if the Musaafir did not sit in the Qa'dah after the second raka't, the entire four raka'ts thus performed will be
(Continued on Page 8)

HAIDH, ISTIHĀDHĀH AND NIFAS

HAIDH

Haidh is the female monthly period of menstruation.

The Haidh Period

The minimum period of haidh is 72 hours i.e. 3 days and 3 nights.

The maximum period is ten days and ten nights.

The blood that flows for less than three days or more than ten days is not haidh, but is known as Istihaadhah. ISTIHAADHĀH IS EXPLAINED ELSEWHERE ON THIS PAGE.

Haidh does not occur before the age of nine years nor after the age of fifty five years. Blood which flows before the age of nine years or after fifty five years is known as Istihaadhah.

* * * *

THE AHKAAM (INJUNCTIONS) OF HAIDH

A. During the state of haidh the following are prohibited:

- (1) **Salaat.** It is not permissible to perform Salaat while menstruation lasts. Salaat missed as a result of haidh are totally maa'f (waived). Qadha of these Salaat is not offered.
- (2) **Fasting:** Fasts missed as a result of haidh must be fulfilled after purity from haidh has been attained.
- (3) **Sexual relations:** During the state of haidh it is not permissible for the husband to look at the portion of the wife's body from the navel to the knees.
- (4) To touch or even recite the Quraan Shareef. It is permissible to touch the Quraan if it is enclosed in a wrapper or cloth. If the cloth is sewn or attached to the cover, touching will then not be permissible. It is not permissible during the state of haidh to touch even an object on which a verse of the Quraan Shareef is written or engraved, e.g. paper, tray, ta'weez, post card, etc. If such objects are enclosed in a covering, touching will be permissible.
- (5) To enter the Masjid.
- (6) To make tawaaf of the Ka'bah Shareef.
- B. If haidh stops before ten days, sexual relations will be permissible only after ghusl has been taken OR after one full Salaat-time has lapsed. If haidh stops after the full ten-day period, sexual relations are permissible even before ghusl.
- C. When the period of haidh comes to an end, ghusl becomes Wājib (compulsory). * * * *

The Types of Blood which are Haidh

During the period of haidh all colours of fluid - greenish, red, yellowish, brownish, etc. - excreted are haidh. The haidh period will remain until the pad remains completely white or 'clean'.

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The blood which flows for less than 3 days (72 hours) and more than ten days (240 hours) is not that of haidh, but is known as Istihādhah.

The injunctions (Ahkaam) of haidh and Istihādhah differ.

Istihādhah is the result of some illness. A woman who suffers from Istihādhah must perform Salaat, keep fast and it is permissible for her to recite and touch the Quraan Shareef.

The law regarding such a woman is the same as the law governing the Ma'zoor. (Ma'zoor will be explained later Insha' Allah). In brief, a woman of Istihādhah must make Wudhu for each of the Fardh Salaat. Her Wudhu will last as long as the Salaat time lasts. When the Salaat time expires, her Wudhu becomes null. For example, she makes Wudhu for Zuhr Salaat. With this Wudhu she shall perform Zuhr Salaat or any other Ibadat. The flow of the istihādhah blood will not nullify her Wudhu. Her Wudhu will remain valid for the whole of Zuhr time. When Zuhr time expires, her Wudhu automatically becomes null. Now she will have to make a fresh Wudhu for Asr Salaat. When Asr time expires, her Wudhu becomes null. She must make fresh Wudhu for Maghrib, and so on for all the Fardh Salaat.

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MASA-IL PERTAINING TO HAIDH

1. If the flow of blood was even a couple of minutes less than 72 hours then it (the blood) will not be that of haidh, but will be istihādhah.

2. Haidh period normally ends at the age of 55 years. However, if after 55 years there is still a flow of blood then the colour of the blood will be taken into consideration. If the blood is red or black then it will be haidh. If yellowish, greenish or brownish then it will be istihādhah. However, if before 55 years of age the haidh blood was also yellowish, greenish or brownish then these colours of blood after 55 years will also be haidh.

3. If while performing Fardh Salaat haidh commences, one should immediately discontinue the Salaat. This Salaat is maa'f (waived). Qadha of it is not to be made.

4. If while performing Nafil or Sunnat Salaat, haidh commences, one should immediately discontinue the Salaat, but upon attaining purity Qadha of this Nafil or Sunnat must be made.

5. All fasts - Fardh or Nafil - missed because of haidh must be fulfilled upon attaining purity.

6. If the flow of haidh ceases before her normal number of days, it is Wājib upon her to take ghusl and perform Salaat, but it is Makrooh Tahrimi (forbidden) to indulge in sexual relations. Sexual relations will be permissible once her normal number of days has passed. If before the expiry of her normal number of days the flow of blood is resumed then this resumption will be that of her haidh.

Example:

A woman's normal monthly period is five days, but once ceased after four days. She should take ghusl and perform Salaat, but not indulge in sexual relations, for the possibility of haidh-resumption exists. After the fifth day has passed - i.e. her normal number of days - then only will sexual relations be permissible.

7. The blood which flowed for less than three days (72 hours) is not haidh, therefore ghusl is not Wājib. After the flow has stopped (i.e. before three days), Wudhu has to be made and all Salaat missed must be performed, but sexual relations will not be permissible. If before fifteen days pass by, the flow of blood is resumed then that which came for less than three days in

the beginning was haidh.

The normal number of days in this case will be regarded as haidh and then ghusl will be Wājib, and Salaat performed.

If after the cessation of the blood (which stopped before three days) fifteen days of purity passed by - i.e. no blood flowed for full fifteen days - then that which came in the beginning for less than three days was istihādhah.

Example:

Blood flowed on the 3rd and 4th of the month and stopped (i.e. it stopped before 72 hours). Ghusl is not Wājib on her now. She must make Wudhu and make Qadha of her missed Salaat. However, it is not permissible for her to indulge in sexual relations yet. On the 16th (i.e. before the passing of 15 days) the flow was resumed. Her normal period in other months is 7 days.

In this case her period of haidh will also be 7 days as follows: 3rd, 4th, 5th, 6th, 7th, 8th, 9th. From the 16th onwards will be istihādhah.

On the 16th when the blood resumed, she must make ghusl and perform salaat.

8. A woman's normal monthly period is three days. However, once the flow continued after the expiry of her three-day period. In this case she must not yet make ghusl nor perform Salaat, but wait. If the flow continues and stops either upon the passing of full ten days (240 hours) or less than ten days then all these days the blood came will be haidh and it will be regarded hence forth that the number of days of her period has changed. If the blood continued to flow even on the eleventh day then it will be established that her period is only her normal three days. All days after the third day will be istihādhah. Now on this 11th day she must make ghusl and make Qadha of all Salaat missed from the fourth day onwards and continue to make Salaat in the state of istihādhah.

9. In a case where a woman has no fixed number of days for her monthly period - sometimes 3 days, 5 days, 8 days, etc. - then the number of days the blood flowed each month, providing that it is not more than ten days, will be her haidh period.

In such a case where the period varies from month to month - if the blood flows for more than ten days then her haidh

period for this month (in which the blood flowed for more than ten days) will be the number of days of her period of the previous day, the rest will be istihādhah.

10. If a woman's normal monthly period is, for example, 4 days, but this month the blood flowed for 5 days. The following month the blood flowed for more than 10 days, say for 15 days. Now of these 15 days, the first five days will be haidh and the rest thereafter, istihādhah. It will henceforth be regarded that her period is five days and not the former four days.

11. If from the very beginning of attaining puberty the blood continued flowing for several months without stopping then ten days - from the day the blood first commenced - will be haidh and twenty days istihādhah. Her cycle will follow this pattern, viz. ten days haidh and twenty days istihādhah.

12. A cessation of less than fifteen days will not be regarded as a 'cessation' of the flow of blood. In this case the normal number of days of the haidh period will be accepted as the haidh and the rest as istihādhah.

Example:

A woman's normal haidh period is the 1st, 2nd and 3rd of every month. This month it so happened that on the 1st blood came and then stopped again on this day. Fourteen days then passed by in a state of purity, i.e. blood did not flow. On the 16th blood resumed and then stopped. The intervening 14 days of purity will not be regarded as a cessation of the flow of blood. It will be said that the blood has flowed 'continuously' for sixteen days (1st + 14 days of purity + 16th.) Of these 16 days, 3 days which are her normal period, will be the haidh period of this month as well, the rest of the 13 days being istihādhah.

This woman will take ghusl and make Qadha of all Salaat after the 3rd if she had not taken ghusl after the 3rd. If, however, she had taken ghusl after the 3rd, then the Salaat thus performed will be valid, and there will be no need to make Qadha.

Example:

A woman's normal haidh period is the 4th, 5th and 6th of each month. However, this month the blood started on the 1st and stopped after flowing for the day. The blood stopped for fourteen days, but resumed on the 16th.

Since the period of purity has been less than 15 days it will be said that

the blood flowed 'continuously' for 16 days (1st + 14 days of purity + 16th). Her normal period of haidh will be established for this month as well - i.e. it will be said that the 4th, 5th and 6th are her days of haidh and the rest (1st, 2nd, 3rd, 7th, 8th etc.) are istihādhah. Hence, the Salaat of the 7th and onwards will have to be fulfilled if the Salaat of these days were performed without making ghusl on the 7th.

13. A woman's normal haidh period has always been five days (for example). Of recent her periods have undergone a change. Sometimes only a drop of blood appears and then four days lapse without any blood appearing. On the fifth day again some blood flows and then stops. Sometimes the flow continues for a day or so and stops. The flow then resumes after seven or eight days and then continues flowing for five days. In this case her normal number of five days (i.e. the five particular dates, of her normal periods) will be haidh and the rest istihādhah.

14. If in a case where the haidh stops before ten days, the flow of blood ceases at such a time that very little time of the Salaat remains - only time for making quickly ghusl observing just the fardh duties of ghusl, and for saying once 'Allaahu Akbar' then too that Salaat will be Wājib. Qadha of it must be made.

If the time remaining for the Salaat at the time when the haidh stops in this case is less than this (i.e. less than the time required to quickly make ghusl and say 'Allaahu Akbar') then the Salaat is maa'f (waived).

15. If the haidh blood ceased after the full ten day (240 hours) period and only time remains for saying once 'Allaahu Akbar' before the Salaat time expires - there being no time for ghusl - then the Salaat of that particular time becomes Waajib. After ghusl it will have to be rendered.

Example:

Haidh after ten days stopped at 6.15 p.m. Sun sets (on that particular day) at 6.16 p.m., hence one minute of Asr time still remained when haidh stopped although this minute is obviously insufficient for ghusl. Nevertheless, the Asr Salaat now is Wājib. After ghusl Qadha of Asr must be rendered.

16. Fasting during the state of haidh is 'not permissible. However, if in the month of Ramadhan haidh ceased

MASA - IL
PERTAINING
TO HAIDH

(Contd. from Page 7)

during the day, it is not lawful to eat or drink. Although this particular day will not be regarded as a valid fast, it is Wājib

- to remain like a fasting person and Qadha of this fast will have to be rendered.
17. During haidh it is Mustahab at the time of Salaat to make Wudhu and sit for a while in solitude and engage in Zikr of Allah Ta'ala.

Gifts which come to you without asking and expectation, accept them. That which does not come in this manner, pursue it not.

(Hadith)

Allah Ta'ala protects the Believer when his intention is correct.

(Umar Bin Khattāb)

* * * *

SALAATUL MUSSAAFIR

(Continued from Page 6)

- Nafil. Sujoodus-Sahw must be performed in this case as well.
9. On the journey the Musaafir decides to stay over at a certain place for a period of fifteen days. Once he makes this intention, he no longer qualifies for the Qasr concession. He now must perform all his Salaats in the usual manner - i.e. full four raka'ts. If after the decision to stay for fifteen days or more, the Musaafir decides to leave before fifteen days, he will still have to perform his Salaat in full. He will again qualify for the concession of Qasr when he travels from this place (i.e. where he intended to stay 15 days) to another which is at least forty-eight miles away.
10. A Musaafir stays over at a place without making any intention of the number of days he will be living there. In this case he must perform Qasr Salaat so long as he did not decide on staying for fifteen days or more. If he is undecided with regard to the period of his stay he shall have to perform Qasr even though he prolongs his stay for years in that place, but at no time did he make up his mind to stay for fifteen days.
11. One intends to undertake a journey of forty-eight miles from a certain point (which we shall call A). The destination (which we shall call B) is 48 miles from A. But between A and B is one's home town. In this case the traveller does not qualify for the concession of Qasr despite the fact that his journey is 48 miles.
12. A woman set out on a journey of more than 48 miles while she was in the state of her menstruation. The distance covered by her in her state of menses will not be taken into consideration. The distance of 48 miles necessary to secure for her the concession of Qasr will be reckoned from that point where she attained purification from her menstrual period. Hence, if she attained the state of purity at point A and from A to her destination the distance is 48 miles or more, she qualifies for Qasr Salaat.
13. In the process of performing Salaat a Musaafir decides to remain at that particular place for fifteen days. In this case the Musaafir ceases to be a Musaafir in terms of the Shariah, and he must read in full the Salaat in which he is engaged.
14. If a person migrates and settles permanently in another town then the original home town ceases to be his home

town. The other town now becomes his home town. Thus, if he happens to be on a journey and visits his original home town he must perform Qasr Salaat there.

15. When Salaats, which were missed on a journey, are fulfilled (Qa'dha) at home, these should be performed Qasr - i.e. Zuhr, Asr and Isha' Fardh must be performed two raka'ts each.
16. If Salaats were missed at home, and the Musaafir decides during his journey to make Qa'dha of these, he has to perform them in full - i.e. four-raka'ts.
17. After marriage a woman decides to live permanently in her husband's home town. Her parents' home town now ceases to be her home town. If she visits her parents and the distance of her parents' home town is 48 miles or more from her new home town, she must perform Qasr Salaat, provided that she did not decide to stay with them for fifteen days or more.
18. If one happens to be travelling by train or ship, Salaat must be performed on time even on the moving train or ship. If the movement of the train or ship makes it difficult for the Musalli to stand and perform the Salaat, he may sit and perform it.
19. While engaging in Salaat the ship or train changed direction. In this case the Musalli should turn in the very process of his Salaat and face the Qiblah.
20. If the Imam who leads the Salaat happens to be a Musaafir, he should perform Qasr Salaat. After he completes two raka'ts the congregation should complete their Salaat by adding another two raka'ts. In this case, after the Musaafir Imam recites the Tasleem, the congregation rises and completes the Salaat. Each member must perform on his own another two raka'ts in the same spot, but should neither read Surah Fatiha nor Qiraat. When the Musaafir Imam says

the congregation does not follow - i.e. the Muqtadees do not make the Salaams along with the Imam. They will make the Salaams after completing their four raka'ts.

21. It is Mustahab for the Musaafir Imam to say:

(ATIM-MOO SALATA-KUM FA-ANA QAU-MUN SAFARUN.)

Complete your Salaat, for I am a Musaafir.

The Musaafir Imam should say the above after the Tasleem.

will be carrion upon death. Islamic Zabah will not purify the bones, hair, horns, etc. of these haraam animals. Hence, the bones, etc. of all haraam animals are najis. This includes tusks of elephants. Skins, as has been explained earlier, are an exception. Skins of haraam animals besides pigs and dogs, are purified by means of treatment. This is the Shaafi stand-point.

Fat

Animal fat is the same as animal flesh. What is haraam and najis of flesh, that is haraam and najis of fat. If the flesh is halaal, then the fat too is halaal. Fat of all haraam animals (e.g. lion-fat) is haraam and cannot be used in any product.

Parts of the Human Being

It is not lawful to utilize any part of the human being for any purpose whatever. The use of human hair, organs, etc. is not permissible.

'HIRS' - AVARICE

(Continued from Page 5)

is his greed for more material wealth. If he is in possession of two valleys filled with gold, he will desire a third. The more he has, the more he desires. Allah Ta'ala, thus says in the Quraan Shareef:

"What! Is it possible for man to attain (everything) he desires?"

In other words, it is not possible for man to obtain fulfilment of all his desires. It is, therefore, vital for

man's spiritual benefit as well as in the interests of society that greed be suppressed. The 'harees' (one who desires - the avaricious man) never experiences peace of mind. He may possess material wealth and physical comfort in abundance, but peace of mind is unknown to him. The bowels of his avarice will be satiated only in sand, i.e. when he reaches the grave. The avaricious man is never content with Taqdeer - with that which

NIFAAS

1. Nifaas is the blood which flows after childbirth.
2. The maximum period of nifaas is forty days. There is no minimum period of nifaas. After childbirth the blood which flows for even a minute will be nifaas.
3. The ahkaam (injunctions) of nifaas are exactly the same as those of haidh.
4. The blood which flows from a pregnant woman before birth or during delivery of the babe (i.e. before the emergence of the babe) is not nifaas, but is istihadhah.
5. The blood which exceeds the maximum period of 40 days is classified as follows:
- (a) **First occasion:** If it happens to be the first occasion of childbirth, the blood in excess of forty days will be istihadhah.
- (b) **Set Nifaas Period:** If she had already given

birth previously and has a fixed number of days as her nifaas period then whatever is in excess of her fixed nifaas period will be istihadhah. For example: Her previous nifaas period was 18 days, but on this occasion the blood flowed for 45 days. Her nifaas period on this occasion too will be 18 days. The rest, i.e. 27 days, will be istihadhah.

- (c) **No fixed period:** She gave birth on previous occasions, but had no fixed number of days for her nifaas. In this case her nifaas will be 40

days and the excess will be istihadhah.

6. If a set period of nifaas changes but does not exceed 40 days, the latest number of days will be the new nifaas period. Example: A woman's previous nifaas was 19 days. On this occasion the blood continued for 35 days. Her new nifaas will be 35 days.
7. In the case of giving birth to twins, the nifaas is the blood which flows after delivery of the first babe.
8. If after childbirth no blood flowed, then too it is Wājib (compulsory) upon her to make ghusl.

The performance of Salaat is of prime importance. The Shariah lays great emphasis on its fulfilment. Even illness is not a valid reason, according to the Shariah, for neglecting one's Salaat. As long as one enjoys sufficient health or strength, the Salaat shall be performed standing. However, if due to illness the Musalli finds that he is not able to stand and perform Salaat then he must sit and perform it. If he is unable to even sit and perform his Salaat, he may lie down and discharge the obligation of Salaat.

1. The way of making Ruku whilst performing Salaat in the sitting position, is to bow the head to almost reaching the knees.
2. If the Musalli, due to illness, is unable to make Ruku and Sujood, he should make the Ruku and Sujood by means of signs of the head, viz. bending the head for Ruku and lowering it a bit more for Sujood.
3. If the illness is so serious that one does not have sufficient strength to even sit and perform Salaat, one may in such a case lie down and perform it. Pillows should be placed under the head or back enabling the head to be raised. The legs should be outstretched towards the Qiblah, but if possible, the legs should be drawn up. Salaat should then be performed in this position making Ruku and Sujood by the indications of the head.
4. If the illness is such that it is not possible to perform Salaat by even signs of the head, then in this case Salaat cannot be performed. Should the condition of the sick person remain in this state for more than twenty-four hours, the obligation of Salaat is waived. Even after recovering, no Qa'dha is to be performed for missing any Salaat under such extreme conditions of illness.
5. Unconsciousness for more than twenty-four hours is a factor which waives the obligation of Salaat. In this case, even after regaining consciousness, no Qa'dha is to be offered for the Salaat missed in the state of unconsciousness. If, however, the state of consciousness lasted less than twenty-four hours, Qa'dha of the missed Salaat will have to be made upon regaining consciousness.
6. While performing Salaat, if the Musalli becomes sick and cannot continue the Salaat standing, he may sit and complete the Salaat or he may even lie down, if unable to sit.

ANIMAL PARTS

(Continued from Page 3)

- * Like treatment is a purifying agent so too is Islamic Zabah (slaughter). All animals (besides pigs), whether halaal or haraam, will be purified after Islamic Zabah has been effected. Zabah will render the skins taahir even if they are not treated thereafter. It should, however, be noted that Zabah will not purify the flesh of haraam animals.
- * All skins classified as taahir (pure) could be used for any purpose. N.B. The above Masaa-il are in accordance with the Hanafi Math-hab. The following pertain to the Shaafi Math-hab:
- * Dogs, like pigs are najisul ain and can never be purified. The skins of dogs will remain najis even after treatment.
- * Zabah will not purify the skins of haraam animals. N.B. According to the Shaafi Math-hab if there is doubt as to the type of skin which has been used in a product then such skin will be considered as taahir (pure and as such unseable).

Stomach and Intestines

The stomach and intestines of animals fall in the same category as the skins of animals. These could be purified like skins are purified.

Bone, Teeth, Hair, Horns, Claws, Tusks

According to the Hanafi Math-hab all these are taahir besides those of pigs. The bone, hair, etc. of even dead animals as well as animals killed or slaughtered un-Islamically are taahir (pure).

According to the Shaafi Math-hab, everything of a dog is impure. Hence, the bone, hair, etc. of a dog can never be purified by any means. The bone, hair, horns, etc. of carrion (animals which have died naturally or slaughtered un-Islamically) are impure. It is to be noted that according to the Shaafi Math-hab all haraam animals (lions, tigers, wolves, etc.)

On the fifteenth Night of Sha'baan Allah Ta'ala casts His Gaze of Rahmat upon His servants, but does not forgive one who harbours malice in his heart.

(Hadith)

Imaan and jealousy cannot unite in the heart of any servant (of Allah).

(Hadith)

Anger despoils Imaan like aloes spoil the taste of honey.

(Hadith)

Goodness will always overshadow people as long as mutual jealousy does not arise among them.

(Hadith)

He whose intention in doing an act of the Hereafter (i.e. Ibaadat) is not the Hereafter, but is this world (i.e. for gaining worldly benefit), is made accursed in all the heavens and the earth.

(Hadith)

Allah Ta'ala has ordained, for he is everlastingly desirous of want - wishing for the bounties which have been bestowed upon others.

Treatments for this Malady:

The ailment of 'hirs' is to be treated by reducing expenditure so that the need for increasing earnings does not arise. Worry not of tomorrow, for tomorrow will be taken care of. Our Nabi (sallallahu alayhi

wasallam) has said that if in the morning one rises and finds that one's Imaan is intact; that one has one's health and has sufficient food for the day, then in fact one is king of the world. Do not be concerned about tomorrow. Allah Ta'ala will take care of your tomorrow like he has always taken care of you. In treating 'hirs', one should also meditate on the fact that the avaricious person is always disliked and disgraceful.

MR KARIM REPENT

(Continued from Page 1)

as his 'affirmation' is in conflict with the exposition of Nabi (sallallāhu alayhi wasallam), the Shariah will brand his theory as 'NEGATION' of Jannat which undoubtedly is kufr of the first order.

Allah Ta'ala has not left the interpretation of the Deen acceptance and belief of which are fundamental for Najaat in the Aakhirah to the imagination of men like Mr. Karim. The Islam delivered by Rasulullah (sallallāhu alayhi wasallam) is not the product of a 'change' in 'concepts of words' wrought 'over generations' as Mr. Karim would wish us to believe. Islam was handed down to mankind in the perfected state. We accept and believe in the Islam which was transmitted via the agency of the Sahaabah – the firm and solid Islam which the Quraan and Ahadith enunciate. The Islam of the Quraan is the Islam propagated by Rasulullah (sallallāhu alayhi wasallam) and not the 'islam' which vacillates in the wildly fluctuating vagaries of unqualified men like Mr. Karim who is desirous of being known as an 'authority' of Islamic eschatological doctrine.

Mr. Karim, in his pamphlet claims that he has made 'tremendous in-depth research'. He should now know that the product of his 'tremendous in-depth research' is kufr. Any 'research' which ushers in its wake a negation of Islamic belief – a rejection of the Shariah – is nothing but 'dhalaal'. Mr. Karim is manifestly astray and shall remain astray as long as he refuses to retract his kufr and make taubah. In the entertainment and exposition of downright kufr, he has placed himself securely beyond the confines of Islam. He has reneged from Islam and has compounded his renegation (irtidaad) by offering dogged persistence in kufr. Mr. Karim claims that he is a man of logic – a man of 'research'. Let him then logically and Islamically rebut the charges we have levelled against him in our booklet: A REFUTATION OF THE NON-EXISTENT SEMANTICAL PARADISE'. We have brought a number of charges of kufr against Mr. Karim. He cannot save his skin by sidestepping these charges. He cannot hope to obtain his exculpation by resorting to more confusion. At best, his pamphlet is a clear reflection of the confused state in which his mind dwells.

For the benefit of the Muslim public we reproduce here the charges of kufr which we have levelled against him. Only an unequivocal retraction and taubah will aid Mr. Karim – nothing else.

"AND PEACE UPON THOSE WHO FOLLOW THE GUIDANCE (of Islam)."

The Belief of Haqq

"And, they are the victorious ones. Their Rabb gives them the glad tidings of his Rahmat and pleasure and for them will be such gardens (Jan-naat) in which the luxuries will be everlasting." (Surah Taubah - Quraan Shareef)

The Divine Promise and glad tidings of Jannat, the description of Jannat and the existence of Jannat as a real physical abode of bliss adorns the sacred pages of the glorious Quraan in profusion. The Ultimate and the highest Favour, which Rabbul Aalemeen will confer upon His devotees, the Mu'mineen, will be His Vision (Ruyate Baari Ta'ala), and this Supreme Favour will be conferred upon the devotees in the Abode of Jannat – that terrestrial region which Allah Ta'ala has ushered into existence for His beloved servants.

Islam teaches that Jannat and Jahannum – Paradise and Hell – are two geographical regions created specially for rewarding and chastising mankind and jinnkind. The belief of Jannat and Jahannum, like all beliefs and teachings of Islam, has not been left by Allah Ta'ala for man to conjecture and conjure. Rasulullah (sallallāhu alayhi wasallam) in very unambiguous terms explained the existence and the description of these two Abodes. The Creation of Jannat and Jahannum preceded the appearance of man and jinn. Hadhrat Abu Hurairah (radiallāhu anhu) narrates the following Hadith of Nabi (sallallāhu alayhi wasallam):

"When Allah created Jannat, He said to Jibra-eel: 'Go and look at it (Jannat)! He (Jibra-eel) went and looked at it. He returned and said: 'O my Rabb! By Your Splendour, there will not be a person who hears of it but will enter it.' Allah Ta'ala then covered it (Jannat) with hardships and said: 'O Jibra-eel! Go and look at it.' He went and looked at it. He returned and said: 'O my Rabb! By Your Splendour, I fear that not a person will enter it (Jannat).'"

And when Allah Ta'ala created the Fire, He said: 'O Jibra-eel! Go and look at it.' He went and looked at it. He returned and said: 'O my Rabb! By Your Splendour, whoever hears of it will never enter it. Allah then covered it (the Fire) with desires and said: 'O my Rabb! By Your Splendour and Your Greatness, I fear that not a person will remain but will enter it.'"

(ABU DAWOOD)

The Qurānic verses corroborated by an abundance of authentic Ahadith bear ample testimony to the fact that Jannat and Jahannum are two physical Abodes of geographic location. On the night of Mi'rāj, Rasulullah (sallallāhu alayhi wasallam) was shown these places. Adam (alayhis salām) was created in Jannat. Adam (alayhis salām) resided in Jannat and from Jannat was he transferred to earth. The evidence – Qurānic, Ahadith and verdicts of all authorities of Islam – proving the prior creation and existence of these two Abodes is so overwhelming and conclusive that there remains not the slightest possibility and justification for inventing an interpretation on this belief, which contradicts the Belief which the Ummah cherished for the past fourteen centuries.

The one who claims that Jannat and Jahannum are not

The Kufr Entertained by Mr. Karim in his Denial of Jannat

The booklet written by Mr. Karim for the express purpose of obtaining his M.A. Arts degree from the University of South Africa is from the Islamic point of view a conglomeration of kufr. It is highly blasphemous for its entertainment of the following points of kufr:

- (1) Denial of the Jannat – the physical Jannat – expounded by the Qurān and Rasulullah (sallallāhu alayhi wasallam).
- (2) Denial of the present existence of Jannat.
- (3) Denial of the physical Jahannum.
- (4) Denial of the present existence of Jahannum.
- (5) Denial of the resurrection of the bodies.
- (6) The Jannat described by the Ahadith of Nabi (sallallāhu alayhi wasallam) is not the Jannat stated by the Qurān.
- (7) The Qurānic conception of Jannat not a consistent one. Initially the Qurān postulates a material paradise and later reverts to a spiritual paradise.
- (8) Qurānic conception of other eschatological beliefs similarly inconsistent.
- (9) The implication that Rasulullah (sallallāhu alayhi wasallam) failed to inform the Ummah of the true Qurānic Jannat.
- (10) The Sahābah being converts from paganism could not comprehend a spiritual paradise, hence Rasulullah (sallallāhu alayhi wasallam) kept them in the dark regarding the true state of Jannat.
- (11) Islamic thought has been determined as well by pre-Islamic, primitive attitudes and beliefs.
- (12) The Qurān to a degree was the product of primitive, pre-Islamic attitudes and beliefs, hence the Qurān represents Hell as an abyss.
- (13) The Qurānic material descriptions of Jannat were occasioned by the understanding of a 'people newly won from animism'.
- (14) Use of 'modern' methods of interpreting the Qurān.
- (15) Exposition of the Qurān on the basis of 'semantical analysis' negating the Tafseer of Rasulullah (sallallāhu alayhi wasallam) and of the Sahābah (R.A.).
- (16) Refutation of the Ahadith.
- (17) Acceptance of the opinions of non-Muslims which negate the Beliefs of Islam.
- (18) Accusation that Rasulullah's (sallallāhu alayhi wasallam) conception of Jannat and Jahannam was not consistent, hence he utters the blasphemy: 'Muhammad's conception underwent a certain development regarding Hell and we shall show a similar pattern concerning the description of Paradise.'
- (19) Nabi (sallallāhu alayhi wasallam) had 'no coherent system of theology'.
- (20) Denies the existence of 'mutashābihat' Qurānic verses.
- (21) Negates the Qurānic claim that only Allah Ta'ala knows the meaning and interpretation of the allegorical or 'mutashābihat' verses. The Qurān states categorically: "And none knows its interpretation, but Allah". But, Mr. Karim claims: "These verses are neither allegorical nor metaphysical but Muhkamāt and Mutashābihāt would refer to 'sound' verses where the meaning is clear, and 'vague' verses when the meaning is clarified by means of other verses within the context of the Qur'an."

physical and material Abodes having geographic location; the one who claims that the "conventional" belief entertained by the Ummah regarding the existence of Jannat and Jahannum; the one who claims that the belief expounded unanimously by the Sahābah, the Fuqahā, Muhadditheen, Mufasssireen and all the Auliya is erroneous should produce his proof. It devolves upon him to show the point in Islamic history when this "aberration" of belief was introduced. He must furnish the evidence to prove that Rasulullah (sallallāhu alayhi wasallam) and the Sahābah believed in a figurative, an allegorical, a spiritual – a physically non-existent – concept of Jannat and Jahannum. He must explain with Islamic evidence his accusation that the Muhadditheen "reified" the concept of Jannat and Jahannum. He must cite his reference – Shar'i references – to indicate just when and where did the Muhadditheen employ "reification" of the concepts of Jannat and Jahannum.

It is indeed a travesty of the truth – a blatant lie – to allege that the Muhadditheen employed "reification" for describing Jannat and Jahannum. The claimant of bātil would have been closer to the truth if he attributed the claim of "reification" to Rasulullah (sallallāhu alayhi wasallam). It should be well understood that all the Ahadith reported and recorded by the Muhadditheen were not their personal views and opinions. The Muhadditheen merely discharged the duty of recording the Ahadith authentically and authoritatively attributed to Rasulullah (sallallāhu alayhi wasallam). All students of Ahadith are well aware that the Hadith Kitābs are not the opinions of the Muhadditheen. The Books of Hadith contain narrations of Ahadith attributed directly to Rasulullah (sallallāhu alayhi wasallam). The Sanad (Chain of Narrators) appears with each Hadith narration establishing the authenticity of the Hadith as having emanated from the sacred mouth of Muhammadur Rasulullah (sallallāhu alayhi wasallam).

The function of the Muhadditheen was not the formulation

- (22) His Beliefs differ from 'conventional' Muslim beliefs.
- (23) Accuses Rasulullah (sallallāhu alayhi wasallam) and the Qurān of meaningless, half-hearted and careless utterances. This mulhid ridicules our Nabi (sallallāhu alayhi wasallam) by enlisting the support of another unbeliever. Hence he says about the eschatological material of the Qurān "Mere perfunctory references to resurrection and Judgement which, according to Galloway, 'are phrases which roll off the tongue of the Prophet from force of habitual usage, that have little, if any bearing upon the context'."

(24) Many verses of the Qurān were mere statements of Rasulallah (sallallāhu alayhi wasallam), which he spoke from force of habit. In other words, these verses were not the Wahi of Allah Ta'ala.

(25) Ascribes the Jannat occupied by Adam (alayhis salām) to mythology.

- (26) Denial of the existence of jinn.
- (27) Elucidation of the Qurān possible only in the 'light of the Bible'.

(28) Influences of 'Jahilliyah' period in Qurān. The mulhid says:

"Levy points out that it is significant that Muhammad adopted the Jahilliyah terminology for good and evil..."

"In Islam this teaching is adapted from the primitive society and combined in the ethical doctrine of the Qur'an..."

(29) Accuses Rasulullah (sallallāhu alayhi wasallam) of inventing the Huris of Jannat, and entertains the blasphemy of the kuffaar on the question of Huris. Thus he says without refuting:

"Berthels postulated that Muhammad either borrowed the concept (of Huris) from Judaism or Christianity or created it himself."

"The nearest parallel to the huris occurs in the Avesta books (of Zoroastrianism)..."

"It has been suggested by many scholars, that the eschatological beliefs of Judaism, Christianity and Islam have been based on Persian or Zoroastrian ideas."

"He (i.e. Berthels) states that because the Bedouin were unfamiliar with problems of metaphysics a simplified version of the complicated eschatological concepts of Zoroastrians was adapted in Muslim beliefs."

Accepting this postulate of Berthels, Mr. Karim pronounces his verdict:

"This would explain the materialistic character and standpoint of the Hadith literature."

In short, the concepts of the Qurān are the outcome of pagan and Zoroastrian influences and not the product of Wahi from Allah Ta'ala.

(30) The detailed description of Jannat in the Qurān is meaningless, being fabrications. In this regard the mulhid alleges.

"Similarly, the details of Paradise are merely repeated in the Qur'an for the purpose of embellishment. This, according to McDonough, is because 'the uncomplex society to which the Qur'an was addressed thought in sudden and paradoxical flashes'."

The meaning of 'embellishment' which will fit the mulhid's strain of opinion and argument is:

the addition of fabricated statements to a recital of facts."

(WEBSTER ENCYCLOPAEDIC DICTIONARY)

(31) In attempting to formulate his theory by resorting to un-Islamic facts and non-Muslim opinions, Mr. Karim's essay of 'semantical' kufr is tantamount to an assertion that the Qurān is not the product of Wahi, but the work of Muhammad (sallallāhu alayhi wasallam) heavily influenced by paganistic, primitive, Bedouin and Zoroastrian ideas. Indeed, the mulhid throughout his booklet makes no mention of Wahi – Revelation which is the ONE AND ONLY source of the Qurān Shareef. May Allah – Azza wa Jal – save all Believers from uttering such kufr and sacrilege as Mr. Karim has.

of opinions and the issuing of verdicts. They merely compiled the authentic Ahadith even if the Hadith contradicted the Fatwā of the particular Mathab which they followed. As long as it was established that a certain Hadith was in fact the sacred utterance of Rasulullah (sallallāhu alayhi wasallam), it was accorded its hallowed rank of authenticity and recorded as such. Every Hadith is therefore recorded by the Muhadditheen as a statement and an opinion of Rasulullah (sallallāhu alayhi wasallam), hence it is always said:

"RASULULLAH (sallallāhu alayhi wasallam) SAID..."

The falsity of the claimant's accusation is manifest. The ignorance of the claimant of a non-existent Paradise is colossal.

Allah Ta'ala declares in the Holy Qurān: "This day have I perfected for you your Deen and completed upon you My Favour. And, I have chosen Islam for you as your Deen."

Allah Ta'ala further gives the categoric assurance of Divine Protection for this Deen of Islam. He says: "Verily, we have revealed the Zikr (Qurān) and we shall be its protectors."

The authenticity of the Qurān which is the fundamental basis of Islam is a fact which is unanimously accepted by all schools of Thought. Allah Ta'ala has perfected and completed Islam. The complete and the perfect Faith, Practice and Beliefs were handed to mankind by Rasulullah (sallallāhu alayhi wasallam). It is, therefore, inconceivable to a Muslim that any facet of Islam could be lost or destroyed so thoroughly that for fourteen centuries its knowledge remained unknown and locked to the entire ummah – Ulama and public as well. How is it possible that the "true" belief regarding Jannat and Jahannum was lost to the Ummah immediately after the demise of Rasulullah (sallallāhu alayhi wasallam) and then remained effectively hidden for fourteen hundred years to be unearthed by one Mr. Karim of South Africa whom we doubt even possesses the knowledge of even the elementary rules of Tahārat and Salāt? How is it possible that the "true" belief of Jannat and

(Continued on Page 10)

Alive for 2000 years

Ameerul Mu'mineen, Hadhrat Umar Bin Khattāb (radiallāhu anhu) despatched a communication to Hadhrat Sa'd Bon Waqqās (radiallāhu anhu) stationed in Halwān (Iraq) to instruct Nadhlah Bin Muāwiyah to wage Jihād against the Beduins. Consequently, Sa'd Bon Waqqās sent Nadhlah Bin Muāwiyah with three hundred horsemen against the Beduins at Halwān. He waged the Jihād and apprehended the Beduins.

Since very little time remained of Asr, Nadhlah placed the prisoners and the booty under guard at the edge of the Mountain of Halwaan. He then stood up to call the Azān. As he called out: ALLĀHU AKBAR, ALLĀHU AKBAR, someone from inside the mountain called out in reply: "Nadhlah you have exalted the Greatest of all."

When he recited: Ashadu allāilāha. il lallāh, the caller from the mountain exclaimed: "This is the statement of Ikhlās (sincerity), O Nadhlah!"

When Nadhlah called out: Ashaduanna Muhammadur Rasululullāh, the mountain caller said: "He (Muhammad-sallallāhu alayhi wasallam) is the very man of whom Hadhrat Isā (alayhis salām) gave us tidings. Qiyāmat will occur on his Ummat."

When Nadhlah recited: Hayyā alas Salāh, the caller from the mountain said: "Congratulation to him who emerges for Salāt."

When he recited: Hayyā alal falāh, the caller from the mountain said: "He who has accepted success has obtained success."

When Nadhlah recited: Allāhu Akbar, Allāhu Akbar, Lā ilā ha il lallāh, the voice from inside the mountain said: "O Nadhlah! These all are statements of Ikhlās. Allah has prohibited the Fire upon your body by virtue of these statements."

Upon ending the Azān, Nadhlah called out: "May Allah have mercy upon you. Who are you? Are you an angel, jinn or some other servant of Allah? I have heard your voice; I am now desirous

The Appointee of Nabi Isā (alayhis salām)!

AN EPISODE FROM THE LIFE OF THE SAHĀBAH PROVING THAT THE NUZOOL (DESCENT) OF NABI ISAA (alayhis salām) WILL BE A REALITY TOWARDS THE APPROACH OF THE FINAL HOUR.

THE APPOINTEE OF NABI ISAA (alayhis salām), HADHRAT ZĀYID BIN BARR SHAMLĀ, HAS BEEN ALIVE FOR THE PAST 2000 YEARS AND BY THE COMMAND OF ALLAH TA'ALA WILL REMAIN ALIVE UNTIL THE ADVENT OF NABI ISAA'S (alahis salām) NUZOOL. NABI ISAA (alayhis salām) MADE SPECIAL DUA FOR HADHRAT ZĀYID TO REMAIN ALIVE UNTIL HIS (ISAA'S RETURN. "VERILY, ALLAH IS ALL-POWERFUL OVER EVERYTHING."

(QURĀN)

of seeing your face: We are the delegation of Rasulullah (sallallāhu alayhi wasallam); we are the delegation of Umar Fāruq (radiallāhu anhu)."

A wonderful scene ensued. The side of the mountain split open and the hallowed and resplendent form of a man appeared. His hair and beard were white. He donned a very

old woollen cloak. He exclaimed: 'Assalāmu alaikum warahmatullaahi wa barakātuhu!' Nadhlah returned the salutations and enquired who he was. The aged man replied. 'I am Zāyid Bin Barr Shamlā, the appointee of Nabi Isā (alayhis salām). Nabi Isā (alayhis salām) has stationed me at this place.

Nabi Isā (alayhis salām) had supplicated (made Duā) that I remain alive until his descent from the Heavens. Convey my greetings to Hadhrat Umar (radiallāhu anhu) and tell him to prepare and gain proximity (to Allah Ta'ala). Qiyāmah is close at hand. Its signs are:

People will strive to loosen their mutual ties of affiliation; men will break away from men and women from women; people will assign false lineage to themselves; elders will have no mercy on little ones and little ones will have no respect for elders; virtue will be shunned; evil will not be prohibited; Ulama will acquire knowledge of the Deen for worldly gain; rain will fall, but will not be beneficial; there will be children, but they will not be a source of comfort and peace; people will raise high towers; the Qurān will be decorated and (printed) in beautiful modes; the Masājid will be decorated and beautified; bribery will be rife; high buildings will be erected; lowly desires will be followed; the Deen will be bartered away for the world; people will sever family ties; ribā will be devoured; wealth will be

regarded as synonymous with respect and dignity; women will take up horse-riding."

Upon saying this, the man of the mountain disappeared. Thereafter he was not seen again.

Nadhlah informed Hadhrat Sa'd Bin Waqqās (radiallāhu anhu) of this incident, and he in turn wrote to Hadhrat Umar Fāruq (radiallāhu anhu). Hadhrat Umar (radiallāhu anhu) instructed Sa'd Bin Waqqās (radiallāhu anhu) to set out with a group of Muhājireen and Ansār and encamp on the mountain-side, and to convey his (Umar's) salām to the Appointee of Hadhrat Nabi Isā (alayhis salām). Hadhrat Sa'd Bin Waqqās (radiallāhu anhu) set out for the mountain of Halwān with four thousand Muhājireen and Ansār. He camped at the mountain of Halwān for forty days, calling out the Azān and performing Salāt with this army of Sahābah (ridhwānullāhi alayhim), but to no avail. No voice was heard nor was the Appointee of Nabi Isā (alahis salām) ever seen again.

- Peace and Blessings of Allah upon them all -

THE BELIEF OF HAQQ (Continued from Page 9)

Jahannum could have been lost to the Ummah for so many centuries despite the Divine Promise to protect the authenticity of this Deen? At what stage in Islamic history did this lapse in belief occur? And, how did it occur?

How could it occur when the transmission of the Deen - the Deen as we know it today - reached us by the narration of generation to generation. If Rasulullah (sallallāhu alayhi wasallam) did in fact propagate a figurative or an allegorical concept of Jannat and Jahannum then obviously the Sahāba too would have propagated the same belief in the same form since the Sahābah obtained the Deen directly from Nabi (sallallāhu alayhi wasallam). And, if the Sahābah propagated a spiritual concept of Jannat and Jahannum then it is only logical and imperative that their students - among whom are most of the prominent Fuqahā and Muhadditheen of their age - also propagated the same allegorical belief. And, if this was so, then obviously the next generation of Fuqahā and Muhadditheen too would have propagated the self-same allegorical concept. And, so on, until it reached us in its pristine purity. But, nowhere does there exist the slightest proof that any of the great Authorities of Islam, right from the age of the Sahābah entertained this false allegorical concept of Jannat and Jahannum which the blasphemer in our midst is attempting to implant into the minds of the unwary. On the contrary we do find evidence in abundance - statements, verdicts and narrations - of all authorities from the age of the Sahābah down to our age, explaining most unambiguously the true belief - the physical Jannat and Jahannum - which was expounded by Rasulullah (sallallāhu alayhi wasallam).

A significant fact of proof attesting to the existence of the physical Jannat and Jahannum is the belief of the Auliya. These masters of spiritualism, like Imam Hasan Bisri, Junaid Baghdādi, Ibrāhim Adham, Bayazid Bistāmi, Imām Ghazali, Sayyid Abdul Qadir Jilāni, Khwaja Mu'eenuddeen Chisti and the myriad of other Auliya who decorated the firmanent of Islamic Wilāyat (May Allah Ta'ala be pleased with them all), all accepted the belief of the Ahle Sunnah Wal Jama' pertaining to the physical Jannat and Jahannum. Many of these Auliya attained the highest stages of spiritualism in their Salāt - their souls leaving their physical bodies and traversing the material realms of our universe to reach the Arsh of Allah Azza wa Jal. They obtained that spiritual ascension which Rasulullāh (sallallāhu alayhi wasallam) stated is attainable via Salāt: "Verily, Salāt is the Mi'rāj of the Mu'min."

The Auliya who are fully aware of the true meaning and significance of spiritualism believed in a physical Jannat and Jahannum. The Auliya who, while here on earth, already participated in the high forms of spiritual experiences believed in the prior creation and existence of the physical Jannat and Jahannum. The Auliya whose souls possessed the spiritual power of departing from the physical bodies while they were still alive believed in the physical Jannat and Jahannum. The Auliya whose love for Allah Ta'ala was so intense that the only purpose of their devotion was the Pleasure and Love of Allah - they did not worship Him for fear of Jannum or desire for Jannat - believed that Jannat and Jahannum are two physical regions already created. If indeed Jannat and Jahannum were mere spiritual concepts - spiritual experiences - the first to have expounded this belief would have been the Auliya. But this is not the case. Not a single Wali propagated the kufr opinion of an allegorical Jannat and Jahannum.

Hadhrat Ibn Abbās (radiallāhu anhu) narrating a Hadith says that once while Rasulullah was engaged in supplication at the time of Tahajjud, his Duā contained the following: "Your

STARS OF GUIDANCE

THE LIKENESS OF THE ULAMA ON EARTH IS LIKE STARS BY MEANS OF WHICH GUIDANCE/ IS OBTAINED IN THE DARKNESS OF THE LAND AND OCEAN. THEREFORE WHEN THE STARS FADE, SOON WILL GUIDANCE BE LOST.

(Kashful Ghummah)

loveless "utilitarian" relationships . . .

Marriage is a "quiet hell" for about half the American couples, according to a survey conducted by advice columnist, Dr. Joyce Brothers.

Speaking at a convention of the American Hospital Association last week, she said four out of 12 marriages are likely to end in divorce, while another six become loveless "utilitarian" relationships to protect children, property, shared careers and other goals.

Citing a survey of 50 prominent men listed in "Who's Who in America", she said clergymen are most likely to have satisfying married lives. These men combine caring, communication and responsibility with sex, she said.

...Recent samplings by psychologists indicate that men rarely grow to love, respect and marry women with whom they have had sex, without love, from the beginning of a relationship.

- Deccan Herald (Bangalore), 3-9-79. (Young Muslim Digest-India)

SAUDI ARABIA:

• Steps to curb cultural imperialism

The ministry of interior has asked foreign companies and other establishments employing non-Saudis to ensure that Islamic teachings and values are in no way infringed. The tightening of the ban would also apply to playing of pop music in shops, non-observance of prayer breaks, giving shops and supermarkets foreign names, hanging or wearing of foreign emblems, appearance of unveiled women and mixed bathing etc.

Saudi Arabia has also banned the import of T-shirts or other garments bearing pictures of TV hero Steve Austin, boxer Mohammad Ali and other figures.

(Young Muslim Digest - India)

Allah Ta'ala is not merciful to him who is not merciful to others; He (Allah Ta'ala) forgives not those who forgive not others; He does not accept the repentance of those who refuse to accept the repentance of others.

(Umar Bin Khattāb)

If you have trust (tawakkul) in Allah, He will sustain you like He sustains the birds; they arise hungry in the morning, but return satisfied in the evening.

(Hadith)

(Allah's) Word is the Haqq; Your Promise is the Haqq; Your Meeting is the Haqq; Jannāt is the Haqq; Naar (Jahannum) is the Haqq . . .

The HAQQ, therefore, is the belief which has reached us authoritatively from the Sahābah (ridwānullāhi alayhim) and not the opinions of men who shamelessly propagate kufr.

POWER OF ALLAH'S NAMES

YA LATEEFO

For the removal of some calamity or misfortune adopt the following procedure:

Recite eleven times Durood Shareef; the Illl times YA LATEEFO; again eleven times Durood Shareef. Thereafter supplicate (make Duā) to Allah Ta'ala for the removal of the misfortune.

Also for the removal of calamities, recite the following Duā 100 times after Ishā Salāt:

RABBI YAS-SIR WALĀ TUAS-SIR WA TAM-MIM BIL KHAIR YA LATEEFO.

Thereafter supplicate to Allah Ta'ala.

FOR INCREASE IN INCOME; EMPLOYMENT AND WARDING OFF CALAMITIES

Once a man came to Rasulullah (sallallāhu alayhi wasallam) and exclaimed:

"O Messenger of Allah! The world has turned its back on me." (He was destitute and overcome with misfortunes).

Rasulullah (sallallāhu alayhi wasallam) replied: "Recite the Tasbeeh of the Malāikah (Angels)."

(Upon enquiring what the Tasbeeh of the Malāikah is, Rasulullah (sallallāhu alayhi wasallam) answered:

"After Subh Sādiq until the rising of the sun (i.e. during the time of Fajr Salāt) recite 100 times, SUBHĀNAL-LĀHI BIHAMDIHI SUBHĀNAL-LĀHIL AZWEEM, and 100 times ASTAGHFIRUL-LĀH."

The man departed and after some days returned and said:

"O Messenger of Allah! Allah has bestowed upon me (wealth) in such abundance that I have no place to store it."

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MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

Zakaat Questions

(Mujlisul Ulama Zakaat Organization of S.A.)
P.O. Box 3393, Port Elizabeth.

Q. I am a doctor having the following assets: Surgery stock for reselling R5200; Vehicles R18000. I need only one vehicle, the second vehicle being a luxury which I can afford. Cash R9000; Gold jewellery R12000. The following are my liabilities: Owing for medicines R2000; Other creditors R1250; Owing for an insurance policy R3200. What Zakaat do I have to pay?

A. The Zakaat position is as follows:

Zakaat Taxable Assets	
Stock-in-trade	R 5200
Cash	9000
Gold	12000
	R26200
Liabilities Deductable from Zakaat assets	
For medicines	R2000
Other creditors	1250
	R3250

After deducting the above-stated liabilities (R3250) from your Zakaat taxable assets, there remains a balance of R22950. It is on this amount that you will have to pay 2½% Zakaat which is R573.75. Please take note of the following:

- (a) Zakaat is not payable on vehicles and equipment regardless of quantity and value. Zakaat will be payable on these items only if they were procured for resale.
- (b) The amount owing to the insurance brokers for the Haraam insurance policy is not a liability according to the Shariah. You cannot, therefore, claim rebate from Zakaat for this sum.
- (c) It is not lawful to enter into any insurance contracts, - life covers, fire, burglary and the host of other insurance policies. These are all contracts of ribaa which according to Rasulullah (sallallahu alayhi wasallam) are more serious than the heinous sin of committing fornication with one's mother.
- (d) Whatever premium you have thus far paid towards the insurance policy you are holding should be added to your cash. Zakaat is payable on the amount which you have paid into your insurance policy.
- (e) It is imperative that you discontinue or cancel your insurance policy.

Q. My monthly income which is obtained from various sources is R312. This amount is not sufficient for my monthly expenses, but someone informed me that I should pay 2½% of my monthly income as Zakaat. Please advise me.

A. There is no Zakaat upon you. Zakaat will be payable only after twelve months have passed since you attained the Nisaab value which is approximately R147. The Shariah

does not levy Zakaat on income - profit, salary, etc. Upon expiry of the Zakaat year, Zakaat is payable on Zakaat taxable wealth after deduction of liabilities. By liabilities is meant 'creditors'. A list of Zakaat taxable items appears elsewhere on this page. An example of Zakaat calculation appears in the previous question.

Zakaat-Taxable Wealth

The following are the types of wealth on which the Shariah levies Zakaat:

- (1) Gold and Silver in whatever form (jewellery, utensils, bullion, etc.)
- (2) Merchandise, i.e. goods procured for trade purposes (to sell).
- (3) Cash
- (4) Bank Savings
- (5) Livestock

Current Nisaab of Zakaat R147,21

Q. My wife has no cash, but has about R900 worth of jewellery.

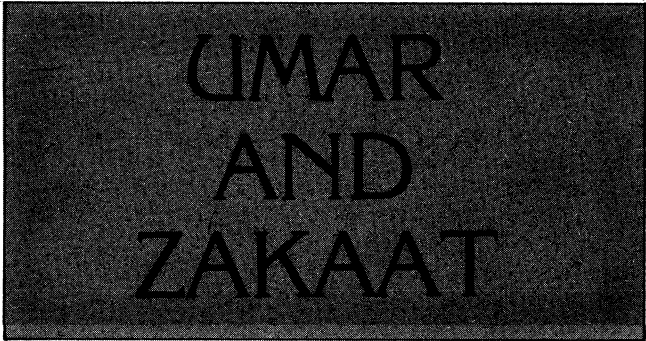
(a) Must she sell some of her jewellery to pay her Zakaat?

(b) Can I pay her Zakaat?

A. If your wife has no debt then she will be liable for Zakaat on the whole amount of R900, if the jewellery is of gold and silver. If the jewellery is not of gold or silver, Zakaat is not payable. If the jewellery (assuming it to be gold or silver) contains any precious stones (diamond, pearl, etc.) then deduct the weight of the stones from the weight of the gold and silver, for Zakaat is not payable on precious stones. If your wife has any debt, she should deduct the debt amount from the R900 and pay Zakaat on the balance, if the balance is equal to or more than Nisaab. Example: Her debt is R700. After deducting this amount from the R900, a balance of R200 remains, which is more than Nisaab. Zakaat is, therefore, payable on R200. If after deducting her debt, the balance is less than Nisaab (R147), no Zakaat is payable. If she has no cash by means of which she could pay the Zakaat on her gold and silver, you or anyone else could loan her the amount to pay her Zakaat. Zakaat on R900 is only R22.50. Upon her request you may pay her Zakaat out of your own money. If this is not possible then she will be obliged to sell part of her jewellery or anything else she may own in order to pay the Zakaat. Alternately, she may give part of the actual jewellery in Zakaat payment. When making payment by means of gold or silver, the weight must be taken into account. One fortieth of the gold and silver must be given in Zakaat, i.e. one fortieth of the gold and one fortieth of the silver. Example: Weight of gold jewellery is 20 ounces and weight of silver is 40 ounces. One fortieth of the gold, therefore, is ½ ounce and one fortieth of the silver is one ½ ounce.

Q. My savings amount to R8400 which I have accumulated over the years. I regret to say that R600 of this amount was obtained unlawfully (Islamically speaking) since it is interest. I am ashamed to say that in the past I was a racketeer and obtained a sum of about R800 by way of extortion. I have now repented of my evil ways. What is actually bothering me now is the question of Zakaat. Do I have to pay Zakaat on my savings, part of which have been obtained illegally? The interest and extortion monies have been obtained about eight years ago. Some of the persons involved have already died. What is the position of my savings now?

A. There is no Zakaat on Haraam monies. Money or wealth obtained illegally -illegal according to the Shariah- are not subject to Zakaat. In fact the Haraam money in your custody does not belong to you. The greatest of misfortune and calamity hang over your head as long as you retain the unlawful money. It is your holy duty to find out the owners of their rightful heirs in the case of death and return their property. If you fail to do so, the consequences are spiritually disastrous. It is not remote that the vile consequences of ribaa and extortion manifest themselves at the time of your maat when you will be battling to pronounce the Kalimah. This Haraam wealth may constitute an effective block on your tongue when the time to recite the Kalimah during the final moments of life arrives. May Allah Ta'ala save you and us all from such disaster, Ameen. You are liable to pay Zakaat on only your Halaal wealth and you have to pay for all the past years which presumably you have not paid. And, Allah Ta'ala guides whom He pleases.



The following are some extracts from the life of Ameerul Mu'mineen, Sayyidina Umar Ibn Khattaab (radiallahu anhu). No doubt, those who are managing, mis-managing and neglecting the Zakaat affairs which happen to be in their trust will be awed at the care-excessive caution, fear, diligence and sacrifice of Hadhrat Umar (radiallahu anhu) in safe-guarding Zakaat which was placed in his trust. Zakaat organizations as well as groups dealing with Zakaat funds must take lesson from these directions of Ameerul Mu'mineen, Umar (radiallahu anhu).

In the safe-guarding of the Baitul Maal (Public Treasury), Hadhrat Umar Faaruq (radiallahu anhu) left no stone unturned. It is recorded in Rauzatul Ahbaab that Ahnaf Bin Qais (R.A.) at the head of a group of noblemen from Iraq visited Hadhrat Umar (radiallahu anhu). Upon arrival they found Hadhrat Umar (radiallahu anhu) wandering in a state of anxiety in intense heat aggravated by scorching winds searching for one of the Zakaat camels which had gone astray. When Hadhrat Umar (radiallahu anhu) saw Ahnaf Bin Qais, he exclaimed: 'O Ahnaf! Come and assist me for a while. Let us search for the camel, for in it is the right of the orphans, the poor and the widows.'

Someone said: 'Appoint one of the Zakaat collectors to this duty.'

Hadhrat Umar (radiallahu anhu) replied: 'Who has a greater responsibility to discharge this duty than myself and Ahnaf?' Whatever is incumbent upon on others is incumbent upon the Trustee of the Muslims.'

It is stated in Riyadhun Nadhrah that Abu Bakr Husna narrated that once he accompanied Hadhrat Umar Faaruq, Hadhrat Uthman and Hadhrat Ali Murtadha (ridwanullahi alayhim) to the place where the camels of Zakaat were kept. Upon arrival Hadhrat Uthman (radiallahu anhu) sat down in the shade and engaged in recording (the camels of

Zakaat); Hadhrat Ali (radiallahu anhu) stood at his side dictating; and, Hadhrat Umar (radiallahu anhu) stood in the intense heat at the side of the camels. At the time, he (Hadhrat Umar) had on him two sheets; one was wrapped around him while the other one was thrown over his head (as a protection against the fierce heat). He searched out all the camels and instructed the recording of the colours and the number of teeth of the camels. At this juncture Hadhrat Ali (ridwanullah alayhi) said to Hadhrat Uthman (ridwanullah alayhi): 'Have you not heard the statement of Nabi Shu-aib's daughter, viz. (the Qur'anic verse): 'O my father! Employ him (Nabi Musa-alayhis salām), for he is the best that could be employed; he is strong and honest.'?'

As Hadhrat Ali (radiallahu anhu) recited this verse, he pointed to Hadhrat Umar (radiallahu anhu) and said: 'He is the strong and the honest one.'

In Riyadhun Nadhrah it is also recorded that Muhammad Bin Ali Bin Husain narrates the following: 'Once I accompanied Hadhrat Uthman (radiallahu anhu) to Aaliyah during the summer season. Hadhrat Umar (radiallahu anhu) had some property at this place (Aaliyah). On this occasion Hadhrat Uthman (radiallahu anhu) saw a man approaching from the direction of Madina Tayyibah driving along two

(Contd. on Page 12)

Q. I have about R300 saved in the bank, but am not living on my own. Do I have to pay Zakaat on this saving?

A. Regardless of whether you are living on your own or not, Zakaat will be payable on your savings if the Nisaab-value (R147) or more was with you for twelve Islamic months.

Q. I have borrowed R13000 from a few family members to purchase a house. They wish me to repay them only when I have the money in full. I am now saving towards that end and I have saved a certain sum. Do I have to pay Zakaat on this saving?

A. Zakaat is not payable on this saving, for in reality it is not your money. You have to pay the debt. If your savings exceed your debt by the Nisaab-value (which currently is R147) or more then Zakaat will be payable on only the excess if twelve Islamic months passed since acquiring the Nisaab. For example, Savings R13500; debt R13000. Zakaat is payable on the balance of R500 if twelve months have passed since attaining the Nisaab.

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Enclosed herewith please find R.....
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Name:.....

Address:.....

If the money is sent other than Zakaat, please specify.

UMAR AND ZAKAAT

(Continued from Page 11)

camels. The heat at the time was so fierce that it seemed as if a carpet of fire was spread on the ground. Hadhrat Uthmān (radiallāhu anhu) exclaimed: 'It would have been better if this mān had waited until it cooled a bit before coming.'

When the man was close-by, Hadhrat Uthmān (radiallāhu anhu) instructed a servant to see who the person was. The servant returned and informed that he could only discern a man whose head was covered in a sheet driving along the camels. When the man came nearer, Hadhrat Uthmān (radiallāhu anhu) again instructed the servant to see who the man was. It then transpired that the man was Hadhrat Umar Farruq (radiallaahu anhu). The servant exclaimed: 'It is Ameerul Mu'mineen!'. Hadhrat Uthmaan (radiallaahu anhu) immediately stood up and went to the door to welcome Hadhrat Umar (radiallaahu anhu). As he Hadhrat Uthmaan)

protruded his head out of the doorway, the intensely fierce, scorching wind forced him to draw back his head, and he cried out: 'Why have you ventured out in this fierce heat?'

Hadhrat Umar (radiallāhu anhu) replied: 'These two camels of Zakaat were left behind. I decided to collect them and place them with the other camels lest they go astray and Allah Ta'ala question me in this regard.'

Hadhrat Uthmān (radiallāhu anhu) said: 'O Ameerul Mu'mineen! Take rest now in the shade. We will deliver these camels.'

Hadhrat Umar (radiallāhu anhu) replied: 'No, you remain in the shade.'

So saying, the great Commander of the Faithful departed with the camels. Commented Hadhrat Uthmān (radiallāhu anhu): 'Whoever wishes to see an honest and a powerful mān should look at Umar Farruq (radiallāhu anhu).'

(IZAALATUL KHIFAA)

Zakaat on Stock

For the purpose of calculating Zakaat on merchandise it is essential to effect physical stock-taking. An estimate of stocks will not suffice. Nor will the figures obtained by stocktaking at the end of the financial year (if the financial year ends after twelve months of the solar calendar) be valid for Zakaat purposes. It is essential to ascertain the exact position of one's financial state for the calculation of Zakaat. The importance of Zakaat by far exceeds that of income tax or any other consideration imposed by the governments of the world. Muslims are obliged to accord greater importance to their financial affairs regarding the institution of Zakaat than the importance which they are compelled to accord to their financial affairs by the authorities of the world.

HARAAM SAUSAGES

All sausages processed in the Eastern Cape are not Halaal for Muslim consumption. Haraam skins (casings) are used in the manufacture of sausages in the Eastern Cape.

UMAR'S WARNING

Hadhrat Umar (radiallāhu anhu) warned the Ummat against the denigrators of the Hadith. He thus said: "Soon will arise such people who will dispute with you citing the testimony of the Qurān. Arrest them (their disputations) with the Ahadith, for, verily, the Companions of the Sunnah are better versed with the Book of Allah (than the rejectors of Hadith)."

UMAR - FATHER OF THE MATHAA-IB

The basis of the different mathaa-ib was established on the principles formulated by Hadhrat Umar Ibn Khattāb (radiallāhu anhu). (Izālatul Khifā)

Concern for Haqq

Once, in a gathering of Muhājireen and Ansār, Hadhrat Umar queried: "If I grant concessions (i.e. govern with laxity) in some affairs (of the Deen), what will be your reaction?"

Everyone maintained silence. Thrice, Hadhrat Umar (radiallāhu anhu) repeated his question. Thereupon Bishr Bin Sa'd (radiallāhu anhu) said: "If you ever do so, we shall straighten you like an arrow (i.e. we shall not tolerate any divergence from the Shariah and resolutely oppose you)."

Hadhrat Umar (radiallāhu anhu) beamed in delight and approval: "Indeed you are so, indeed you are so."

REVOKE HALAAL CERTIFICATES!

The most recent 'haraam' development at Delmas Kuikens, the chicken-processing plant in Transvaal, lends further support to our call for a cancellation of all HALAAL CERTIFICATES in the country. The irregularities and malpractices arising from time to time at the various non-Muslim plants where meats are processed as halaal, should be sufficient evidence for halaal certificate bodies to retract their certificates.

Those who have granted these certificates must now be aware that thousands of

Muslims have been consuming haraam and dubious chickens and other meat products on the basis of halaal certificates - even pork has been marketed under the authorisation of halaal certificates. Halaal certificate authorities must realize that they lack the means to effectively supervise their halaal certificates. In the event of irregularities arising - and these have occurred with frequency - seldom is the Muslim public notified. As a result of the irregularities, Muslims continue to consume the haraam

chickens while the 'halaal-certificate' authorities endeavour to rectify the situation behind the scenes. The whole halaal-certificate business is un-Islamic and not at all in the interests of the Muslim community. It is, therefore, imperative that all halaal-certificates be cancelled as a closure to the door of fitnah. The Muslim community will not be the poorer without halaal certificates. On the contrary, it will be in the spiritual interests of Believers, since they will be saved the dishonour of consuming 'maitah'.

'Maitah' of Delmas

It has transpired that the Chicken-processing plant at Delmas, Transvaal, Delmas Kuiken, was not in possession of a 'Halaal Certificate'. Despite the lack of a 'Halaal Certificate' Delmas Kuikens was and still is marketing its chickens as 'Halaal'. Muslims who are consuming and dealing with Delmas Chickens must be aware of the disastrous spiritual consequences which consumption of 'Maitah' wroughts to the Imaan. Consumption of Haraam is an abomination of Shaitaan, hence the Quraan commands:

"O people! Eat of the earth what is halaal and wholesome and follow not in the footsteps of shaitaan. Verily, he is your avowed enemy. Verily, he orders you to evil and shamelessness..."

Umar Whips Interminglers

AMEERIL Mu'mineen, Hadhrat Umar (radiallāhu anhu) was ever diligent in eradicating evil and mischief. He was on the constant lookout to suppress any fitnah which may arise. In this regard, Imām Abu Yusuf (R.A.) narrates that once Hadhrat Umar (radiallāhu anhu) whipped a group of men and women who had gathered at a pond (intermingling of sexes being forbidden in Islam). After meting out the punishment to the group, he met Hadhrat Ali (radiallāhu anhu) and said: "I fear that I may become one who destroys the believers."

Hadhrat Ali (radiallāhu anhu) replied: 'If you have punished them by way of admonition, there is no fear, for you are the Caller towards virtue and the Counsellor.'

During the reign of Sayyidina Umar Bin Khattāb (radiallāhu anhu) 1036 cities along with their districts and environments were conquered. As a result, four thousand musjids were established. As a consequence, four thousand temples fell into disuse. Of these four thousand Musjids, nine hundred were Jam'i Musjids. (Raudhatul Ahab)

Umar's Rank

Rasulullah (sallallāhu alayhi wasallam) bearing testimony to the elevated status which Hadhrat Umar (radiallāhu anhu) occupied in the field of the Shariah stated:

- ★ Verily, Allah Ta'ala has established Haqq (Truth) on the tongue and heart of Umar.
- ★ In previous Ummats before you were men who were not Ambiyā, but were inspired (by Allah Ta'ala). If there is anyone in my Ummat (who is inspired by Allah Ta'ala), it is Umar.
- ★ If another Nabi had come after me, it would have been Umar.

The eminent Sahābi, Hadhrat Huzaifah (radiallāhu anhu) said: "Three persons issue Fatwā (Verdicts on matters of the Shariah), viz. Khaleefah (An Islamic ruler who is learned and just); that Aalim who is qualified in Nāsikh and Mansookh (Laws which anul and are annulled)".

The audience enquired: 'Who is that Aalim?' Hadhrat Huzaifah (radiallāhu anhu) replied: "Umar Bin Khattāb. And, the third person who issues Fatwa is an ignoramus who strives to give Fatwa."

Umar Bin Maimoon (radiallāhu anhu) said: 'Umar departed from this earth taking along with him two-thirds of all knowledge.'

When this statement was related to Hadhrat Ibrāhim Nakhi (rahmatullāhi), the illustrious Tābe'i, he remarked: "Not two-thirds. In fact he departed with nine-tenths of all knowledge."

Ali Ejects Innovators

Imaam Nawawi (rahmatullāhu alayhi) writes in Sharhul Muhazzab:

"Hadhrat Ali (radiallāhu anhu) saw a Muazzin during Isha'a time making tathweeb (i.e. calling out 'as-salaah, as-salaah!'. This practice was introduced to invite people towards the Salaat.)

Hadhrat Ali (radiallāhu anhu) ordered:

'Eject this bidatee (innovator) from the Musjid.' "

* * * *

Bidah- Opposition To Rasulullah

Once Hadhrat Ali (radiallāhu anhu) saw a man performing two raka'ts Salaat on Eid Day prior to the Eid Salaat. Ali (radiallāhu anhu) forbade the man from the Salaat. The man then said:

"O Ameerul Mu'mineen! I know that Allah Ta'ala does not punish one for performing Salaat."

Hadhrat Ali (radiallāhu anhu) replied:

"Verily, I know that Allah Ta'ala does not reward an act (of Ibaadat) unless practiced or exhorted by

Rasulullah (sallallāhu alayhi wasallam). Hence, your Salaat is a futile act and indulgence in Futility is Haraam. Perhaps Allah Ta'ala will chastise you for your opposition to Rasulullah (sallallāhu alayhi wasallam)."

(Nazmul Bayaan)

ELIMINATING SUNNAH

Rasulullah (sallallāhu alayhi wasallam) said: "After me some men will lead you in your affairs (Deen).

They will eliminate Sunnah with Bidah." (Jaamiul Uloom)

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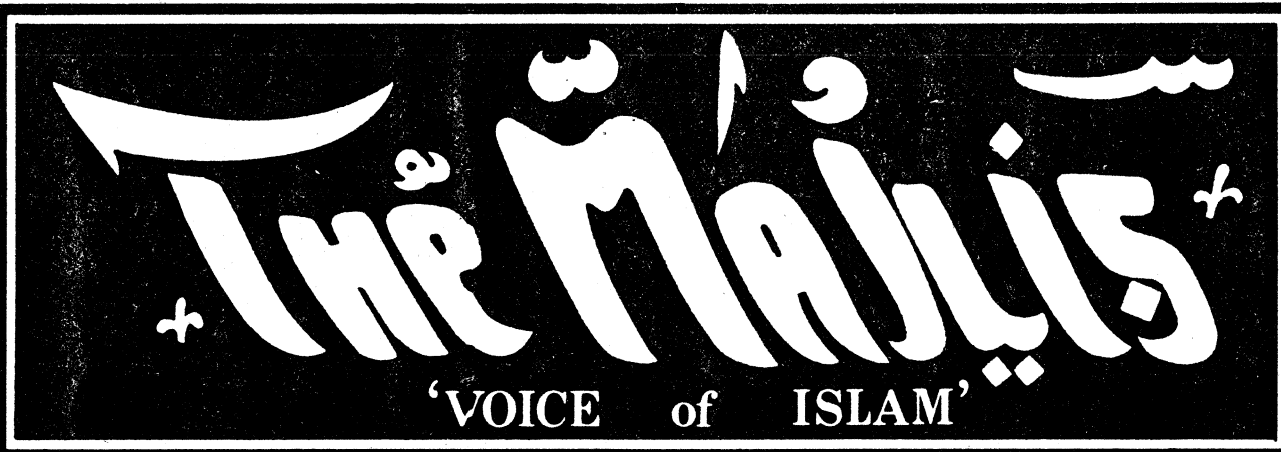
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Icsa Claims Not 'in terms of Islamic Law'

RECENTLY, in a report, the Durban tabloid, The Leader stated that the Islamic Council of S.A. (incidentally, there is nothing Islamic about this body of modernists) and the Muslim Youth Movement "Have come out in full support of Ayatullah Khomeini" in his handling of the American-hostage affair.

At the very outset we must make it clear that in this article it is not our intention to decide the issue between Ayatullah Khomeini and the Shah; it is not our intention in this article to investigate the rights and wrongs of the conflict between Ayatullah Khomeini and the Shah; it is not the purpose of this article to pass an opinion on the turmoil in Iran. The purpose of this article is purely to examine and refute the baseless claims and statements which the two aforementioned organizations made to the Leader in the name of Islam.

TRUTH OF THE MATTER

The members of both these organizations, especially the president of Icsa, Mr AbuBakr Mahomed, are devoid of Islamic knowledge. The statements he has made to the Leader in the name of Islam is an exhibition of his profound ignorance of Islamic Law. He brazenly attempts to substantiate his allegations by saying, "In terms of Islamic law . . .", but the truth of the matter is that he does not know what Islamic Law is. If he was versed in the law of the Shariah, he would not have ventured the fallacious arguments by means of which he sought to bolster his support of the holding of American hostages by the Iranian students. As stated earlier the scope of this article excludes discussion on the Islamic viewpoint pertaining to the crisis in Iran.

The Leader alleges:
"The Islamic Council of South Africa and the Muslim Youth Movement say the Ayatullah's actions are in keeping with Islamic teachings."

HOLDING THE HOSTAGES

The Ayatullah may or may not be justified in holding the hostages. The situation presently is clouded. We lack accurate reports and are in no position to issue an opinion on insufficient facts and inaccurate and biased reports emanating from the hostile western press. In so far as the claim of the two organizations is concerned, we are bound to ask: In keeping with which Islamic teachings are the actions of the Ayatullah? The spokesmen for these two Islamically unqualified organizations have availed themselves of speaking in the name of Islam. They have made a broad claim regarding "Islamic teachings", but they are not in position to define the teachings on the basis of which the hostage-issue is to be justified. The Leader also claims that Mr A. Mahomed alleged that his organization's viewpoint is based on Islamic principles. Which principles? Ignorance usually seeks shelter in ambiguity.

Mr A. Mahomed, the president of the so-called fictitious "supreme Islamic religious body for Muslims" further said:
"In terms of Islamic law, justice is absolute. There is no retribution as in Anglo-American law. The principle of forgiveness is a noble act enjoined by the Holy Quran."

He again hides in ambiguity by saying that Islamic justice is "absolute" and there is "no retribution". What is meant by these ambiguous statements?
Mr Mahomed adds:

LODGING A COMPLAINT

"A person, before lodging a complaint before the Islamic court has the prerogative to forgive. But, if he does not do so, and requires justice, then justice is absolute and there is a duty on the court or the individual to dispense justice regardless of the consequences."

Mr Mahomed has spoken absolute nonsense. The prerogative to forgive is not abrogated by complaint to the Islamic court. Even after the Islamic court has sentenced a murderer, for example, the next of kin enjoy the prerogative of forgiving the murderer. He may be entirely forgiven or a settlement in lieu of a sum may be entered into with him. In

EDITORIAL . . .

The 14th Century Celebrations

THE Muslim public, and sad to say, some Ulama as well seem to be smitten by some kind of mania regarding the advent of the fifteenth century of Islam. The end of the fourteenth century is being accorded some special significance which cannot be explained in terms of the Shariah. The occasion is being 'celebrated', but on which grounds are the 'celebrations' justified? No Shari' grounds have yet been advanced to justify these 'celebrations' which owe their origin in the opinion of those heavily indoctrinated by the norms of western culture. The only reference - if at all it could be cited as any reference to the topic under discussion - in the Hadith to the turn of a century - not the turn of the fourteenth century only - is the appearance of a Mujaddid (or several Mujaddids) to revive the Deen so that it is restored to its pristine purity. Rasulullah (sallallahu alayhi wasallam) said in this regard:

"At the head of every century, Allah Ta'ala will send for this Ummah a man (or men) who will revive for it (the Ummah) its Deen."

BIDAH

The mission of the Mujaddid is unanimously to weed out the bidah and the batil which have been introduced into the Deen during the previous hundred years. He will expound the Sunnah, sever the head of bidah, eradicate batil and save the Ummah from the brink of spiritual destruction occasioned by forces of falsehood. The Mujaddid's obligation is to restore the Sunnah and not to initiate and indulge in frivolous festivities coined as 'celebrations'.

The exact time of the Mujaddid's appearance is not known. The Hadith states, 'head of every hundred years'. Various authoritative interpretations exist regarding the meaning of this phrase. It does not necessarily mean that the Mujaddid will appear at the precise moment the new century commences. It is not even known from which year the 'hundred years' are calculated - whether from the inception of the Hijri era or from the inception of Islam coinciding with the occasion of Rasulullah's (sallallahu alayhi wasallam) appointment to the Divine Mission of Risalat. The question of the arrival of a Mujaddid, therefore, has no bearing whatever to the kind of modernist-inspired centenary celebrations.

QURROON THALATHA

The initiation and the expiry of centuries are not new occurrences. Prior to this century, thirteen other centuries passed through the corridor of Islamic history. And, of all the ages, Rasulullah (sallallahu alayhi wasallam) elevated the initial centuries as the noblest of times. The Qurroon Thalathah - the three periods following Rasulullah (sallallahu alayhi wasallam) - are unanimously the noblest and the best of times Islam witnessed. The greatest Savants of Islam made their appearance during those blessed times. That was the century of the Sahabah; it was the century of the Tabi-een; it was the century of the Tabi-Tabi-een; it was the century of the Fuqahā, of the Muhadditheen, of the Mufasssireen and of the greatest of Auliya. If ever there was the need to 'celebrate' centuries in

Islam, those glorious initial centuries deserved the 'celebration'. But, nowhere at any stage in the history of Islam do we find any such celebration. Celebration of centuries is not of Islam. It is a practice alien to Islam. It was introduced by gullible Muslims in imitation of alien brains - brains subverted into intellectual slavery of western culture.

SINCERE INTENTIONS

If centenary celebrations had any Islamic merit and if they were conducive to the maintenance of the Islamic spirit then surely the first to have initiated such celebrations would have been the Sahabah and the Fuqahā who have fully formulated and codified the Shariah to provide the solutions for all contingencies and expediencies which may arise until the Last Day. No basis in the Shariah exists for the initiation of such uncalled for celebrations. Ulama who encourage and participate in these centenary celebrations are opening a doorway for future fitnah. Like the 'meelad' celebrations degenerated into a conglomeration of un-Islamic and bidah practice, despite the sincere intention and pure untainted 'mubah' (permissible) practices which initially accompanied them, so too will any other 'celebration' which has no sanction in the Sunnah of Rasulullah (sallallahu alayhi wasallam). Islam stands in no need of celebrations which are at variance with the Sunnah of our Nabi (sallallahu alayhi wasallam).

IMITATING THE KUFFAR

Allah Ta'ala has provided sufficient outstanding Ibadah features in the Deen, by means of which the glory of Islam could be well advertised among mankind. The portrayal of the 'shān wa shaukat' (the grandeur and dignity) of Islam are not dependent upon celebrations imitated from the kuffār. Islam projects its glory by means of certain Ibadah practices termed the 'shi-ār' of the Deen. Among the 'shi-ār' of Islam are the Azān which is sounded five times a day from the thousands of Masājid the world over; the Juma' Salāt; the daily Fardh Jama' Salāt; the Eidul Adhā animal sacrifices; the performance of Eid Salāt in the open at the Eid Gah; the Hajj, etc.

BASTIONS OF HIDAYAH

The Ulama have a duty upon them to reject, criticize and disassociate themselves from these baneful celebrations which are being accorded religious significance and such importance that the ignorant are sure to escape with the notion that Islam has commanded the upkeep of such celebrations. It is the introduction of such alien practices into the Deen which becomes solidified later into 'bidah sayyiah'. If the Ulama become victim to the behest of the modernists, then the darkness of dhalāl' and 'batil' will reign supreme. The Ulama are the bastions of Hidayah. They must honour the sacred Trust of safeguarding the Deen. Rasulullah's statement (sallallahu alayhi wasallam) will, Insha Allah, strike a responsive cord in their hearts:

كان صلى الله عليه وسلم يقول "مثل العلماء في الارض كمثل النجوم يهتدى بها في ظلمات البر والبحر فادركتم النجوم اولم كن تفعل الهداه (كتب العمه)

"The likeness of the Ulama on earth is like the stars by means of which (travellers) obtain guidance in the darkness of the land and the ocean. When the stars disappear, then, it is feared that Hidayah will be lost."

EXPLOITING . . .

Certain Muslim landlords in Standerton (Transvaal) have become heartless exploiters of their Muslim bretheren. As a result of the Sasol project in Secunda there has been an influx of Muslim workers from the other provinces into Transvaal. The acute housing shortage is being exploited by these landlords most un-Islamically.

Exorbitant rentals are demanded for hovels in extremely poor state of repair. Whereas former rentals of R25 per month were paid, now as much as R100 is demanded per room. These exorbitant rentals are demanded for rooms in dilapidated conditions. One particular house is cracked so badly that the outer walls are held together by a cable stretching from corner to corner to prevent the collapse of the walls.

Most of these exploiters are businessmen whom Allah Ta'ala has provided good means of support. It does not befit them to descend to this low ebb and exploit their Muslim bretheren in such a callous and unjust manner. Rasulullah (sallallahu alayhi wasallam) warned:

"He who is not merciful (to others) will not receive mercy (from Allah Ta'ala)."

crimes such as zinā (fornication), the fornicator who was sentenced to either death or flogging by virtue of his own confession, enjoys the prerogative of retracting his confession - this prerogative of retraction is in force even after the Islamic court has found him guilty and has sentenced him. In a crime like theft, even after the Islamic court has sentenced the thief, the sentence could be waived by an act of the owner of the stolen goods.

Mr Mahomed continues with his absolute nonsense as follows:

"In terms of Islamic law Ayatullah Khomeini, no matter how learned and powerful he may be, did not have the jurisdiction nor the power to condone the criminal acts of the Shah. It was for the Iranian people to forgive him if they so desired."

IRANIAN PEOPLE

Is the Ayatullah apart from the "Iranian people"? How does Mr Mahomed propose the "Iranian people" to forgive the Shah if "they so desired"? Will mobs of screaming students bellowing, "We forgive the Shah!", constitute a proper and legal form of 'forgiveness' which will totally cancel the indictment against the Shah? Does the Shariah condone such forms of 'mob-justice' meted out by screaming students and ignorant masses? If the Ayatullah who is the supreme representative of his people cannot forgive the Shah, then by what stretch of imagination and on which Islamic principle will mobs in the

(Continued on Page 12)

MUJLISUL ULAMA OF S.A.
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A. A lady once came to Rasulullah (sallalláhu alayhi wasallam

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S A
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and said that she loved to perform her Salát behind Nabi (sallalláhu alayhi wasallam). And who will not? However, Rasulullah (sallalláhu alayhi wasallam) replied: *"I know it. But your Salát in your room is better for you than your Salát in your house (i.e. in a more open place in the house);..."*

Hence, the Salát of a woman in the privacy of her home is superior to that Salát which she could perhaps have performed in Musjide Nabawi with Rasulullah (sallalláhu alayhi wasallam) himself leading the Salát. Like Salát, Hajj and Umrah too are acts of Ibádat. Ibádat in order to be acceptable by Allah Ta'ala requires to be executed within the limits prescribed by the Shariah. If an act of worship is performed contrary to the commands of the Shariah, such worship will not be acceptable Ibádat to Allah Ta'ala. Why do you wish to perform Umrah or Hajj? Examine your intentions. Do you wish to perform Umrah in order to gain the Pleasure of Allah Ta'ala or merely to satisfy your craving for travel or for sight-seeing or for some other motive? If your niyyat is sincere, i.e. you wish to gain the Pleasure of Allah Ta'ala, then you have no alternative but to obey the rules governing the Ibádat of Umrah and Hajj otherwise your Umrah will not be acceptable. One of the rules which females have to adhere to when wishing to proceed for Umrah or Hajj is to be accompanied by a mahram. In the absence of the availability of a mahram to accompany her, Hajj is not obligatory upon her, nor is the performance of Umrah Sunnah for her. If you insist in going then at least be aware that you are not going to perform an Ibádat. You will merely be on a trip or tour which is sinful. Instead of Sawáb you will be inviting the Wrath of Allah Ta'ala. Be assured of obtaining the full Sawab of Hajj and Umrah even while you are sitting at home. As long as your niyyat is pure and sincere and as long as you lack the ability for accomplishing the journey, you will, Insha'Allah, obtain the full Sawáb. It just is not permissible for you to go for Umrah if you have no mahram accompanying you.

Q. I have been informed that gum-base contained in bubble gum is Halál if it is artificial and Harám if it is genuine (i.e. of animal product). Please inform me whether it is artificial or genuine?

A. If the product used is synthetic (or artificial as you say) then the bubble gum will be Halál, and if the gum-base is an animal product then it will be Harám. There are thousands of varieties of sweets and to a large extent animal gelatine is used in sweet-manufacture. In some sweets liquor is also used. We are not in any position to say which sweets contain Harám products and which are Halál. It is extremely difficult to obtain this information. As information is obtained from time to time, we announce which sweets are Harám. A short list of Harám sweets appears on this page in answer to another question. Besides this list, the sucker known as Kojak is also Harám.

Q. A convert says: "We know that we are not allowed to eat pork because of the germ it carries and it is unhealthy for the body. The hadith states that we are not allowed to eat any animal whose hooves are not split. That means that we are not allowed to eat horse meat. But why is horse meat Harám when there is nothing wrong with it. In other words why was it made Harám? If it was because horses were used in wars, so was the camel, but we can eat camel meat."

A. We do not eat pork because Allah Ta'ala has made pork Harám. As far as Believers are concerned the basis of Halál and Harám is the Command of Allah Ta'ala. The hurmat (prohibition) of pork is not due solely to the 'germ' carried by the pig. Let us assume that tomorrow science discovers a way of totally eliminating the germs from pig then too the pig will remain Harám and impure (Najis) no matter how hygenic they may develop pig-farming. The Laws of Islam are not dependant upon the laws of science. For us the Command of Allah Ta'ala suffices. If the Shariah declares something as Harám then it will be Harám whether we understand the logic or not. If the Shariah makes anything Halál then it will remain Halál. Let us assume that a certain pig is reared under such excessive hygenic conditions and such scientific treatments are applied to it that its flesh becomes not only devoid of any harmful effect, but becomes healthy and nourishing for consumption, and on the other hand let us assume a certain sheep is unhealthy and is afflicted by some disease. What will be the Shari' ruling? The pig will always remain Harám regardless of it becoming healthy and nourishing and the sheep will always remain Halál regardless of it becoming diseased although it is entirely a different matter if the diseased sheep is not eaten for health reasons. But, in so far as the Shariah and the Hereafter are concerned, the diseased sheep will always remain Halál and its consumption will not be punishable in the Hereafter.

Regarding the horse, your friend has erred in claiming that horse meat is Harám. In fact horse flesh is Halál.

Q. Why are Muslim women allowed to wear gold and silk whereas Muslim males are not permitted? There must be some logical answer.

A. There need be no 'logical' answer. The Laws of Islam are not subject to human logic and wisdom. They are the product of Divine Wisdom and Divine Will. Numerous are the teachings of Islam for which no human logical answer

is available. We are Believers and we submit to the Command of Allah's Laws whether we understand the logic underlying these commands or not. However, we will venture an answer to your query, but remember that our answer is not the logic which Rasulullah (sallalláhu alayhi wasallam) provided. We may be right and we may be wrong.

Islam desires its menfolk to be ever vigilant since it is their duty to wage Jihád and generally offer great sacrifices of body, wealth and life in the Path of Islam. Simplicity too is a demand of Islam. Islam further teaches us to despise the world and to slacken our contact with worldly pleasures and luxuries. Islam despises extravagance. Islam orders us to fix our gaze on the Aakhirah. Gold, silver and silk are excessive luxuries which constitute impediments in the fulfilment of the goals outlined above. It instils womanish qualities within the man. It increases his greed for wealth and luxury. It dampens his spirit of sacrifice for gold, etc. are valuable items in terms of worldly wealth, hence, the heart clings to it and dislikes to depart from these objects. The wearing of gold and silken garments is in total conflict with the simplicity which Islam advocates. The tendency in gold and silk is to create love for this world which is the root of all evil, hence Rasulullah (sallalláhu alayhi wasallam) said: "The love of the world is the root of all evil." And Allah Ta'ala knows best.

Q. Muslim children have asked me whether it is permissible to wear shirts with short sleeves when making Salát? They say that a Háfiz told them that it is Makruh to wear short sleeves in Salát. I denied this. Who is correct?

A. The Háfiz was correct in claiming that short sleeves are Makruh in Salát. It is contrary to the respect and dignity of the Salát as well as of the Musjid to be clad improperly. Short sleeves are not the way of Rasulullah (sallalláhu alayhi wasallam) or of his Sahábah. It is stated in the Fiqh Books that if one makes a habit of wearing short sleeves (i.e. the elbows are uncovered) in Salát then this practice is Makruh Tahrimi (which is a forbidden act). It is highly disrespectful to Salát to have the elbows uncovered. This is the etiquette of Salát and the Musjid.

Q. For many years we have dealt in Harám activities. Our income has been Harám. Now we have realised this and by the grace of Almighty Allah, we have rectified the position. But, what is the position of our Hajj performed with Harám money? What happens to the Zakát which we paid out of Harám? What is the position of the charities given out of the Harám wealth? What happens to the Musjids built from Harám monies?

A. If you are certain that you had performed Hajj with Harám money then your Hajj is no Hajj. You will have to perform it again if it was Fardh on you or if it is now Fardh upon you. Zakát paid from Harám money is not valid. You will have to repay the Zakát. Further, Zakát is not payable on Harám wealth. Harám wealth has to be eliminated by restoring it to the rightful owners or if this is just not possible then it must be given in charity (not to a Musjid) without a niyyat of Sawáb. If it is not certain that the Musjid was built of Harám money then there is no need to doubt or to investigate the source of the funds. If, however, it is certain that the Musjid was built out of Harám money, then Salát in such a Musjid will not be permissible. Although Salát in such a Musjid is not permissible, nevertheless, it will be a Musjid in terms of the Shariah. It will be protected and cordoned off. Salát will not be performed in it just like a Qurán Shareef which has been written with (Allah forbid!) impure ink will not be utilized for tiláwat, but at the same time it will be respected and buried with respect. And Allah knows best.

Q. Does white sugar contain gelatine?

A. To the best of our knowledge white sugar does not contain gelatine.

Q. Is it permissible to apply perfume to one's clothes and read Namáz with such clothes?

A. It is permissible.

Q. Are ladies permitted to go from house to house every week to make Tableegh?

A. For Muslim women to emerge from their homes unnecessarily is un-Islamic and contrary to the teachings of the Qurán and Hadith. For them to move in groups from place to place even for Tableegh is not permissible. When it is not permissible for them to go to even the Musjid for Salát, how could it be permissible for them to move from house to house in group formation? It must be remembered that the Sahábah of Rasulullah (sallalláhu alayhi wasallam) put a stop to women going to the Musjid despite the fact that during the time of Rasulullah (sallalláhu alayhi wasallam) they were allowed to enter the Musjid although there were many conditions attached to their going to the Musjid. Although Rasulullah (sallalláhu alayhi wasallam) discouraged women from coming to the Musjid, he did not forbid them. It was during the Khiláfat of Sayyidina Umar (radialláhu anhu) that the Sahábah enacted the prohibition. This prohibition must not be construed as being in conflict with Rasulullah (sallalláhu alayhi wasallam) because he, himself commanded that the Ummah follow and 'cling with their jaws' (i.e. adhere firmly) onto the Sunnah of his rightful and pious Khulafá and

Sahábah. Rasulullah (sallalláhu alayhi wasallam) incorporated the Sunnah of the Khulafa-e-Ráshideen into his Sunnah. The Consensus of Opinion of the Sahábah is undoubtedly the Sunnah of Rasulullah (sallalláhu alayhi wasallam). Thus, if this practice of female emergence from the home for even Salát purpose to the Musjid was unanimously banned by the Sahábah - this practice which was even allowed during the time of Rasulullah (sallalláhu alayhi wasallam) - then to a far greater degree will the prohibition be applicable to groups of women emerging from their homes for Tableegh.

It must also be borne in mind that this practice, no matter how contained and pious its origin may be, will ultimately get out of hand. The evils it will usher in will not be able to be contained. It was precisely to close the doorway leading to fitnah that the illustrious Sahábah prevented women from going to the Musjid. Our salvation and our success in both worlds are inextricably interwoven with the Sunnah of Rasulullah (sallalláhu alayhi wasallam) - the Sunnah as practiced and understood by the Sahábah, and not some 'modern', some 'scientific', some ambiguous concepts of confounded twentieth-century 'sunnah' which are conjured up daily by every Tom, Dick and Harry.

Q. Are ladies permitted to apply make-up, e.g. lipstick, rouge, etc. during the month of Ramadhán to please their husbands?

A. The application of make-up during the month of Ramadhan is contrary to the spirit of fasting. One of the purposes of fasting is to subdue carnal passion. It is therefore, preferable, not to resort to make-up during the hours of fasting. However, if the husband insists then it may be used. However, if the cosmetics used contain Harám ingredients then the use of such cosmetics will be Harám regardless if the husband insists. We are told that most lipsticks contain Harám ingredients then the use of such cosmetics will be Harám. And, even if lipstick does not contain any Harám ingredient then too it will definitely be Makruh (abominable) to use it during fasting hours. If lipstick, etc. is of a material which does not allow water to seep through then Wudhu and Ghusl will not be valid.

Q. If a women is in the state of janábat and her husband instructs her to first prepare his meals then go for ghusl, should she obey him or go for ghusl?

A. If obeying him will cause her to miss her Salát then such obedience is not permissible. If the time remaining for the Salát is so little that if she first prepares his meals and then goes for ghusl she will miss her Fardh Salát, then she will be obliged to disobey him by taking ghusl and performing her Fardh Salát. Obedience is first to Allah Ta'ala.

Q. Does one obtain the same Sawáb for caring for one's step-mother as one would for caring for one's own mother?

A. The step-mother occupies the position of a mother. All respect and assistance are due to her within the limits of the Shariah. Caring for, her and rendering service to her are acts of great Sawáb although the Sawáb of serving one's own mother is far superior. And, Allah knows best.

Q. Please ease my doubts on Sajdah Sahw. When should this Sajdah Sahw be made?

A. Sajah Sahw is made only when any Wájib factor of Salát is omitted or transgressed in error. Sajdah Sahw has been explained in some past issues of "The Majlis". Insha'Allah, it will again be outlined in a subsequent issue.

SACRIFICE of TAIL-LESS ANIMALS?

Recently many people have enquired about the validity of the Qurbáni (the sacrifice of Eidul Adhá) in which animals without tails are offered as a sacrifice. We have been informed that Fatwa has been obtained that the Qurbáni of tail-less animals is permissible.

DEFECT

The Shariah has given a detailed description of the types of animals which could be offered for the sacrifice of Eidul Adhá as well as for Aqeeqah. It is not permissible to sacrifice animals in which there are defects. And, 'defect' here means what the Shariah considers to be defective. Our personal opinions and inclinations have no bearing on the Decree of the Shariah. What the Shariah declares to be a 'defect' in an animal will remain a 'defect' no matter if it does not seem to us as a 'defect' and no matter if it conflicts with our opinion. The Laws of the Shariah are sacrosanct and cannot be battered and bent to suit the whim and fancy of every person acting in terms of some expediency or motive.

IBADAT

For the past fourteen hundred years - i.e. since the advent of Rasulullah (Continued on Page 4

SACRIFICE OF TAIL-LESS ANIMALS

(Continued from Page 3)

(sallallāhu alayhi wasallam) – it has come down authoritatively to us that it is not lawful to sacrifice a tail-less animal. The Books of the Shariah make it very clear that the Qurbāni of a tail-less animal is not valid. When this is the known and established teaching of Islam, what then impels people to strive to eke out a contrary opinion? Why should we attempt to legalize the sacrifice of a tail-less animal in the face of the formidable Shari' evidence against sacrificing a tail-less animal? Disregarding the technical aspects of any Fiqhi argument, why should Believers desire to place in jeopardy such an important and noble Ibādat as the Qurbāni by offering animals for sacrifice, which have never been held as permissible for a valid Qurbāni throughout the history of Islam? This attitude displays a weakness of Imān. The significance and the importance of the Eidul Adhá sacrifice have made their exit from the heart, hence this careless attitude towards such a great Ibādat. No fatwa decreeing legality and validity of the Qurbāni of a tail-less animal can justify this slack attitude towards the Ibādat activities of Islam.

It has been argued that here in South Africa 'all' sheep have their tails cut, hence it is not possible to find sheep with tails. Secondly, they say, that the tails are cut for health reasons. The sheep become fatter and healthier after having their tails cut. This is the sum total of the argument of those who wish the Qurbāni of tail-less animals to be valid.

NECESSITY

The abovementioned argument is not valid and wholly insufficient to abrogate the teaching of the Shariah that tail-less animals are not valid for Qurbāni. Permissibility of making Qurbāni of such animals cannot be obtained on the basis of this flimsy argument. The Fiqhi principle, ... (Necessity legalizes prohibitions.) cannot be employed in this instance, since no such 'necessity' (dire and urgent need) exists for permitting the

sacrifice of tail-less animals in direct contradiction of fourteen hundred years of practice. This legal principle cannot be employed here because, even on the assumption that 'all' sheep in this country have their tails cut, other animals with tails are found in abundance. Goats and cattle exist in abundance in this land. Cutting of tails of sheep is not a new practice in this country. It has existed for a considerable time, and for decades now, since our settling in this country Qurbāni of goats – of animals with tails – has been made.

FATWA

Further, if tails were detrimental to the health of the animal and if its presence constituted a 'defect' in an animal then Rasulullah (sallallāhu alayhi wasallam) would have taken cognizance of it. Allah Ta'ala has outlined the 'defects', but in the list of defects, the tail is omitted. The presence of the tail is not considered as a 'defect'. It is the tail-less animal which is regarded as 'defective' by the Shariah for sacrificial purposes. The arguments of the farmers in favour of tail-cutting are to be dismissed since these are in contradiction with the ruling of the Shariah. Hence, with due respects to the venerable Mufti concerned, we dismiss the fatwa which declares tail-less animals valid for Qurbāni. Whoever claims that such animals are valid for sacrifice must necessarily state the Shari' basis for such a momentous diversion from the established law of the Shariah in this regard.

Those who have offered tail-less animals for the Qurbāni should now be told that their sacrifice was not valid. To compensate for the loss of this Ibādat it is essential that the price of a goat be distributed in charity.

Hereunder we reproduce a Fatwa received from the Mufti of Darul Iftaa, Miftahul Uloom, Jalalabad, India. The Mufti Saheb, Hadhrat Mufti Nasir Ahmad Saheb makes it abundantly clear in his Fatwa that it is not permissible to offer tail-less animals in the sacrifice of Eidul Adhá.

کے قراتے علماء دین و شرع متین اس مسئلہ کے بارے میں کہ جمارے بلاد میں اکثر دینے والے دم کاٹ دیتے جاتے ہیں اس اعتقاد پر کہ یہ محل از یاد صحت و تندرستی کا باعث ہے۔ نیز قسطنطین الزب وال قیودات خاصہ بکریاں آزادی اور کثرت کے ساتھ پائے جاتے ہیں جو عموماً قربانی وقفہ کیلئے استعمال کیے جاتے ہیں۔ سوال یہ کہ کیا حالات مذکورہ میں دم کٹے ہوئے دینے کا قربانی وقفہ کیلئے استعمال کرنا منع و حرام ہے؟ کیا قربانی کتب الفقہ پر یہ کہ اس میں گناہ نہیں ہے۔

الجواب: واللہ اعلم بالصواب۔ ہر دم کو قربانی کے لئے استعمال کرنا مکرم ہے، مگر اگر دم کاٹ دیا جائے تو یہ مکرم نہیں ہے، بلکہ حرام ہے، کیونکہ قربانی کا مقصد یہ ہے کہ قربانی کو صحت و تندرستی کا باعث بنے، اور اگر دم کاٹ دیا جائے تو یہ صحت و تندرستی کا باعث نہیں بن سکتا، بلکہ اس کا برعکس ہے۔

واللہ اعلم بالصواب۔
مفتی محمد رفیع الرحمن صاحب دہلی



He who fasts by day and spends the whole night in Salaat but does not attend Jama'at (congregational Salaat) nor Juma', will be in the Fire.

(Hadith)

He who desires respect (dignity, rank and glory, should obtain these from Allah Ta'ala) for verily, all respect belongs only to Allah.

(Quraan)

He who publicizes any of his good acts, Allah Ta'ala will bring him to disgrace in the eyes of people.

(Hadith)

Daily a thousand such persons enter this Path of Truth who by nightfall make their exit from the fold, deprived of Imān.

(Bāyazid Bustami)

This is Television Porno movies by the fireside

ITALY has made what the country's Minister of Art Bernardo d'Arezzo has called 'the greatest discovery of our century - private television'.

For hundreds of thousands of Italians it has changed their daily routine radically. They go to bed early but as the clock strikes midnight lights reappear at the windows and they take their places before their television sets to watch what is scrupulously avoided by the genteel national television network - pornography.

Italy has between 300 and 600 private television companies with short-range transmitters permitted under a 1976 law. After midnight on every day of the week any child or adult can select more and more daring films at the touch of a button. In Rome 24 channels show full-length pornographic films which are meticulously listed in the serious daily newspapers' television pages with titles such as *Put Your Devil in My Hell: Sister Antoinette, Angel and Demon*, or *The Crazy Desires of an Insatiable Girl*.

Apparently the public is also insatiable because for the past three years they have demanded more and more. One station in Milan allows viewers to choose the films. For the past four Saturdays they have asked for *The Pompos Girls*, the adventures of some unusual drum majorettes.

Realisation that Italians are becoming blasé even when watching the most explicit sex scenes has prompted a station in Turin to come up with an early morning 'housewives striptease' in which women who are prim suburbanites by day shed their clothes and their inhibitions in front of TV cameras.

Teleradiocity, the most widely watched station in northern Italy, stars professional strippers.

The highlight which brings night shift work to a grinding halt in most factories and has day workers wide awake at 4 am peering at their TV sets is when Marina Capodicasa comes on in a quiz called 'Wild Pyjamas'.

A right answer and the jacket comes off. Another correct answer and the pants fall. A supplementary question correctly answered and the viewer can have an evening with Marina. So far no one has won the jackpot.

(To the Point 2 November 1979)

ALAMGEER'S REVERANCE for RASULULLAH

Alamgeer, the great Moghul emperor of India, Hadhrat Aurangzeb (R.A.) had a servant by the name Muhammad Qali. Once the emperor called: 'Qali!' Immediately Muhammad Qali appeared with a container of water. Alamgeer (R.A.) took the water and made wudhu. A man who happened to be in the company of Alamgeer at the time was struck with amazement. The king did not request the water. He merely called out: 'Qali!', nor was it the time to make wudhu. How did the servant understand that his master wished to take wudhu?

Finally this man enquired from Muhammad Qali, the servant who said:

"My name is Muhammad Qali. Because of his superb dignity and great respect, the king never called me by an abbreviated name. He always calls me by my full name (Muhammad Qali). When today he did not mention the name, Muhammad, I immediately understood that the king is now without wudhu, hence he did not mention 'Muhammad' out of deep reverence and respect for Rasulullah (sallallāhu alayhi wasallam)."

(This anecdote shows the piety and the great respect that Alamgeer (R.A.) had for Rasulullah-sallallāhu alayhi wasallam. He even refrained from taking the name of our Nabi - sallallāhu alayhi wasallam - without being with wudhu. It also shows that Alamgeer (R.A.) was constantly in the state of wudhu which according to the Hadith is the 'weapon of the believer'. However, this deep respect of Alamgeer (R.A.) must not be understood to be a teaching of the Shariah. It was a natural disposition in him, which although meritorious must not be imposed as an Ibādat ordered by the Shariah. Bidatees have gone astray as a result of according 'wujoob' (compulsion) status to such meritorious practices and dispositions of the Auliya. To assign any Shari' status (Fardh, Wajib, Sunnat, Makrooh, Harām, Halāl, etc.) to a practice other than what the Shariah accords is bidah. If, for example, the status of 'wujoob' is accorded to a 'mubah' or permissible act then such conferring of status without Shari' evidence will be bidah and forbidden. - Editor)

Ibn Mubarak - Anecdotes

• Hadhrat Abdullah Ibn Mubarak (R.A.) said: "I once visited Asia Minor and came across a gathering of people. In the centre a man was tied and being whipped severely. Despite the severe whipping no groan or cry escaped his lips. I went close to him and enquired: 'Why are you not crying?' He replied:

'It is our custom not to mention the name of our god (he was an idol-worshipper) until we are purified of all sin. I am a great sinner and because I once mentioned the name of our idol, hence this chastisement which you are witnessing.' Abdullah Ibn Mubarak (R.A.) replied:

"Our religion is the simplest and the easiest to follow. The sinner is purified by mentioning the Name of his Creator."

• Hadhrat Abdullah Ibn Mubarak (R.A.) narrates that he was proceeding to Hajj when a handsome young man of very good manners joined him along the route. Both finally arrived at the Holy Ka'bah. Ibn Mubarak (R.A.) entered into the Ka'bah but the youth remained outside. When I emerged from the Ka'bah I observed that the youth was laying unconscious at a distance from the Ka'bah and a crowd had gathered around him. I too went and stood nearby. When the youth regained consciousness he raised his Shahādat finger (the fore-finger of the right hand) and proclaimed the Kalimah Shahādat. Ibn Mubarak (R.A.) said to him:

"O young man! What is the matter?"

The youth replied: "I am a Christian. I attempted to gain entry to the Ka'bah by means of deception, but as I was about to enter I heard a voice exclaim: 'O young man! In your heart is hatred for Us. Why do you desire then to enter Our Abode?'"

When this Truth was revealed to me I embraced Islam with my heart and hence recited the Kalimah."

• A youth came to Hadhrat Ibn Mubarak (R.A.) in a greatly distressed state. Crying profusely he fell at the feet of Ibn Mubarak (R.A.) and exclaimed: 'I have perpetrated a heinous sin and because of shame cannot reveal it.' Ibn Mubarak (R.A.) ordered the young man to explain, but he refused, saying that the sin was most wretched and shame prevented him from speaking. Ibn Mubarak (R.A.) remarked: 'I fear that you may have committed gheebat (spoken ill of another)'. The youth enquired whether 'gheebat' was worse than fornication (which was the sin committed by the youth). Ibn Mubarak (R.A.) replied:

"Yes, it is worse, for Rasulullah (sallallāhu alayhi wasallam) said:

"Gheebat is worse than fornication."

PRIDE of IBLIS

Once Iblis said to Nabi Musá (alayhis salām): "You have attained the rank of conversing with Allah Ta'ala. I will esteem it a great favour if at such a time (when conversing) with Allah Ta'ala you put in a good word for me so that I may be forgiven."

Musá (alayhis salām) promised Iblis that he would fulfil his request. However, when Musá (alayhis salām) was granted the blessed opportunity of conversing with Allah Ta'ala, he forgot the promise he made to Iblis. In this state of Divine Communication, Allah Ta'ala reminded Musá (alayhis salām) about the promise he made to Iblis and instructed him to fulfil it. Thereupon Musá (alayhis salām) discharged his promise. Allah Ta'ala replied:

"There is no difficulty upon Us in forgiving him. Tell him to prostrate at the grave of Aadam (alayhis salām)."

Musá (alayhis salām) was elated at obtaining forgiveness for even Iblis. He could foresee no difficulty in Iblis fulfilling such a simple command as prostrating to the grave of Aadam (alayhis salām). Feeling very pleased, Musá (alayhis salām) reported to Iblis the result of his intercession on Iblis's behalf. Iblis remarked:

"Indeed, you have said much. When I had refused to prostrate to him (Aadam) when he was alive, how can I prostrate to him now that he is dead?"

This is the rebellious state produced by takabbur (pride).

ABOUT SALĀM

* The Fuqaha have prohibited Salām (the Islamic greeting) on three occasions:

- (1) When someone is involved in Ibādat Salām should not be made.
- (2) When someone is involved in sin.
- (3) When someone is engaged in answering the call of nature.

* Regarding Salām to those who shave their beards, there are two options:

- (1) Normally Salām should not be made to them.
- (2) If you regard yourself to be superior to them (those who shave their beards), i.e. you adopt a holier than thou attitude, then it is Wājib (compulsory) to make Salām to them. This is to cure the pride in one.

BISHR HÁFI

SAWÁB FOR THE DEAD

Bishr Háfi (rahmatullāh alayhi) says:

"Once I visited the qabristaan (cemetery) and saw the inmates of the graves sitting outside on top of the graves disputing among themselves about something they seemed to be dividing among themselves. I prayed: 'O My Creator! What is this mystery?' A voice called out: 'Go and enquire from them.' Upon enquiring from the inmates of the grave, they replied:

A week ago a pious servant of Allah passed by us, recited Qulhuwallāh thrice and bestowed the Sawáb upon us. Since then we have been continuously distributing that Sawáb among us. So far we have not completed the distribution."

(This incident indicates the tremendous benefit accruing to the dead from any act of Sawáb - especially Qurán recital - bestowed to them. - Editor)

Bishr and the Sunnah

Once Rasulullah (sallallāhu alayhi wasallam) appeared in a vision to Hadhrat Bishr Háfi (rahmatullāh alayhi) and said:

"O Bishr! Do you know why you have been accepted (by Allah Ta'ala) and why you have been permitted to surpass the ranks of your contemporaries?"

Bishr replied that he was not aware of the reason. Rasulullah (sallallāhu alayhi wasallam) then said:

"Because you have followed my Sunnah; respected the pious of my Ummah; gave advice to the Believers; and, you have regarded my Sahābah and the Ahle-Bait (the Family of Rasulullah - sallallāhu alayhi wasallam) as being my friends, hence you have attained the ranks of the 'Abrār'."

Classes of Fuqara

Hadhrat Bishr Háfi (rahmatullāh alayhi) said that there are three classes of Fuqarā such saints whose poverty is a blessing for them. They themselves request and wish for such poverty, since their poverty is akin to the poverty of Rasulullah - sallallāhu alayhi wasallam - who said: 'Poverty is my pride.' These three classes of Fuqarā are:

(1) They never ask anyone for anything. Should anyone give

to them anything, they will never accept. This group is termed, 'Ruha-niah' and are on the highest level of spiritualism. When they ask, they ask from Allah Ta'ala and their supplications are granted and fulfilled immediately.

(2) This class too never ask, but if someone gives out of love and sincerity, they accept. They are steadfast on tawakkul (Trust in Allah). They occupy the Middle rank.

(3) This group is steadfast on sabr patience as far as is possible. They ward off the temptations of shaitān. They are the Sufis.

HAJJ?

Once a man came to Bishr Háfi (rahmatullāh alayhi) and said:

"I have two thousand dirhams which have been acquired in a lawful manner. I wish to go for Hajj. What do you advise?"

Bishr Háfi replied:

"If you wish to obtain the Pleasure of Allah Ta'ala then pay the debts of the poor; give to the orphans and spend on families in need. The peace which will be a consequence of your obtaining forgiveness by spending (as advised) is nobler for you than Hajj."

The man insisted that he had a greater desire for performing the Hajj than spending as advised on the poor. Bishr Háfi remarked:

"Perhaps this wealth of yours was not acquired in a Halāl manner, hence this desire in you. The consequence of this desire will be the spending of your wealth without obtaining any Sawáb (reward)."

The advice of Hadhrat Bishr to the man applies to a Nafl Hajj and not to a Fardh Hajj. Once Hajj becomes Fardh, it is compulsory to execute it. Hadhrat Bishr pointed out the greater merit of attending and spending on the creation of Allah who are afflicted with dire need and poverty. Many people perform more than one Hajj merely for 'riyā' (show) or for some other worldly motive. Such Hajj is not acceptable by Allah Ta'ala. It is also worthier to spend in avenues of greater need than to go for a Nafl Hajj as the advice of Hadhrat Bishr - (rahmatullāh - indicates. - Editor)

Trust in Allah

Rasulullah (sallallāhu alayhi wasallam) in a dream said to Bishr Háfi (rahmatullāhi alayhi):

"It is meritorious for the wealthy to be kind and generous to the dervishes (the pious who live in poverty)

for the sake of obtaining Sawáb from Allah Ta'ala. However, it is far more superior for the dervishes not to direct their attention to the wealthy and to repose their trust in Allah Ta'ala."

YOU WILL NOT EXPERIENCE THE SWEETNESS OF SALÁT AND OF FASTING UNTIL YOU DO NOT ERECT A BARRIER OF STEEL BETWEEN YOURSELF AND YOUR LOWLY DESIRES.

(BISHR HÁFI)

According to the Hadith, the purpose of 'hadyah' (giving of gifts to one another) is love. However, nowadays, the purpose is to fulfil one's motive. (Hakimul Ummat)

Tashab-Buh

• Certain people claim that the 'sanad' (chain of narrators) of the Hadith: "He who imitates a people becomes of them", is 'dha-eef (weak). In a lecture, I answered the charge by saying: I have not investigated the 'sanad' of this Hadith, but will prove the contention of the Hadith from a Qurānic verse. Allah Ta'ala states:

"And, do not incline towards the wrong-doers..."

Added to this is the logical premiss:

"Without 'tashab-buh' (imitating) there is not 'rukoon' (inclination towards the wrong-doers, as mentioned in the verse)."

Initially, 'rukoon' occurs and this 'inclining towards the wrong-doers' is followed by 'tashab-buh'. The logical conclusion is therefore, the prohibition of 'tashab-buh' because if 'rukoon' is Harām then 'tashab-buh' will also be Harām.

• Hadhrat Maulana Mahmudul Hasan (R.A.) once gave a wonderful explanation of the Hadith:

"... That on which I and my Sahābah are."

(This Hadith states that of the 73 sects into which the Ummah will be split, only the group following the Sunnah of Rasulullah sallallāhu alayhi wasallam - and of his Sahābah will attain salvation.)

The venerable Maulana said that this Hadith is 'aam'. In other words, it embraces beliefs, appearance, etc. in short all affairs. The group which will attain salvation will be the one which is on the Path of the Sahābah in all affairs.

• The Auliya of Allah Ta'ala have considered worthy of honour even 'tashabbuh' (imitation) of the pious based on riyā (show or ostentation). A person who imitates the pious (Sulahā) because of riyā is also worthy of being honoured because in his heart he honours the pious, hence the 'tashab-buh'. Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (R.A.)

The Divine Summons

Hadhrat Ali Jurjāni (rahmatullāh alayhi) once gave Hadhrat Bishr Háfi (rahmatullāh alayhi) the following advice:

"Adopt poverty and pass your life in sabr (patience). Turn your attention away from lowly desires. Regard your home as being as empty as the grave. Recognize yourself to be an inmate of the grave so that you will be prepared and happy to go unto Allah Ta'ala when the Divine Summons arrives."

Rank of Bishr

Hadhrat Bilāl Khawwās (R.A. - A saint of the highest standing. He lived during the second century of Islam) was once travelling in the wilderness in which the Bani Isra-eel (the people of Nabi Musā-alayhis salām had wandered. A stranger also accompanied him along the journey. Hadhrat Khawwās (R.A.) had reason to suspect that the stranger was Hadhrat Khizr (alayhis salām). Upon insisting to know his name, the stranger said that he was Khizr.

Hadhrat Khawwās (R.A.) asked Khizr (alayhis salām) for his opinion about the rank of Imām Shāfi. (rahmatullāh alayhi). Khizr (alayhis salām) said that Imām Shāfi (rahmatullāh alayhi) was

among the 'Autād'. 'Autād' refers to one of the classes of secret Auliyā of which there are twelve classes. The identities of these secret Auliyā are concealed. Among the twelve classes of these Auliyā, the 'Autād' occupy one of the highest ranks.

Hadhrat Khawwās (R.A.) then enquired from Khizr (alayhis salām) the rank of Imām Ahmad Bin Hambal (rahmatullāh alayhi). Khizr (alayhis salām) replied that Imām Ahmad Bin Hambal (rahmatullāh alayhi) was among the 'Siddiqueen'.

Hadhrat Khawwās (R.A.) then enquired the rank of Bishr Háfi (rahmatullāh alayhi). Khizr (alayhis salām) replied:

"At the present time there is no one equal to him in rank."

(Tadhkaratul Auliya)

Rasulullah's Hand

Hadhrat Shaikh Ahmad Rifa-i (R.A.) was the contemporary of Hadhrat SAYYID Abdul Qadir Jilāni (R.A.). Once Hadhrat Rifa-i (R.A.) upon reaching Madinah Tayyibah presented himself at the grave of Rasulullah (sallallāhu alayhi wasallam) and offered his salutations (Salām). Since, Hadhrat Rifa-i (R.A.) was a Sayyid, he addressed Rasulullah (sallallāhu alayhi wasallam) as follows:

"ASSALA MU ALAIKUM YA JADDI!"

(Salām upon you, O my grandfather!)

From the grave of Rasulullah (sallallāhu alayhi wasallam) came the reply:

"WA ALAIKUMUS SALAM, YA WALADI!"

(And, Salām upon you, O my son!)

In spontaneous rapture, Hadhrat Rifa-i (R.A.) recited a couplet in which he expressed his burning desire for Rasulullah (sallallāhu alayhi wasallam) to present his hand so that he (Rifa-i) may kiss it. And, lo, from the sacred grave protruded a glorious hand which lit up the whole Musjid. The effulgence of Rasulullah's

(sallallāhu alayhi wasallam) hand was such that everyone in the Musjid besides Hadhrat Rifa-i (R.A.) fell into a swoon.

Hadhrat Rifa-i (R.A.) advanced and kissed the blessed hand of Nabi (sallallāhu alayhi wasallam) and thereafter lapsed into a swoon. Upon reviving he laid himself at the entrance of the doorway of the Musjid demanding that people trample upon him. This was his way of remedying rank, for he realised that everyone will now be honouring him by virtue of his proximity to Rasulullah (sallallāhu alayhi wasallam). The Auliya of Allah Ta'ala detest public acclaim and shy away from centres of attraction.

He who hears the Caller of Allah (the Muazzin) calling towards Salaat and does not then go for Salaat is guilty of flagrant injustice, kufr and nifaaq (hypocrisy).

(Hadith)

Rasulullah (sallallāhu alayhi wasallam) said:

'The jealous person, the scandal-monger and the fortune-teller are not of me nor am I of them.'

(Hadith)



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SIGNIFICANCE OF THE MUSJID

(Shah Waliullah Muhaddith Dahlawi-R.A.)

The significance of constructing a Musjid, its administration and waiting therein for Salaat is due to the fact that the Musjid is among the sha-áir (salient features) of Islam. Hence, Rasulullah (sallalláhu alayhi wasallam) said:

"When you see any Musjid or hear the voice of the Muazzin, then desist from fighting with anyone."

Verily, the Musjid is the place of Salát; the abode of the Mu'takif (the one who remains in I'tikáf); and, the centre which attracts the Rahmat of Allah Ta'ala. In a way the Musjid resembles the Ka'bah, hence Rasulullah (sallalláhu alayhi wasallam) said:

"He who emerges from his home purified intending to go to the Musjid for the Fardh Salát, his reward is like that of a performer of Hajj who has left (home) in the state of Ihram. And, he who leaves home to go to the Musjid only for the purpose of performing salátudh-dhuhá, his reward is like the reward of one who performs Umrah."

The act of divorcing oneself from worldly occupations and engagements so as to proceed to the Musjid only for Salát purpose is a proof of one's sincerity and submission to Allah Ta'ala. It is for this reason that Nabi

(sallalláhu alayhi wasallam) said:

"He who makes wudhu and beautifies the wudhu (i.e. observes all the rules pertaining to wudhu) then sets out towards the Musjid for no reason other than the Salaat, will have his rank raised by one degree for each step towards the Musjid and he will have one sin obliterated for each step. As long as he remains in Salaat, the Maláikah invoke the Mercy of Allah upon him. As long as you remain waiting for Salát you are regarded to be in the performance of Salát."

Verily, Musjids are constructed for the elevation of the Word of Haqq.

Rasulullah (sallalláhu alayhi wasallam) said:

"Allah Ta'ala makes arrangements of hospitality for him who goes to the Musjid morning and evening."

In this saying is the indication that every morning and every evening is the existence of the strong possibility of subjugating the carnal-self to the spiritual-self.

And, Rasulullah (sallalláhu alayhi wasallam) said:

"He who erects for Allah a Musjid, Allah will erect for him a mansion in Jannah."

(HUJJATULLAHIL BÂLIGHAH)

Tahyatul Musjid MASAJID in Jannat

Upon entering the Musjid, one should perform, before sitting, two raka'ts Nafl Salát. This Salát is known as Tahyatul Musjid. It is Sunnat and of the etiquettes of the Musjid that these two raka'ts Tahyatul Musjid be performed.

Tahyatul Musjid is Sunnah only during the times of Zuhr, Asr and Ishá. It is not to be performed in the time of Fajr or before Maghrib Salát.

Care should be taken not to perform this Salát during the following forbidden times:

- At sunrise
- At Zawwál (when the sun is directly over the meridian)
- At sunset
- During the latter part of Asr time when the sun's rays have already cooled off and become dull.
- When the Imám is delivering the Friday Khutbah.
- On Eid Days prior to the Eid Salát.

"VERILY, MASAJID HAVE BEEN BUILT FOR ZIKR AND SALÁT"
(Shah Waliullah)

The very first building erected on earth was the Musjid, viz. the Sacred Ka'bah at Makkah Mukarramah. The Qurán Shareef states in this regard:

"Verily, the first building established for man is that (the Ka'bah) which is in Makkah. (It is a building) of grace and guidance."

According to some Mufasssireen, the very beginning of earth's creation was from this very Ka'bah.

According to the Hadith of Rasulullah (sallalláhu alayhi wasallam), the Ka'bah will be the last remaining Musjid on earth. The first building was the Ka'bah the last will also be the Holy Ka'bah. Rasulullah (sallalláhu alayhi wasallam) said that on the Day of Qiyámah the entire earth will disappear besides those parts which are Masájid. The various scattered parts of the earth which are Masájid will gather into one, join up with the Sacred Ka'bah into one whole and enter into Jannat.

MUSJID TRUSTEES

A Musjid is the most sacred of places on earth. The very motive of creating mankind and jinnkind, viz. Zikrulláh, finds the highest fulfilment in the Musjid. The sanctity of a Musjid could be gauged from Rasulullah's (sallalláhu alayhi wasallam) statement that the Masájid are the most beloved parts of the earth to Allah Ta'ala. The lofty status which a Musjid occupies in the Eyes of the Shariah makes it incumbent that those who have been appointed to administrate the affairs of the Musjid be men of Islamic standing.

Nowadays it is the style to appoint men of worldly standing to be mutawallees of a Musjid even if such people may be totally devoid of Islamic knowledge. The position is so critical that even immoral men gamblers, fornicators, devourers of ribaa and extortionists - are appointed to the sacred trust-position of mutawalliship. Those who are responsible for such baneful appointments to such holy positions of trust are guilty of betraying Allah Ta'ala. Rasulullah (sallalláhu alayhi wasallam) said that he who appoints an unqualified person to a position of trust has betrayed Allah Ta'ala, His Rasool (sallalláhu alayhi wasallam) and the community of Believers. In another Hadith it is said that when unqualified men are appointed to positions of trust, the approach of the Final Hour is signalled.

Trusteeship of a Musjid demands men of uprighteous character and men who have a good knowledge of the Waqf requirements pertaining to Masájid. The Qurán Shareef States:

"Only they shall administrate Masájid who establish (regular) Salaat, believe in the Last Day, pay Zakát and fear none besides Allah."

The broad principles or the basis for Musjid-mutawalliship are laid down in this holy verse. Mutawallis have to be appointed by virtue of Islamic qualifications and not mundane considerations such as wealth, social rank, etc. The system of electing Musjid mutawallis by way of elections in which even hooligans vote is decidedly un-Islamic and not permissible. Musjid constitutions modelled along western patterns do not befit the high dignity and sanctity of the Musjid. Those whom the Shariah brand as 'fásiq' are not permitted to serve as trustees of a Musjid. Among fúsáq (flagrant violators of the Shariah) are people such as cinema owners, gamblers, devourers of ribá, those who shave their beards, those who indulge in picture-making of themselves or of others, cinema go-ers, those who abuse Waqf funds, those who repudiate the beliefs and the practices of Islam as expounded by Rasulullah (sallalláhu alayhi wasallam) and the Sahábah (riwánulláhi alayhim), those who indulge in music, etc.

NON-MUSLIM CONTRIBUTION

- Contributions of non-Muslims towards Musjid projects may be accepted on condition that they regard their donations to the Musjid as an act of Sawáb. If they do not consider it as such then it will not be permissible to accept their contributions. The meaning of 'sawáb' here is the obtainal of Divine Reward or Pleasure for a righteous act.
- Although it is permissible to accept the contributions of non-Muslims in Musjid projects, it is of greater merit not to accept.
- If the government or the local authority (municipality) makes a gift of a land to the Muslim community for erecting a Musjid, the Waqf will be valid and the Musjid could be built thereon. However, it is essential that the government, etc. renounces their right of ownership in the said ground.
- If the ground is given on lease, it will not be Waqf. A Musjid cannot be built on lease-hold ground. An Ibádat Khanah may be erected on such ground.

"Verily, Islam started off in a forlorn state and soon will it return to that state of forlornness. Therefore, give glad tidings to the forlorn."
(RASULULLAH - S.A.W.)

WHEN LEAVING THE HOME TO GO TO THE MUSJID, RECITE THE FOLLOWING DUA:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ مَنْشَأِي هَذَا أَقَاتِي لِحَدِّ شَرِّهَا أَشْرًا وَلَا سَمْعَةَ خَرَجَتِ إِتْقَاءَ سَخَطِكَ وَأَتُبْتَغَى بِهَا مَا لَكَ أَسْأَلُكَ أَنْ تَبْقِيَ بِي مِنَ النَّارِ وَإِنْ تَقْصُرْ بِي دُخُوبِي (رواه ابن النفرى عن علي بن أبي حمزة)

WHEN ABOUT TO ENTER THE MUSJID, RECITE THE FOLLOWING DUA:

اللَّهُمَّ ارْحَمْنِي فِي أَبْوَابِ رَحْمَتِكَ

WHEN LEAVING THE MUSJID, RECITE THE FOLLOWING DUA:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Mosque Decoration

Rasulullah (sallalláhu alayhi wasallam) said:

"When the affairs of a community disintegrate, they begin to decorate their Mosques with engravings and paintings."

(Ibn Majah)

"When you begin to decorate your Mosques and your Qurán then understand that your time of destruction is at hand."

(Muntakhab)

The spiritual stagnation and retrogressiveness of the Muslim community is manifested in its extravagant decorations of Masájid. Hadhrat Ibn Abbás (radialláhu

anhu) narrated that extravagance in decoration of places of worship is the way of the Yahood and Nasára. Excessive decoration in Mosque-buildings is Makrooh Tahrimi. In this regard, Mosque-trustees should take note that it is not lawful to extravagantly decorate the Mosque-building out of the Waqf funds without the consent of the donors. If trustees utilize Waqf funds for unnecessary work of luxury and extravagance in the Mosque, they will be obliged to compensate the misappropriation of funds out of their own pockets.

The Home-Musjid

It is Sunnat to fix some place in the home for Ibádat purposes. In the Hadith such an exclusive place within the house has also been described as 'Musjid'. It is Mustahab to use the home-musjid for performing Sunnat and Nafl Salaat, Zikr, I'tikáf by females, etc.

The Hadith describes as a 'grave' the house in which no Salát is performed. No Muslim home, therefore, should be devoid of its own 'musjid'. According to Rasulullah's (sallalláhu alayhi wasallam) instruction these home-musjids should be always kept clean and perfumed.

Although the Hadith describes the place of worship in private homes also as 'musjid', these places are not in the same category as proper Masájid, i.e. Mosques made Waqf. All the Ahkám (rules) applicable to proper Masájid will not be applicable to the home-musjid. For example, one has the right to prevent entry to one's private 'musjid' whereas this is not permissible in a proper Musjid. People in the state of janábat may not enter a proper Musjid whereas they may enter the home-musjid.

Prior Wudhu

When about to leave the home to go to the Musjid it is preferable and Sunnat to firstly make Wudhu. Making Wudhu at home is an act of greater merit than making Wudhu at the Musjid. Proceeding from home with Wudhu have the following advantages:

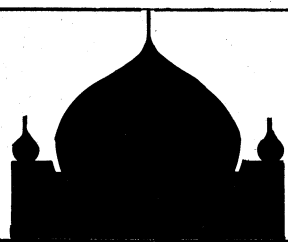
(a) One is in a state of purity, both physical and spiritual along the route towards the Musjid.

(b) As a result of being in the state of Wudhu, one is protected from certain calamities or misfortunes which may have befallen one not in the state of tahárat (purity). Wudhu is a shield which wards off many unseen calamities, hence Rasulullah (sallalláhu alayhi wasallam) said:

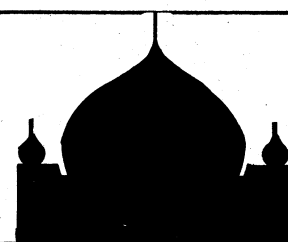
"Wudhu is the weapon of the Mu'min."

(c) The state of 'Salát' commences from the time preparations for Salaat have been initiated, esoterically speaking. Hence, one who leaves home in the state of Wudhu is recorded as being in 'Salaat'.

(d) One who leaves home with Wudhu saves himself from unnecessarily using the water of the Musjid which is paid for from Waqf and charitable funds.



MUSJID



MUSJID ERECTION

Rasulullah (sallallāhu alayhi wasallam) said:

"He who erects a Masjid for Allah, Allah will erect a mansion for him in Jannat."

Rasulullah (sallallāhu alayhi wasallam) has outlined great significance and reward in the construction of Masjid. The erection of Masjid is an act of Sadqah Jariyah, the Sawāb perpetually accruing to the account of those who built or established the Masjid.

This great significance in erecting Masjid does not mean that Masjid should necessarily be built even in places where there is no need. Where no need exists for the erection of another Mosque, charity should be channelled into other more deserving causes. Certain people wish to spend their wealth in only the construction of Masjid even though there may be no need. One should study the situation and divert charity into avenues which are more deserving. Communities and congregations nowadays have adopted the ways of non-Muslims in vie-ing with one another in the grandeur of their respective Mosque-

buildings. This un-Islamic trait in the community is detestable and worthy of reprimand. One of the signs of the Final Hour is the competition in Mosque-building. People will resort to the erection of lavish and extravagant structures, one community competing with another - the one striving to outstrip the other in extravagance - while the Mosques will be desolate in so far as Musallees (worshippers) are concerned. The beauty and luxury of a Masjid lie in its Musallees and not in the extravagant structure. The indulgence in extravagance in Masjid structures becomes more abominable with the utilization of doubtful and Haram funds in the construction. The times are such now that Muslims, especially those who build Mosques nowadays, have become very negligent regarding the type of money collected and used in Masjid projects. Mosjids are for Allah. Allah Ta'ala is Pure and He accepts only that which is Pure and Halāl.

NEGLECTING THE MOSQUES

Since according to the Shariah deserted and desolate Masjid - even those laying in a state of ruin - remain Masjid forever, it is incumbent upon Muslims to repair, protect and occupy any Masjid which has fallen into disuse. This duty firstly devolves upon the Mutawallees (trustees) of the Masjid. If the trustees are unable to attend to the affairs of the Masjid then it falls upon the general Muslim public to attend and administrate the Masjid.

In South Africa, overtly due to the Group Areas and covertly and in actual fact, due to the straying of the Muslim public from the Path of the Sunnah, many Masjid have fallen into disuse. As a result of the population shift the Masjid have not only fallen into disuse, but the Masjid buildings have been sorely neglected as well. In some places the Masjid have become haunts for vandals who perpetrate their vandalism against the holy building of the Masjid. Many acts of vandalism have already been committed against the Masjid. The Mutawallees have not done anything to protect the sanctity of the Masjid. The community have found it too difficult to obtain the services of caretakers to guard the honour of the Masjid.

Many Muslims raise hollow and hypocritical cries over the fate of the Sacred Masjid Aqsá in Jerusalem. But, their attitude with their own

Musajid at home clearly demonstrates the hollowness of their concern for Musjide Aqsá. People who have no concern for the guarding of their own Masjid can have no real concern and love for Masjid far away. The Masjid which have fallen into disuse as a result of the Group Areas law were in a state of neglect even when Muslims were living in the vicinities in which these Mosjids are located. The greatest act of neglect which the residents within the vicinity of a Masjid could show is to be unmindful of the Jamát Salát. People living in close proximity have and are still refusing to attend the Masjid regularly for congregational Salát. As a consequence the curse of the Masjid hangs over them. Rasulullah (sallallāhu alayhi wasallam) said that those who live in proximity of a Masjid, but fail to present themselves for Jamát Salát, invite the curse of the Masjid. According to the Hadith, the Masjid calls out to Allah Ta'ala to destroy and uproot these people who have made it (the Masjid) desolate by their non-observance of Jamát Salát. The cause of our being removed from the precincts of the Masjid is therefore to be found with ourselves. And, if we repeat the same procedure of neglecting Jamát Salát then a day will dawn when we will once again be uprooted from our luxurious mansions now located in the grouped off areas.

MASAJID-MARKET-PLACES OF HEREAFTER

Hadhrat Abu Dardah (radiallāhu anhu narrated the following Hadith of Rasulullah (sallallāhu alayhi wasallam):

"The Masjid (Mosques) are the market-places of the Hereafter. He who enters it is the guest of Allah. His hospitality is forgiveness and His gift is dignity (which He grants His guest)."

People fill the market-places of the world in pursuit of worldly wealth and gain since these are the established venues for the attainment of the perishable and ephemeral gains of this transitory abode. On the otherhand, the Masjid are the venues established for the attainment of the everlasting

gains of the Hereafter. The pious servants of Allah Ta'ala, therefore hasten towards these sacred 'market-places' in pursuit of the gains of honour which the Masjid offer.

Regarding this trade in the different market-places, Rasulullah (sallallāhu alayhi wasallam) said:

"Every person rises in the morning and trades his soul."

Thus, there are those who trade themselves for righteous acts and there are those who barter themselves in return for evil deeds. They bring spiritual destruction upon themselves by according preference to the

market-places of the world. In pursuing their material goals they neglect the 'market-places' of the Akhirah. Their love for the market-places of this world has made the 'market-places' of the Akhirah desolate. The Masjid are in ruins of desolation.

It behoves the Believers not to neglect and forget the Masjid from whence the everlasting merchandise of the Akhirah is to be obtained. The occupation with the worldly market-places must in no way be an obstacle in the path leading towards the 'market-places' of the Hereafter.

Masajid - Gardens of Jannat

Hadhrat Abu Hurairah (radiallāhu anhu) narrates that Rasulullah (sallallāhu alayhi wasallam) said:

"When you pass by the gardens of Jannat, eat of its fruit. It was asked: 'What are the gardens of Jannat?' Rasulullah (sallallāhu alayhi wasallam) replied: 'The Masjid'. It was then asked: 'What are the fruits thereof?' Rasulullah (sallallāhu alayhi wasallam) replied: 'Recite: Subhānallāhi wal hamdullāhi wa laa ilāha il-lā-lāhu wal lāhu akbar."

The prime motive of creating the universe is Zikrullāh and obedience to His commands. This is the verdict of the Qurān Shareef. Precisely for this reason have the Masjid been erected. Since the Masjid are the places where this Divine Motive finds the greatest of fulfilment, the Masjid are the places most beloved to Allah Ta'ala. Hence Rasulullah (sallallāhu alayhi wasallam) said:

"Of all the places on earth the most beloved to Allah Ta'ala are the Masjid and the most disliked are the market-places."

Since the market-places excel in negligence of Zikrullāh, dishonesty, sin and crime in general, they have

been branded by Rasulullah (sallallāhu alayhi wasallam) as the 'most disliked places' by Allah Ta'ala.

The Sahābah who ventured into the market-places and who had to establish businesses and trade activities, were constantly awake to the dangers which the market-places offered to one's Imān. They were ever vigilant to ward off and counter the factors which make the market-places the 'most disliked'. They never permitted their trade activities to divert them from Zikrullāh. Although their bodies were in the market-place, their heart and souls were suspended with the Masjid - the market-places and the gardens of Jannat.

Beautification and decoration of Jannat is a continual operation. While we are still here in this earthly existence, Jannat is constantly being improved. Rasulullah (sallallāhu alayhi wasallam) said that the recitation of Tasbeeh is the cause for the creation of trees in Jannat. Since, the Masjid are the 'gardens' of Jannat, one should engage much in reciting the aforementioned Tasbeeh which will serve to beautify one's abode in Jannat.

FORMULA FOR WAQF

If a person declares:

"I have endowed (made Waqf) this property for the purposes of a Masjid (or Madressa)", the endowment (Waqf) is valid. There is no need for a written contract to render the Waqf valid. (Fatāwa Ghiyāthiyyah)

It is not permissible to use the goods of one Masjid for another. However, if the donor of the goods has so permitted, it may be used for another Masjid. After use, the goods have to be returned to the original Masjid. (Fatāwa Rasheediyah)

Things Prohibited

- It is not permissible for one in the state of janābat (one who requires a compulsory ghusl) to enter the Masjid.
- It is permissible to enter the Masjid without being with Wudhu. However, to do so is Makrooh. It is therefore preferable to be with Wudhu when entering the Masjid.
- It is forbidden to take into the Masjid any impurity even if the impurity is concealed in a container.
- It is forbidden to take into the Masjid newspapers, magazines, etc. which portray pictures of people or animals.
- It is forbidden to speak loudly in the Masjid.
- It is forbidden to indulge in worldly conversation in the Masjid.
- It is Makrooh Tahrimi (which is a forbidden act) to take infants and little children to the Masjid.
- If the Masjid has more than one door, it is not permissible to use it (the Masjid) as a shortcut to pass from one side to the other unnecessarily.
- It is not permissible to take the dead into the Masjid nor is it permissible to perform the Jamāzah Salāt inside the Masjid according to the Hanafi Math-hab.
- It is not permissible to utilize any property of the Masjid for personal benefit.
- It is not permissible to engage in any trade activity in the Masjid.
- It is not permissible for one who is being paid for his services to teach inside the Masjid even if the subject he is teaching is the Qurān Shareef.

Musjid Forever

Once a piece of land has been dedicated as a Masjid, it will remain a Masjid forever. The actual Masjid is the ground which has been declared as such and not the building standing on the ground. Even if no building is erected on the Masjid ground, it (the ground) will have full Masjid status.

Ownership of the Masjid is vested only with Allah Ta'ala. The trustees, the congregation and the Muslim community are not the owners of the Masjid. In certain quarters there exists the notion that the Muslim community is the owner of the Masjid. This is highly erroneous.

The air-space above the Masjid is also part of the Masjid. The ground below the Masjid is also part of the Masjid. Therefore, whatever (and no matter how high) is built on top of the Masjid, it will have the exact hukm (law) as that of the Masjid below it. And, no matter how deep one may excavate and build under the Masjid, it will have the exact hukm as that of the Masjid. All the ahkām (laws) pertaining to the Masjid will apply to the buildings above or below the Masjid. Hence, it is not lawful to erect a car-park under or above the Masjid. People in the state of janābat may not enter the basement under the Masjid or get on top of the roof of the Masjid. Toilets, ablution facilities, smoking, worldly conversation, raising of voices, etc. are not permissible in any section below or above the Masjid-building.

A Masjid which have fallen into disuse or become desolate as a result of the neighbourhood becoming uninhabited, remains a Masjid for all time to come. Even if the building falls into ruin then too the place will remain a Masjid forever.

The Masjid can never be sold or bartered away nor can anything be built in its place.

Masajid Not Tourist Attractions

Allah Ta'ala declares in the Qurān Shareef the spiritual impurity of the kuffār and prohibits their entry to Masjid. Although there are differences of opinion and interpretation among the Fuqahā regarding the verse in question, the spirit of the Qurānic Ayah indicates strong disapproval of the kuffār entering Masjid. Unnecessary entry of the kuffār to the Masjid should therefore be debarred.

The present practice of the Islamic Propagation Centre (of Durban) to organize (Continued on Page 8)

Selection of Musjid Officials

MOSQUES are purely Islamic institutions which are governed by the Laws of the Shariah. Man made rules which conflict with the Shariah have no validity in the operation of any aspect of Islamic life. The abomination of this conflict is increased if it be directed to the affairs of Mosques.

UNQUALIFIED TRUSTEES

One of the most important aspects regarding Mosques is the appointment of officials – Mutawalles or Trustees. This aspect has suffered great abuse at the hands of the ignorant who happen to be in the Trust seats of many Mosques. It is therefore essential to speak out against the nefarious activities of unqualified trustees who usurp Trust posts in flagrant violation of the Shariah. Their presence as Mosque Trustees is indeed a defilement of the sanctity of the Mosques.

In all our affairs we as Muslims must of an absolute necessity resort to the Law of Islam for guidance. Allah Ta'ala says in the Holy Quran: *“O Believers! Obey Allah and His Messenger.”* Again in the Holy Quran Allah Ta'ala declares: *“It is not permissible for a believing man, and it is not permissible for a believing woman to have any choice in any matter whereon Allah and His Messenger have given a verdict.”*

Hence, in the appointment or selection of Mutawalles or Trustees for a Mosque it is absolutely necessary for us to refer to the Quran and Ahadith – to the Law of Islam. The Shariah of Islam is explicit – very clear – on the qualities of men who are to arrange the affairs of a Musjid.

REQUIREMENTS

Hereunder we enumerate and explain the requirements of a person who is appointed to the Committee of Musjid administration.

1. He must be a Muslim.
2. He must perform his 5 daily Saláts regularly.
3. He must perform his Juma' Salát.
4. He must pay Zakát – if liable.
5. In carrying out the function of Mosque administration according to the rules of Shariah he must fear none besides Allah. If the execution of his duties clashes with the wishes of the people, he must not shirk in carrying out his duties for fear of the taunts and criticisms of people.

The above five qualities are laid down in the following verse of the Holy Quran: *“Only they shall erect and administer Mosques of Allah, who believe in Allah and the Last Day - and who establish regular Salát - and*

pay Zakát - and fear none besides Allah.”

6. It is necessary for the Musjid Trustee to be versed in the Musaa-il or Rules of Waqf since a Mosque is Waqf property. One who is ignorant of the Rules of Waqf is not qualified to govern the affairs of a Musjid because he is sure to decide against the Law of Islam in carrying out his duties of Administration of the Musjid.

Imam Shafi (R) says: *“It is not Ja-iz (not permissible) to appoint an ignorant person to a position of trust.” (Hidayah, Page 112, Vol. 3). “One without knowledge does not have the ability to distinguish between Haq (Truth or Right) and Bātil (Falsehood or Wrong).” (Hidayah, Page 112, Vol 3). “It is not permissible to instate (or appoint) a person to a position of trust unless he is honest and able (i.e. by virtue of knowledge by himself or by his representative (to arrange his duties), because appointment to positions of trust is conditioned with ability.” (Rad-dul Mukh-tar (Shame) – Kitabul Waqf, Page 385, Vol 3).*

From the foregoing it is clear that one who is not versed with the Masāil of Waqf should not serve on a Musjid administrative committee.

7. One who is a Trustee of Musjid should be such a person whose evidence is admissible in an Islamic Court of Law because **Shahádat** (Evidence) is one of the conditions of **Wilayat** (appointment to positions of Trust).

The Shariah of Islam states: *“Shahádat is a requisite of Wilayat.” (Hidayah, Page 114, Vol 3).*

8. The Trustee of a Musjid must not be a Fasiq. One who openly flouts the Law of Islam and moreover is constant in committing open sin is termed in Arabic a Fasiq. In Islamic Law a Fasiq is **Mardoodush-shahádat** (one whose evidence is not admitted or entertained in an Islamic Court of Law). Those who consume alcohol indulge in music, cinema and other great sins are termed Fasiq – and as such do not qualify to serve on the Musjid Administration Committee.

With regard to this the Shariah states:

“It is not lawful to appoint to a position of trust a Fasiq.” (Fatawa Ibn Taimiyah, Page 150, Vol 1 also Fatawa Rahimiyah, Page 165, Vol 2).

The great Imam Malik (R) said:

“The affairs of Muslims can

be governed correctly by only those who follow the example of the Holy Messenger.” (Fatawa Rahimiyah, Page 164, Vol 2).

A Fasiq is therefore unfit to govern the affairs of a Musjid.

“By instating or appointing a Fasiq to the lofty and honourable post of a Musjid Trustee, respect and honour is shown unto him (i.e. the Fasiq), whereas this is not permissible. A Fasiq is Wajibul Ihánat, thus such honour must not be accorded to him.” (Shami, Vol. 1 also Fatawa Rahimiyah, Page 167, Vol 2).

A WORD OF ADVICE TO THOSE RESPONSIBLE FOR APPOINTING THE MUSJID OFFICIALS

It is essential to take into consideration the Law of Allah – the Shariah – when appointing the Musjid officials. Worldly considerations must be put aside. A man is not appointed to a position of trust in Islam by virtue of him being a prominent personality or because of his wealth, etc. The criterion is only the Law of Allah.

When appointing the Musjid officials it must be remembered that the Shariah says:

“It is not permissible to appoint a Fasiq when the appointment of a pious person is possible.” (Fatawa Ibn Taimiyah, Page 150, Vol 1 also Fatawa Rahimiyah, Page 164 Vol 2).

The Holy Messenger of Islam said:

“He who appoints (or instates) a person over any task (or duty) knowing that amongst his people there is a better man - then, verily he has betrayed Allah, and His Messenger and the entire Jamát of Muslims.” (Ibn Adi, Ukaili, Hakim from the Narration of Ibn Abbas).

Tibrani relates the Hadith of Ibn Abbas as follows:

“The Holy Messenger said - He who appoints anyone over any affair of the Muslims knowing that in the community there is such a person who is more learned in the Quran and the Sunnah of the Messenger, verily, he has betrayed Allah, His Messenger and the entire Muslim community.”

PROCEEDING TO THE MUSJID

RASULULLAH (sallalláhu alayhi wasallam) said:

- * He who purifies himself and proceeds to the Musjid for performing Salát, his Sawáb is equal to that of a performer of Hajj who has set out (from home) with Ihrám.
- * The Sawáb of one who after purifying himself sets out for the Musjid to perform the Dhuhá (Chásh) Salát, is equal to the performance of one Umrah.
- * The Recording Angel records ten good acts for

every step taken by him who leaves his home to go to the Musjid.

- * The greatest Sawáb in Salát is for him who has come walking to the Musjid from the greatest distance.
- * For every step the Musallee takes towards the Musjid, his rank is raised one degree and one sin is obliterated (from his Record).
- * Convey to those who walk much to the Musjid in darkness the tidings of a perfect Noor (Light) on the Day of Qiyámah.

WORLDLY CONVERSATION

IN the Kitáb, Fathul Qadeer it is recorded that worldly conversation in the Musjid devours good actions like fire devours fuel.

Lawful conversation and discussion (that which is lawful outside the Musjid) is unlawful inside the Musjid. The Musjid is a place for the Zikr of Allah Ta'ala. Its sanctity is defiled by even such conversation which is lawful outside the musjid. The hurmat (prohibition) of unlawful conversation, e.g. gheebat, lies, etc., inside the Musjid is magnified manifold since such talks are even harám outside the Musjid.

In Khazánatul Fiqh it is stated that Allah Ta'ala obliterates the good deeds of forty days of one who indulges in worldly conversation in the Musjid.

Once Hadhrat Khalf (radialláhu anhu) was in the musjid, his servant approached and questioned him regarding some worldly affair. Hadhrat Khalf (radialláhu anhu) went with his servant outside the Musjid and only then answered the servant's question. The practice of the Sahábah (ridwánulláhi alayhim) and their successors was strict avoidance of all worldly talk in the Musjid.

One of the signs of the Final Hour (Qiyámah) mentioned by Rasulullah (sallalláhu alayhi wasallam) is the raising of voices in the Musjid.

The rank of the Ulama is granted by Allah Ta'ala. It is not a pedestal which could be conferred or earned in any other way. Therefore, the rank of the Ulama cannot be abolished or eliminated as some irreligious people desire and attempt.

(Hakimul Ummat)

If there are even three persons in a village or jungle and they do not establish Jama'at Salaat among them, shaitaan stands over them in domination. Verily, the wolf devours the sheep which has strayed from the flock.

(Hadith)

MUSJID FOR SALE

IT HAS been reliably learnt that the Trustees of a certain Musjid are contemplating the sale of the Musjid to the city council. The Mujlisul Ulama of S.A. hereby issues a warning to the concerned trustees that their dastardly move will not be allowed to attain fruition.

A clandestine meeting of the trustees of a certain Musjid – we shall refrain from naming the culprits at this stage – was recently held to discuss moves to dispose of the Musjid to the city council of a certain town. The trustees of this Musjid, who are totally devoid of any Islamic feeling and who have absolutely no respect for the Shariah, are tempted by the considerable amount being offered (or expected to be obtained) from the prospective buyer.

We call to attention these cowardly trustees and warn them that their despicable contemplation will not be permitted to materialise.

These trustees should know that they are not the owners of the Musjid. The Musjid is not their property nor is it the property of the community.

The Musjid is Waqf property, ownership being vested solely in Allah – Azza wa Jal. Any sale-contract entered into will be illegal, both in the Shariah as well as in terms of the law of the land. The prospective buyer should also realise that the 'sellers' have no legal right to dispose of the Musjid, and the Muslim community of

South Africa will never allow them to dispose of the Musjid by means of forgery.

In the event of the trustees proceeding with any 'sale' of the Musjid, drastic action will be taken against them. Legal action will also be instituted to have the 'sale-contract' annulled. The trustees of this particular Musjid must bear in mind that the Muslim community of this country will raise its voice in unison against any despicable attempt to barter away the House of Allah Ta'ala.

The city council of the town concerned should also realise that it will bring down upon its head a hornet's nest should it enter into any 'sale' contract with those who have no legal right to dispose of the Musjid. The Musjid is the House of Allah Ta'ala, and so will it remain until the Last Day. We will not stand by as an idle spectator to this contemplated gross sacrilege of the Musjid of Allah Ta'ala. BOTH THE PROSPECTIVE BUYERS AND THE 'SELLERS' MUST BEWARE OF STRIKING UP ANY AGREEMENT WHICH IS CONSIDERED FRAUD IN ISLAM.

Masájid Not Tourist Attractions

(Continued from Page 7)

tourist calls to Musjids is most despicable and un-Islamic. The sanctity of the Musjid is defiled by the presence of kuffár in the state of janábat and by kuffár females clad most scantily. In the words of Rasulullah (sallalláhu alayhi wasallam) women dressed scantily are in fact 'nude'; and, women attending gatherings of males, are 'adulteresses'. The degree of the sin is magnified by perpetrating it in the holiest of places, viz. the Masájid – the Houses of Allah Ta'ala.

Masájid are not tourist attractions. The purpose for which Masájid have been built is noble and lofty. The holiness of the Musjid is rudely rent asunder by the invasion of impure – both

physically and spiritually – droves of kuffár tourists. The Shariah has made it unlawful for even Muslim males to enter the Musjid while in janábat. This prohibition is magnified in so far as kuffár are concerned since added to their physical state of impurity is the impure state of kufr. If it is Makrooh Tahrimi (forbidden) for even Muslim women (even those not in janábat) to visit the Musjid then the prohibition will be far more emphatic for kuffár females in the state of janábat and in the state of semi-nudity entering the Musjid.

It is incumbent upon the trustees of the Musjid to ensure that the sanctity and the izzat of the Musjid is not defiled and destroyed.

About Tahneek

Hadhrat Hakimul Ummat, Maulana Ashraf Ali Thanvi (R.A.) said:

- * Someone enquired from Hadhrat Maulana Gangohi (R.A.) regarding the Tahneek (i.e. Chewing something and placing it in

the mouth of the baby when it has been born.). Maulana Gangohi (R.A.) advised that if some pious Aalim who is a follower of the Sunnah happens to be present then the Tahneek will be Masnoon (Sunnat). There is no benefit in making the baby lick the saliva of a bidatee (one who practices innovation).

Allah Ta'ala conceals the faults of one who controls his tongue.

(Hadith)

We are a nation whom Allah has given dignity by means of Islam.

(Umar Bin Khattaab)

Negation of the 'Scientific' Explanation

The aforementioned article is typical of the thinking of westernized Muslims. The obsession with 'modern science' (as the author states) is such that the most ludicrous arguments are produced to substantiate Qur'anic teachings which seem to be in conflict with the creature, 'modern science'. No matter how absurd an argument may be, it will be cited in substantiation of Islamic injunctions as long as it (the argument) has a 'scientific' tinge to titillate the minds of people awed by 'modern science'.

SOUND

In endeavouring to sound 'scientific' and in a futile attempt to attribute the hue of 'modern science' to Qur'anic verses, the author of the article alleges that the incident of the destruction of Abraha's army by way of the flocks of birds with little pebbles is in conformity with 'modern science'. He drags in the law of gravity to place the Qur'anic Surah, 'Al-Feel', on a 'scientific footing'. The arguments of the force of gravity in relationship with the incident of the birds and Abraha is manifestly un-Islamic as well as 'unscientific', viz. in conflict with even 'modern science' which the author has cited in support of the incident described in the Qur'an Shareef.

Why the Author's Argument is Un-Islamic

In his hypothesis the author claims that the pebbles released by the birds onto Abraha's army were released at such a height that due to the force of gravity the pebbles attained the speed of a bullet, viz. 1200 metres per second when they struck the army. The author postulated that the birds flew at such a height that the time taken for the pebbles to reach the army of Abraha was two minutes. It was necessary to suppose 'two minutes' since the pebble will only attain the speed of a bullet if dropped at a 'two-minute height' because the acceleration of a freely falling object towards the earth is approximately 10 metres per second after each second. Hence, if it was supposed that the pebbles were released at a one-minute height, then in terms of 'modern science' they would not be able to kill a man since the speed of an object falling for one minute would be 600 metres per second in the final second when it strikes the earth. This speed will, therefore, not enjoy the force of a bullet. Hence, in order to assign some validity to the argument it is necessary that the two-minute height be postulated as a fact. In the absence of the 'two-minute' height postulate, the author's hypothesis will not be in conformity with 'modern

science'. It is now essential for the author to answer the following questions:

BIRDS

(a) What is the Shar'i justification for the claim that the birds did IN FACT fly at a two-minute height? The Qur'an Shareef as well as the Hadith do not confirm this claim. No authority of Islam has claimed that the birds were flying at such a height. Mr Hashmi, the author, himself knows fully well that the supposition of 'two-minutes' is a mere figment of his imagination, hence he says: "If the birds were flying at such a height that the stones took, say, about two minutes or 120 seconds to reach the earth..."

He is constrained to say: 'If the birds... for lack of Islamic proof. What if the birds were flying at one-minute height or at half a minute-height? What Islamic proof is there to disclaim that the birds were in fact flying at a very low level? In fact according to Rasulullah's (sallallahu alayhi wasallam) tafseer of the Surah in question, the birds were flying at a very low level. The Tafseer Kitabs clearly state that the birds settled low overhead the army of Abraha.

HEIGHT

The author's 'two-minute' height assertion is, therefore, a baseless supposition. For the author's un-Islamic theory to have some credibility in terms of 'modern science' it is absolutely necessary to present the supposition that the birds were flying at such a height that it took the stones two minutes to reach the army of Abraha. The logical conclusion of this supposition is that the Command of Allah Ta'ala to the birds to destroy the army of Abraha was circumscribed by the force of gravity. In otherwords, Allah Ta'ala was compelled (Al-iyazu billah) by the force of gravity to order the birds to release their pebbles only at such a height which will ensure that the speed of a bullet is attained when the pebbles strike their targets. This is the baneful result of attempting to submit the Divine Commands to the god of materialism, 'modern science'.

(b) To bring about the destruction of the army of Abraha through the agency of the birds pelting pebbles, did Allah Ta'ala have to submit to the force of gravity? In terms of the author's hypothesis of 'modern science', Allah Ta'ala had no alternative (Al-iyazi billah) but to obey the force of gravity, for the pebbles in terms of 'modern science' would not have served the destructive purpose if released by the birds at a distance below the 'two-minute' height.

(c) Does the author who claims to be a Muslim, believe the Qur'anic declaration, "Verily, Allah Ta'ala is

APOLOGETIC CONFUSION

THE following article appearing in the Delhi Paper, 'Radiance' is a reflection of the apologetic confusion prevailing in the minds of Westernized Muslims.

SCIENTIFIC RELIGION:

AN EXAMPLE

★ FAEZUL ISLAM FAUZI HASHMI, Aligarh ★

ONE day a non-Muslim friend of mine raised an objection criticising the contents of the Surah of the Quran mentioned below and argued that they cannot be justified in the light of modern science. I tried to convince him and fortunately met with success. It may be useful for others also.

The Surah under discussion was Alfeel (The Elephant, 105) in which Almighty Allah warns the non-believers of the dreadful consequences of their baneful and sinister designs and establishes the fact that He had taken upon himself the responsibility to protect Khana-e-Kaba.

BACKGROUND: Abraha, the Christian ruler of Yemen, marched with a large army along with a large number of elephants to demolish Khana-e-Kaba so that Christianity may easily be preached among the Arabs.

Quraish, the chief tribe of Mecca, were no match for the Christian invaders so they left the city in order to avoid confrontation. Before they fled Abdul Muttalib, the chief of Quraish, prayed inside Khana-e-Kaba. "No doubt we are leaving the city but as every one protects his home, in the same way, Lord, protect Thy home from Thy enemies."

When the king reached his destination, Allah sent an army of small birds which dropped small pieces of stones upon the army and as a result the whole army met its doom. The Surah says:

"Hast thou not seen how thy Lord dealt with the owners of the elephants?"

Did He not bring their stratagem to naught, And send against them

swarms of flying creatures, Which pelted them with stones of baked clay,

And made them like green crops devoured (by cattle)?"

SCIENTIFIC EXPLANATION: The statement may appear a fable to a layman but in fact it has sound scientific footing. We all know that the earth on which we live attracts every object towards its surface with a certain force, called the force of gravity. This force produces a uniform acceleration i.e. a uniform increase in the speed of all bodies allowed to fall freely on earth and we term this as acceleration due to gravity.

The acceleration due to gravity is about 9.8 metres per sec. or 10 metres per sec. approximately which means that if a body is allowed to fall freely on the surface of the earth then its velocity or in layman's tongue the speed increases by ten metres per second after each second. In one second it becomes 10 metres per sec., in three seconds it becomes 30 metres per sec. and so on and so forth.

If the birds were flying at such a height that the stones took, say, about two minutes or 120 seconds to reach the earth's surface then our calculations by the method described above show that the speed of the stones after 120 sec. should be of the order of 1,200 metres per second which is as good as the speed of a bullet fired from an ordinary gun.

Thus we see that the small pieces of stones thrown from great heights perform the function of an ordinary bullet and are sufficient for the destruction of life.

powerful over all things."?

ABRAHA

If Allah Ta'ala is 'Qadir' over all things (as He most assuredly is), then what was the need for Him to obey the force of gravity which is His own creation, in order to bring about the destruction of Abraha's army? It must be remembered that the whole incident of destroying Abraha's army was a supernatural occurrence, an episode which defied all natural laws or which supersede the laws of 'modern science'. A cursory glance at the facts of the incident will establish that almost every move in the occurrence was contrary to 'modern science'. The Hadith of Rasulullah (sallallahu alayhi wasallam) describes the birds as having 'heads of beasts'. The bodies were those of birds, but the heads were those of animals. Does 'modern science' justify this? Each bird, according to Rasulullah (sallallahu alayhi wasallam) had three pebbles - one in its beak and one in either leg. Which law of 'modern science' did these birds follow in this action.

Which law of 'modern sciences' instilled it into their minds to airlift three pebbles

each? And, which law of 'modern science' did these birds submit to when they settled over the army of Abraha? Why did they not release their 'bullets' over the Meccans as well? Both Abraha and the Meccans were kuffar. In fact, the Meccans at that stage were greater kuffar than Abraha since Abraha was a member of the 'People of the Book' whereas the Meccans were worshipping at that time hundreds of idols. Which law of 'modern science' put it in their minds to attack only the army of Abraha?

In certain Ahadith it appears that each pebble had the name of one of Abraha's soldiers inscribed on it. Hence, each pebble was destined for a particular person. Every man was killed with a pebble bearing his name. Which law of 'modern science' explains this phenomenon?

PEBBLES

Rasulullah (sallallahu alayhi wasallam) explained that the pebbles struck their victims with such tremendous force that a pebble striking a soldier's head would penetrate his body, find its exit through the anus and then penetrate to a depth into the earth. What law of 'modern

science' explains this? If the author wishes to explain this tremendous force also in terms of the force of gravity, he will have to relinquish his 'two-minute' height supposition and posit a far higher distance which will enable the pebbles to have such tremendous force at the point of striking. But, to do so would be not only Islamically wrong, but would be scientifically absurd just as the two-minute height theory is scientifically absurd. Insha'Allah, it will be shown later that 'modern science' too does not support the author's contention.

LEADER

According to the Ahadith of Rasulullah (sallallahu alayhi wasallam), the leader of the elephants in Abraha's army was a massive creature whose name was 'Mahmood'. Outside the precincts of Makkah Muazzamah an Arab chieftain whispered into the elephant's ear: This is the sacred land of Allah Ta'ala. Upon hearing this the elephant sat down and refused to budge. No amount of whipping, etc. would make the elephant proceed in the direction of the Ka'bah. The elephants were specially brought to demolish the Ka'bah. When the face of the elephant was turned into a different direction (away from the Ka'bah) it would immediately rise and quickly move away into that direction. Repeatedly attempts were made to divert it towards the Ka'bah, but to no avail. Every time it was turned to the direction of Makkah, it sat down. What law of 'modern science' explains this peculiar behaviour of the elephant?

DESTROY

Indeed, if Allah Ta'ala desired to destroy the army of Abraha through the agency of 'modern science' or through some such way which could be explained in terms of the laws of nature then so would He have done. A storm, and incidentally one did accompany the invasion of the birds, or a deadly pestilence or a torrential downpour could have sufficed. What was the need to despatch flocks of birds so supernaturally and destroy the army of Abraha in this supernatural manner? Even the author, in the deepest recess of his heart will be constrained to confess that the arrival of large flocks of birds with pebbles to destroy a particular army is in deed a supernatural act which defies the laws of 'modern science'.

This incident of the destruction of Abraha's army described briefly in Surah Al-Feel is a demonstration of one of the numerous supernatural and miraculous act displaying the Power of Allah Ta'ala. These miraculous displays have no relationship to 'modern

science'. They do not operate in submission to the laws of nature or 'modern science'. They are a clear revelation of the Power of Allah Ta'ala. He, Who is the Creator of all natural laws which our apologetic brethren term 'modern science', is not bound by these laws. He acts solely by His Iraddah (Will), and none can encompass His Attributes.

MU'JIZAH

The futile and apologetic endeavours to strike a relationship between the Mu'jizah (Miracles of the Ambiyā), Karāmat (Miracles of the Auliyā) and 'modern science' is fraught with serious consequences to one's Imān. The puerile attempt to conform the Miraculous acts with the laws of 'modern science' culminates in the covert negation of the Power of Allah Ta'ala. Besides the incident of the birds and Abraha, there are many miraculous deeds and events which 'modern science' can never hope to explain. How will 'modern science' explain the shaq-qul qamr (splitting of the moon into two by the sign of the finger) act of Rasulullah (sallallahu alayhi wasallam)? In conformity with which law of 'modern science' did Nabi Musā (alayhis salām) enact the act of 'yade baidhā' (the glittering hand which stunned all)? What was the law of 'modern science' which enabled Musā (alayhis salām) to transform with the touch of his hand his staff into a monstrous serpent capable of swallowing the whole palace of Firoun? And, which law of 'modern science' can explain the opening of the Red Sea which enabled Bani-Isra-eel to traverse safely across, but engulfed Firoun and his troops? Which law of 'modern science' explains the creation in Jannat of Aadam (alayhis salām)? In fact 'modern science' totally rejects the conception of man's origin in the being of Aadam (alayhis salām). According to 'modern science' man's origin is the ape. Must the Muslim then ape 'modern science' in attempting to present an apologetic explanation to non-Muslims who cannot accept the eternal truths of the Qur'an? Which law of 'modern science' explains the creation of Hawā (alayhis salām) from the rib of Aadam (alayhis salām)? Which law of 'modern science' explains the Mi'raj of Rasulullah (sallallahu alayhi wasallam)? Which law of 'modern science' explains Unus's (alayhis salām) three-day stay in the stomach of the fish? Does 'modern science' teach that a human being can remain alive three days inside the stomach of a fish? Which law of 'modern science' explains the Resurrection, Jannat, Jahannum, the Sirāt and the innumerable other beliefs of Islam? These innumerable beliefs and practices of Islam have absolutely no truck with the laws of 'modern science'. Many of the laws and theories of the so-called 'modern science' are clear-cut beliefs of kufr. The beliefs of Islam are based on the footing of Imān and not 'modern science'. Our belief owes no explanation to 'modern science'. (Continued on Page 10)

NEGATION OF THE 'SCIENTIFIC' EXPLANATION

(Continued from Page 9)

science'. On the contrary, our Muslim bretheren who offer unbridled submission to the theories of 'modern science' have much to explain - and they will have to offer their explanations to their Creator on that Day of Resurrection which defies the laws of 'modern science'.

Why the Author's Argument is 'Unscientific'

The author has presented an argument supposedly in conformity with 'modern science' in a flabby and apologetic attempt to pamper the confusion in the mind of his non-Muslim friend. In resorting to his bātil method of substantiating the Qurānic verses, he stumbles and commits blunders which even his 'modern science' fail to uphold. In his hypothesis, he postulated the supposition that the birds flew at such a height that the stones took two minutes to reach the earth's surface.

ACCEPTED

If this supposition is to be accepted, it will mean that the birds were flying at a height of 72 kilometres which is impossible in terms of 'modern science'. This distance is obtained by employing the formula of 'modern science', viz. $S = \frac{1}{2}GT^2$. The acceleration being approximately 10 metres per second. In terms of 'modern science' no birds can fly or even live at this great height. The highest mountain peak on earth is approximately 8 kilometres and only condors or vultures have been found to be flying at this height. According to the Hadith of Rasulullah (sallallāhu alayhi wasallam) the birds came from the direction of the sea and were flying so low that everyone could clearly see them and describe them. Assuming that these birds had to rise through the cloud region, the troposphere which is up to 16 kilometres and is the flight level for long distance aircraft, they would be lost to sight. The temperature in that zone falls to - 80°C, a temperature

which will not permit birds to survive in terms of 'modern science'. But, according to the author's hypothesis the birds had to fly, not at 16 kilometres, but at 72 kilometres - nine times higher than the highest mountain peak on earth. Seventy two kilometres away from the earth's surface is that part of the homosphere known as the mesosphere where the temperature falls to the low value of -140°C. This, of course, is in terms of 'modern science' which is the god of the slaves of materialism. No law of 'modern science' will condone the hypothesis that claims that flocks of birds with pebbles in their beaks and in their claws rose from the earth and traversed first the troposphere region, then immediately the stratosphere, then penetrated the mesosphere region of the homosphere and from the monosphere these birds unanimously made a decision to release in unison all their pebbles in such an accurate manner that the tiny pebbles dropped at this great height of 72 kilometres defied the other forces of nature, e.g. wind, on their downward journey to strike only the army of Abraha. 'Modern science' makes a mockery of this claim. It is therefore, futile and childish to resort to 'modern science' for proving Qurānic truths.

If the birds had to rise higher in order to increase the striking force of the falling stones, it will mean that they penetrated the heterosphere where, 'modern science' tells us, temperatures rise to +2000°C. In terms of 'modern science' no bird can attain this height or survive in such scorching temperatures.

Conclusion

Modern science in no way offers any explanation to the incident described in Surah Feel. Believers accept the truth of the Qurānic assertions only on the basis of their Imān regardless of any conflict which may prevail between a Qurānic claim and a theory of 'modern science'. The only explanation to the incident acceptable to people of Imān is that Allah Ta'ala is the Creator of the universe and that He has power over all things. As the Qurān states:

"And when He intends something, He merely says: BE, and it comes into existence."

FRIEND OF THE PIOUS

When the time was at hand for Ibn Mubarak (R.A.) to depart from this transitory existence, one of his mureeds (disciples) enquired from him just as he (Ibn Mubarak) was entering the state of 'sagrāt' (pangs of death):

"O Master, You are leaving behind three daughters. What arrangements are to be made regarding them?" Abdullah Ibn Mubarak (R.A.) replied:

"And, He (Allah) is the Friend of the pious. (This is a verse from the Qurān Shareef recited by Ibn Mubarak in reply to the question.) What has Abdullah to offer those whom Allah has befriended?"

ZUNNUN - AN ANECDOTE

Hadhrat Zunnun Misri (R.A.) while travelling in the wilderness passed through a mountain-range. Here he witnessed a large crowd of ailing people. He was told that in this mountain a saint resides. Once a year he makes an appearance and supplicates on behalf of the ailing who are all immediately cured. Zunnaun (R.A.) also joined the crowd waiting for the appearance of the dervish. When the dervish finally emerged, Zunnaun (R.A.) was struck with awe and a great fear overcame him. His body trembled with the inexplicable fear struck up in his heart. The dervish was, in all, reduced to a walking skeleton. His eyes were sunk deeply into the eye-sockets. The dervish made Dua and blew into the direction of the crowd of sick people. Everyone was immediately cured. As the dervish prepared to enter his abode in the mountain-cave, Zunnun (R.A.) followed and grabbed his cloak, imploring:

"O Saint of Allah! You have healed the external ailments of the people, now cure the internal (Spiritual) ailments of my heart."

The dervish glanced at Zunnaun (R.A.) and exclaimed:

"Zunnun! Let go of my cloak, for Allah Ta'ala is watching. You have sought the aid of one other than Him."

So saying, the dervish struck the hand of Zunnun (R.A.) from his cloak and disappeared into the mountain.

LUST

Even if a fornicator fornicates with all the women on earth barring one, his lust will deceive him into believing that perhaps he may attain greater satisfaction from the remaining one. It is for this reason that a fornicator perpetually dwells in a state of mental agitation.

(Hakimul Ummat)

All things become easy for one who gains proximity to the Truth.

(Bāyazid Bustami)

'Cause' of Death

Describing the creation of Aadam (alayhis salām), Rasulullah (sallallāhu alayhi wasallam) explained the Allah Ta'ala despatched Jibra-eel (alayhis salaam) to bring a handful of soil from earth. When Jibra-eel (alayhis salām) was about to take the sand, the earth wailed and exclaimed that great disaster will overtake it by the creation of man. Jibra-eel (alayhis salaam) took pity on the earth and returned empty-handed - without the soil. Mika-eel (alayhis salām) was then sent on the same mission. He too was overcome with pity when earth bemoaned the forthcoming creation. Mika-eel (alayhis salām) also returned empty-handed. Isra-eel (alayhis salām) was next sent and he as well suffered the same fate and returned empty-handed.

Allah Ta'ala then ordered Izra-eel (alayhis salām) to bring the handful of earth. When the earth cried out and begged Izra-eel (alayhis salām) not to take any of its soil, Izra-eel (alayhis salām) remarked:

"Shall I heed your plea or fulfil the Command of Allah?"

So saying, he grabbed the soil and proceeded to Allah Ta'ala. Allah Ta'ala then said to Izra-eel (alayhis salām):

"You shall be appointed to take possession of the souls of the progeny of Aadam."

Izra-eel (alayhi salām) replied:

"O Allah! People will loathe me."

Allah Ta'ala rejoined:

"People whose gaze will be on material agencies will attribute death to various causes."

It is for this reason that we never hear of people blaming Izra-eel (alayhis salām) for anyone's death. Every death is attributed to some worldly cause or agency.

SADQAH?

Some people slaughter a goat as a form of 'sādqaḥ' in the hope of obtaining recovery for an ill person. This practice seems to be based on a defective belief. The intention of slaughtering the goat being the spilling of blood which will act as a 'fidyah' a ransom or an expiation - for the ailing person. 'Fidyah' on such an occasion is not a Sunnah, hence this practice is a bidah. If this practice is interpreted as 'sādqaḥ' then why is the desired satisfaction not obtained by giving in charity the same quantity of meat, grain or the cash? (Hakimul Ummat, Hadhrat Maulana Thanvi-R.A.)

Apparitions

Certain souls which have departed from this material sphere of existence are sometimes endowed with certain powers with the permission of Allah Ta'ala. These souls at times assume various forms and make appearances. (Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thanvi -R.A.)

Ulama - a Shield

The Ulama should consider it a boon that the sceptics direct their criticisms towards them (the Ulama) and not to Rasulullah (sallallāhu alayhi wasallam). If they did not take the Ulama as a scape-goat, they (sceptics) would have directed their attacks against Rasulullah (sallallāhu alayhi wasallam). In this regard the Ulama are like a shield for Rasulullah (sallallāhu alayhi wasallam) in the same way as Hadhrat Talha (R.A.) acted as a shield by taking the strikes of the swords (of the kuffār) onto his body. (Hakimul Ummat)

TENDERNESS

Tenderness in monetary dealings, and in all other fields of one's activity, and the readiness to oblige and to put others at ease are all virtues of the highest order in the Islamic pattern of morality.

We will reproduce two Traditions of the holy Prophet in support of our contention Said he:

"Hell's fire is forbidden for those that are mild and gentle and make it easy for others to deal with them."

"God is compassionate and likes compassion in His creatures. He grants more to the kind and the tender-hearted than to those who are harsh and severe."

(Maulana Manzoor Nómání)

MOSQUE TRUSTEES

It is incumbent upon the residents of locality to remove a dishonest Mutawalli (Trustee) from office otherwise they will be guilty of sin.

(Fatāwa Khairiyyah)

Hazrat Ibn Abbas (R) narrated that Rasulullah (S.A.W.) said: "He who appoints a man in charge of the affairs of Muslims whilst in that community there is a person more versed in the Quran and Hadith has betrayed Allah, His Messenger and the Muslim community."

(Izālatul Khifā)

"It is not permissible to appoint a Fāsiq as a Mutawalli." (Fatāwa Ibn Taimiyyah)

"To appoint an ignorant and a Fāsiq person to a position of Trust (e.g. Mutawalli) is to show honour to him whereas the Shariah has prescribed the honouring of Fussāq (rebellious and shameless sinners)."

(Shami)

Rasulullah (S.A.W.) said: "When positions of Trust are handed to unqualified (Islamically) persons then await the Final Hour." (Bukhari Shareef)

Allah Ta'ala declared in the Holy Quran: "Only those shall administrate Musjids who believe in Allah and in the Last Day; who establish Salāt, who pay the Zakāt, and who fear none besides Allah."

MOSQUES OF TODAY A SIGN OF QIYAMAH

Rasulullah (S.A.W.) said:

"One of the signs of the Day of Qiyamah is that people will vie with one another in the building of Mosques."

(Mishkāt)

"People will be proud of their Mosques, but few will attend." (Abu Dawood)

"The day of Qiyamah will not come as long as people desist from being proud of their Mosques (i.e. of the constructional beauty and decoration of the Mosque)."

(Abu Dawood)

Ibn Abbas (R) said:

"You (Muslims) will decorate your Mosques like the Jews and the Christians decorated their places of worship."

Ali (R) said:

"A time will come when Islam will remain only in name; the Words of the Quran will be left, and the Mosques will be outwardly prosperous but will be desolate as far as guidance is concerned."

Umar Ibn Khattāb (R) said:

"Save the Mosques from red and yellow colours for people will be involved in mischief (thereby)."

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OLD MEN AND PURDAH

Purdah for an old man must be exercised to a greater degree. There is a need to be more careful because like his other physical powers and abilities are weakened so too is his ability to resist carnal lust. He is also stirred by lust and passion. He does not regard his inclination (towards females) as the dictate of carnal lust. He stirs his carnal lust by reflection. A young man after climax

obtains carnal gratification whereas the old man does not attain sexual gratification. His inclination, therefore, towards females remains strong (despite his inability). He, therefore continuously ruminates to obtain some satisfaction. This is the 'zinā' (fornication) of the heart which the Hadith speaks about.

(Hakimul Ummat Hadhrat Maulana Thanvi-R.A.)

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

Zakaat and the Solar Year

Zakaat is an Islamic institution which is a Fardh Ibádat of fundamental importance. It is one of the fundamentals of Islam. There is no distinguishing between the two fundamentals, viz Salát and Zakaat, in so far as importance is concerned. Islam has attached a host of laws to this institution of Zakát. Like Salát, it is a great and an independent Ibádat which will be discharged only if the Shari' rules relevant to it are fulfilled. Zakát being a strictly Islamic Ibádat, cannot be hinged onto worldly considerations which interfere with the correct discharge of this obligation. It is not to be made a secondary institution merely because of inconveniences caused to us by the laws of finance and economics of the kuffár. Here we refer to the 'Nisáb Time'. Zakát becomes payable after twelve Islamic months have passed upon the attaining of the Nisáb value. Regarding this time-period, we say that the solar calendar or the Christian calendar does not suffice. It is essential that the Islamic calendar - or twelve Islamic months - be counted regarding the time-period of the Nisáb.

SUGGESTED

In certain quarters it has been suggested that the Christian calendar too will be valid providing that 4% is added to the stock-figure obtained from the stock-taking after twelve solar months (see Zakát Questions on this page). Stock-taking is usually effected at the end of the financial year (which is after twelve Christian months) for income tax purposes. Muslim businessmen, therefore, employ these figures in the calculation of their Zakát, the argument being that it is too difficult to have two stock-takings - one for income tax and one for Zakát. The suggested addition of 4% to the stock-figure, is, ostensibly, to 'rectify' the discrepancy which occurs as a result of the 11 day longer Christian calendar. However, in actual fact, the discrepancy is not rectified by adding 4%. In fact, a number of serious discrepancies will result if the Christian calendar is employed for Zakát purposes. Hereunder we explain a few such serious discrepancies.

(1) The Shariah does not apply Zakát tax to a part of the year. Zakát is payable for only full-year units. Hence, if Zakát has not been paid for two years, for example, then the only way of discharging the obligation is to pay Zakát for two years. If after two years and one month (for example) one decides to pay the past Zakát, one will be liable for two years' Zakát and not for two years and one month, part of the year not being considered.

(2) The addition of 4% resembles a penalty for late payment. But, the Shariah levies no penalty for late payment of Zakát.

(3) Assuming that stock is taken 18 months after having attained Nisáb, it will mean that the stock-figure has to be inflated by 50% since 6 months is 50% of the year, but this is

manifestly wrong. If stock is taken only after two years, it will mean that the stock-figure will have to be inflated by 100%, which is obviously not correct. If Zakát has not been paid on a sum for two years, three years, etc. then Zakát will have to be paid for all the outstanding years on that specific sum without inflating the amount. For example, if one is in possession of R1000 today, Zakát will have to be paid on it twelve Islamic months hence, if upon expiry of the twelve months one still remains the owner of the Nisáb-value. Let it be assumed that the R1000 remained constant (as 'savings') for three years. Zakát will be paid now for three years on the R1000 without inflating the amount by 300% (for the three years) and paying Zakát on R3000 for three years.

(4) If, for example, stock is taken only after two years and the figure for the stock is R5000 at this stock-taking. But, the amount of stock at the end of the first year was R2000. According to the '4% addition' theory, the amount of stock will have to be increased by 100% since the stock was taken after two years. It will follow that Zakát should be paid on R10000 whereas in actual fact Zakát will have to be paid on only R7000 (R2000 for the first year and R5000 for the second year).

(5) At the end of the Islamic twelve months Mr Zaid had stock, cash and other Zakát-taxable wealth for the sum of R20 000, but as yet he did not effect stock-taking because the financial year for income tax purpose has not yet ended. Eleven days after the expiry of the Islamic year, Mr Zaid takes stock on the 28th February and finds that his stock and other Zakát-taxable assets amount to R30 000. Now according to the '4% increase' theory, the amount of R30 000 will have to be increased by 4%, giving a total of R31200 on which Zakát have to be paid, i.e. according to the '4% increase' theory. However, according to the Shariah, Zakát should be paid on only the amount owned at the end of the Islamic year, which in this example is R20 000. The additional R10 000 by which the R20 000 was augmented in the succeeding 11 days are exempt from Zakát. Zakát will be payable on the additional R10 000 only at the end of the next twelve Islamic months, and that too if at the end of that period this amount remains in the form of Zakát-taxable assets. If during the course of the year this amount was lost, utilized or converted into non-Zakát wealth, e.g. motor car, building, furniture, etc., then Zakát will not be payable on it.

(6) At the end of the Islamic twelve months Mr Amr had Zakát taxable assets for the amount of R2000, but as yet he did not take stock. Eleven days after (i.e. at the end of the financial year) he takes stock and discovers that due to some misfortune his Zakát-taxable assets were reduced to below Nisáb. In this case, Mr Amr will not be liable for Zakát according to those who accept the Christian calendar for Zakát calculating purpose. But, according to the Shariah he is liable for Zakát on R2000 because at the end of the Islamic twelve months he was the owner of Zakát wealth for the sum of R2000.

(7) At the end of the Islamic year Mr Bakr had Zakát-taxable assets for the amount of R10 000, but as yet he did not take stock. Eleven days thereafter he takes stock. Within the course of the succeeding eleven days he had incurred debts for R4000. Now, according to those who accept the Christian calendar as valid for Zakát purpose, Mr Bakr will have to pay Zakát on only R6000 since according to the Shariah debts are deductible from Zakát-taxable assets. But, in actual fact Mr Bakr must pay Zakát on R10 000 because the debts were incurred only after his Zakát became due on the R10 000, hence, the debt of R4000 cannot be employed to offset Zakát payment in that sum.

(8) At the end of the Islamic year Mr Ahman had Zakát-taxable wealth for the amount of R100 which is below Zakát. A week thereafter he obtains by way of inheritance R20 000. At the end of the financial year which occurred eleven days after the Islamic year, Mr Ahmad's Zakát-taxable assets amounted to R20 100. According to the '4% increase' theory, Mr Ahmad has to pay Zakát on R20 100 plus 4%. However, according to the Shariah he does not have to pay even one cent Zakát. He is not at all liable for Zakát on the R20 000 since he did not own it at the termination of the twelve Islamic months.

(9) At the end of the Islamic year Mr Qasim had R8000 worth of Zakát-taxable wealth but as yet he did not effect stock-taking. At the end of the financial year (which occurred eleven days after the Islamic year) he takes stock and finalises his accounts. During the course of the eleven days following the Islamic year (i.e. prior to stock-taking) Mr Ahmad converts R6000 of his Zakát-taxable wealth into non-Zakát assets, e.g. he purchased a motor car. Now according to his final figures realised after stock-taking the sum of R6000 will no longer reflect as Zakát-taxable assets which will be an amount decreased by R6000, plus the suggested 4% increase on the stock-figure. But, according to the Shariah he is liable to pay Zakát on the R6000 as well despite it having been converted into a non-Zakát asset because the conversion was effected after the Zakát became due on the amount.

(10) At the end of the first twelve Islamic months Mr Zaid in actual fact had R25 000 stock, but his debts amounted to R25 000. Mr Zaid never took stock after the twelve Islamic months nor did he do so at the end of the financial year. The true position according to the Shariah is that Mr Zaid is not liable for Zakát because his debt eliminates his Zakát-taxable wealth. At the end of the following financial year Mr Zaid takes stock and finds that his stock is R20 000 and his debts R5000. According to the 'increase' theory he is liable for Zakát on

Current Nisaab
of Zakaat
R147,21

R15 000 plus an increase of 100%, i.e. he has to pay Zakát on R30 000 because now the stock has not been taken 11 days after the Islamic year, but one year after the Islamic year. However, in actual fact, according to the Shariah, he has to pay Zakát on only R15 000 (if this was the position of his Zakát assets at the end of the second Islamic year).

(11) The theory to be employed in the event of stock being taken according to the solar calendar posits a 4% addition to the Zakát-taxable assets as at the end of the financial year calculated in terms of twelve Christian months. This percentage according to the theory remains constant, i.e. at the end of each successive solar year 4% will be merely added to the figures and Zakát levied on the total sum. This presents an unreal situation, for the percentage remains constant whereas the Islamic year in relation to the Christian year recedes by approximately 11 days (or the approximate 4% posited in the theory). In terms of the theory, the logical conclusion should be a successive increase of approximately 4% (3.1% to be more exact) per solar year since at the end of the first Christian year, the Islamic year would have lapsed by 11 days; at the end of the second Christian year, the Islamic year would have lapsed by 22 days, hence in terms of the 'increase' theory, the stock-figure will be inflated by 8% (6.2% to be exact); at the end of the third Christian year, the Islamic year would have receded by 33 days, hence in terms of the theory, the Zakát-taxable figure will have to be inflated by 9.3%, and so on. The percentage increase with which the Zakát wealth has to be inflated will increase with each year. This will provide 100% increase in the Zakát-taxable wealth after about 34 years. But, in no way does this 'increase' whether of 4% or 100% solve the discrepancies created by calculating Zakát at the end of the solar year. The 'increase' theory has no bearing to reality. It remains a fictitious and a groundless supposition.

(12) Utilizing the solar year for Zakát purposes will magnify the incidence of error with each successive year which produces a constant recession of the Islamic year in relation to the Christian year. In the first year there will be an eleven-day gap between the Islamic and the Christian year; in the second year a twenty-two day gap; in the third year a thirty-three day gap, and so on. The greater the gap, the greater the danger of increased discrepancy since more transactions could be effected in the greater time period. Every transaction involving Zakát-taxable wealth effected in this time-gap will affect the Zakát position. Zakát-taxable wealth which had been converted into non-Zakát-taxable items during this time-gap will be exempt from Zakát if the calculation is done at the end of the Christian year. And, all increases in Zakát-taxable wealth during this time-gap will be subjected to Zakát if the calculation is based on the Christian calendar. But, in terms of the Shariah, whatever Zakát-taxable assets have been converted into non-Zakát-taxable items during the time-gap will be subjected to Zakát and all increases in Zakát-taxable wealth during the time-gap will be exempted from Zakát. Such increases will only be taxed by Zakát at the end of the next Islamic year, if such wealth still remains in one's possession.

(13) If Zakát is calculated on the basis of the Christian calendar, then one whole year will be missed out after about 33 years, and this 'escaping' of a year's Zakát cannot be rectified or compensated by means of the unrealistic 'increase' even if at the end of the 33rd year the increase is 100%. The 'gap' between the Islamic and the Christian years after 33 years will be one year, and in one year all one's wealth may be depleted or lost, this bringing about the total 'escape' from Zakát even if 100% increase in the figures is effected. At the end of the 33rd Christian year, one may have Zakát-taxable wealth less than the value of Nisáb whereas a year before when the time was due for the Zakát calculation one could have possessed a considerable sum of Zakát-taxable wealth.

These are some examples of serious errors which are a consequence of fixing our Zakát calculation to the Christian
(Continued on Page 12)

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

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Zakaat-Taxable Wealth

The following are the types of wealth on which the Shariah levies Zakaat:

- (1) Gold and Silver in whatever form (jewellery, utensils, bullion, etc.)
- (2) Merchandise, i.e. goods procured for trade purposes (to sell).
- (3) Cash
- (4) Bank Savings
- (5) Livestock

ISCA CLAIMS NOT IN TERMS OF ISLAMIC LAW

(Continued from Page 1)

streets be able to forgive the Shah? Can the make-shift courts of 'justice' set up by ignorant students be accepted by the Shariah as Islamic courts of justice based on the Qurán and Ahadith? For the indictment to hold and for the Shah to be nailed by Islamic justice it is imperative that the law takes its course on the basis of the Shariah. Screaming mobs of stone-throwing students do not constitute a valid indictment on the basis of Islamic principles. No matter how brutal and how guilty the Shah is, no matter how many murders he perpetrated, Islamic justice demands that sentence be delivered after proving his guilt in an Islamic court of justice – a court operating in terms of the Shariah – not spontaneous courts set up by students who have already condemned to death the man even before an Islamic trial in open court. This is the Islamic right which the worst of criminals enjoy under the Shariah.

In terms of Islamic law, the revolution as well as public demonstrations and riots are not regarded as an indictment which has any weight in an Islamic court of law. Mr Mahomed is therefore confused and heavily influenced by those who are able to scream the loudest. His lack of Islamic knowledge and the influence of western law and western-style mob-rule of the streets compound his mental confusion, hence he makes the nonsensical assertion:

"This episode is not unprecedented. Just as Adolph Eichman was indicted after almost 30 years for crimes against the Jewish people and tried in Jerusalem and punished in terms of Israeli law, the Shah is wanted for trial for crimes against the republic of Iran in terms of Islamic Law."

ADOLPH EICHMAN

Mr Mahomed has sucked out this opinion from his thumbs. He confuses Islamic Law with Israeli law. He purports to base his case on Islamic principles, but he cites as his precedent Adolph Eichman. The trial of Eichman was not Islamic. His indictment did not conform to Islamic principles. The Shariah does not indict anyone on behalf of a phantom complainant, in this case, the so-called Iranian Republic. Where was the Iranian republic when the Shah was in power. Iran was a monarchy and not a republic. The plaintiff therefore, in terms of Mr Mahomed's opinion is a non-existent republic. On the basis of Mr Mahomed's opinion, no Islamic court of law will have the power to try the Shah. In terms of Islamic Law, a proper complaint will have to be laid against the Shah in an Islamic court of law. If he has murdered anyone, the next of kin will have to file their complaint and claim against him in the presence of the Qazi. If he has defrauded anyone, the concerned person will have to lodge the complaint in an Islamic court of law. If the evidence against the Shah conforms to Islamic principles then only will he be sentenced. If evidence based on Islamic principles is not forthcoming, he will walk away a free man even if in actual fact he has murdered a thousand persons.

The point of fundamental importance is that 'mob-justice' is

not Islamic justice even if the mobs happen to be Muslims. Mr Mahomed seems to be influenced heavily by western-style 'justice', but since he is a Muslim he seeks to strike a balance between western (and Israeli) 'justice' and Islamic as being "in terms of Islamic law".

AMERICANS HOSTAGE

The taking of hostage those who have been offered 'Amán' (protection) is in violation of the law of Islam. But, since we are not properly informed of the true facts underlying the situation in Iran we will not be in any position to condone or criticize the action of Ayatullah Khomeini in holding the Americans hostage. At face value, it is definately un-Islamic and in violation of Islamic principles to take hostage and threaten the lives, honour and property of those who have been offered the sacred contract of 'Amán'. The Shariah does not propagate 'ghadr' (treachery and breach of trust). At this juncture we cannot accuse the Ayatullah of 'ghadr' since the whole episode is completely clouded.

PHANTOM PLAINTIFF

Another point of importance which Mr Mahomed and the MYM should know is that the Shariah makes provision for all contingencies. If the Shah is wanted for any reason other than what has so far been overtly claimed then certain Islamic principles could be invoked to justify his return – even forcibly. The Ayatullah, is a religious personality. His writings on Islam and his claim to rule in the name of Islam seem to belie the suggestion and the claims that the Shah is wanted by Iran's rulers to stand trial for his misdeeds. Great rulers of Islamic understanding do not harbour malice. Those who possess true Islamic intelligence do not descend to the level of howling mobs. The mentality of true Islamic rulers is apart from the mentality which grips the street mobs. A cursory glance of the pages of Sultan Salahuddin's history will reveal to Mr Mahomed and the Mym the mettle of an Islamic ruler. If no particular person/persons bring forward any specific charge – a charge valid in terms of Islamic Law – and the State requires him (the Shah) for some political purpose, then it is a matter entirely between the Ruler of Iran and the Shah. He cannot be brought to trial by some phantom plaintiff described as "the people".

ELIMINATING THE SHAH

The frenzied manner in which the rulers of Iran seem to be demanding the return of the Shah indicates that the real reason for this demand is that the Shah as long as he lives, constitutes a danger to the State. The fear is deap-seated in Iran that a repetition of 1953 cannot be ruled out as long as the Shah is alive. And, indeed statements by the exiled Shah and his exile ministers strongly indicate that the Shah in collusion with the United States is plotting a return. This is a valid fear which could justify the demand for the Shah's return and not only for his return, but for drastic action against him. If indeed, the Shah or any person for that matter, constitutes a danger to the stability of the Islamic state then the ruler/s can find justification in the Shariah for eliminating the Shah even without trial. But that is a matter strictly concerning the State and not street-mobs yelling, pillaging and plundering in the name of Islam.

been under the impression that twelve months have to expire over the Nisáb, then only does Zakát become due. However, this official of a certain organization says that since the greater part of the twelve-month period has passed I am liable to pay Zakát. He further says that I have to pay 20% Zakát since the money I received was not by means of earning, but was "unexpected income". Is this correct?

A. The man who informed you so, is without any doubt, on 'dhalál' (astray). His ignorance is of a devastating kind since he brazenly follows the shaitán in forging opinions in the name of Islam. You will have to pay Zakát on the money only after twelve Islamic months have lapsed not one day before. Further, the opinion of 'unexpected income' being taxed by 20% Zakát has been sucked out of the thumbs of those who are manifestly astray and who have drifted far, far from the Shariah. After the passing of twelve months you will have to pay only 2½% Zakát. Beware of entrusting your Zakát to those who are totally ignorant of the Shariah. You stated in your letter that the man who advised you is a member of an influential organization collecting Zakát. Do remember that your Zakát obligation will not be discharged if you hand it to the organization you mentioned, for this organization is Islamically incompetent and wholly unqualified to handle Zakát affairs. We are sure that you will find worthy Zakát cases – poor, orphans, widows, disabled, etc. – in your town. Distribute your Zakát yourself, but do not commit the blunder of entrusting the execution of your Fardh obligation to men who have no idea of the importance of the Fardh duties.

Q. I have some Zakát to distribute. Can I distribute it among my relatives who happen to be very poor? I have in mind my brother, sisters and nephew.

A. As long as they qualify to accept Zakát, distribute your Zakát among them by all means. By giving your Zakát to deserving relatives, you will obtain greater Sawáb, Insha'Allah.

Q. Is it permissible to give Zakát to my father's brother?

A. It is permissible. Zakát may be given to all relatives besides parents, grandparents, etc. and children, grand-children, etc.

Q. The last issue of "Majlis" stated that 'for the purpose of calculating Zakát on merchandise it is essential to effect physical stock-taking'. According to the 'Majlis'

ZAKAAT AND THE SOLAR YEAR

(Continued from Page 11)

calendar. For the accurate and safe discharge of the Fardh obligation of Zakát it is essential that it (Zakát) be treated as an Ibádat institution on its own. It should not be assigned a secondary role and hitched to the tax institutions of worldly governments.

COMPASSION AND FORGIVENESS

To feel pity on a fellow human being in distress, to be compassionately drawn towards him, to bring him succour, to pardon the guilty and the defaulter are virtues which are valued very highly in Islam. Take these Traditions, for instance:

"Show kindness, and kindness will be shown to you; forgive, and you will be forgiven."

"They will not obtain the mercy of God in whose hearts there is no feeling of kindness for others."

"His sins will not be forgiven by God who does not forgive the faults of others."

"God will have mercy upon them that are merciful. Treat kindly the dwellers of the earth, He who dwells in the

heavens will treat you kindly." It is apparent from the last Tradition that our kindliness and gentility is not to be confined to our own people alone. We ought to be kind and compassionate towards friend and foe alike and to all the creatures that exist on the earth.

It is reported from the Prophet that once a person who was travelling by road saw a dog licking wet earth in the agony of its thirst. The traveller was moved by the spectacle and gave water to the dog to drink. This simple service of the man to the thirsty dog pleased God so much that He blessed him with salvation.

(Maulana Manzoor Nómani)

the figures of the stocks taken at the end of the financial year are not valid. This will lead to much difficulty. A learned man advised me that the stock-figure of the financial year could be accepted for Zakát purpose providing 4% is added to the figure, i.e. if the stock at the end of the financial year is, say, R10 000, Zakát should be paid on R10 400. This, says the learned man, will compensate for the discrepancy or the difference between the Christian and the Islamic calendars, the Christian calendar being approximately 11 days longer than the Islamic year. This seems to me to be workable and an easy way of solving the problem. Please comment.

A. The addition of 4% is not workable nor will it rectify the errors if the stock-figure is the one of the stock taken at the end of a solar year. This question is dealt with in greater detail elsewhere on this page.

The Majlis

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CAPE COLLECTION ANNOUNCEMENT

Recently an organization, MADRASSA-TUL-EIMAAN, of Bonteheuvel, Cape, had despatched some collectors on a fund-raising mission. The Jamiatul Ulama (Eastern Cape) had supported the collection-drive of the organization, and had issued the collectors with a letter of authority. However, certain very disquieting facts have now been revealed to us by certain of the collectors who, themselves have now discontinued the collection of funds for the organization. We, however, believe that other collectors on behalf of the organization may or are at present continuing with the drive. The Jamiatul Ulama (Eastern Cape) hereby dissociates itself from any fund-raising by Madrassatul Eimaan of Bonteheuvel. The Jamiatul Ulama (Eastern Cape) hereby notifies the Muslim public that it has revoked its sanction for the collection. The Muslim public should regard its (Jamiatul Ulama's) letter of sanction as being cancelled.

At this stage the Jamiatul Ulama is not exhorting Muslims to refrain from contributing to the Madrassa project of the organization concerned. But, due to the disquieting information received, we withdraw the sanction we had previously given.

Jamiatul Ulama (Eastern Cape)

EDITORIAL . . .

COMPULSORY SECULAR EDUCATION — EXEMPTIONS AN ISLAMIC DEMAND

SOME

It seems that some Hindu principals of government secular Indian schools have adopted a policy grounded in obstinacy and intransigence towards Muslims. We wish to say with great emphasis, at the very outset, that this anti-Muslim attitude adopted by these Hindu principals - who in the first place should not occupy the position of principal in schools which are supposed to be secular and free of religious bias - will only give impetus to Hindu-Muslim antagonism since it must be expected that there will be very strong opposition from Muslims to the unwarranted policy of obstinacy of these principals.

SENSITIVE

In matters pertaining to Faith and Religion, Muslims are extremely sensitive. We wish these unscrupulous Hindu principals to take cognizance of this fact. If they

wish to antagonize Muslims in regard to their Islamic duties and religious sentiments then they must hold themselves squarely responsible for the resultant consequences of conflict.

TOTAL

From time to time the Muslim community has been and is experiencing total non-co-operation and in cases, hostility, from some of these non-Muslim principals in matters which require serious and responsible consideration - and consideration with a view to nothing but acceptance of the requests made on the basis of our Faith. These principals have to be told by their superiors that racial, 'cultural' and 'religious' differences and demands are criteria of existence in this grouped-off country of ours. As such, they should be obliged to honour these criteria when the Muslim community or Muslim

parents make requests for their children on Islamic grounds. These men are supposed to be principals of secular institutions, but they resort to gross discrimination against Muslim demands for no other reason, other than a detestation for the religion of Islam. Be that so. But, they must remember that we cannot tolerate for long such unprofessional behaviour and intransigence directed against the legitimate demands of the Muslim community - demands which the Minister of Indian Affairs, the Director of Indian Education and other senior State officials have assured us of respect and acceptance. However, the attitude of some of these

Dens of vice and immorality are nothing new, but this particular haunt of immorality requires appraisal and attention in view of the fact that a very large number of its patrons happen to be the adherents of Islam. In so far as Muslims are concerned, 'Sun City' is a veritable 'Naar' on earth. Muslims are frequenting this abode of sin in drove upon drove. People who at home shield behind a cloak of 'respectability' and 'piety', bare their bestial selves in 'Sun City' in displays of immorality and in the crudest form of violation of everything in which they believe by virtue of their Imaan.

It has been learnt that hundreds of Muslims from all parts of South Africa converge on this pit of vice every weekend squandering thousands of rands in gambling. It has been reliably learnt that a single Muslim businessman lost his entire day's takings - which is a figure between R9000 and R14000 - in a single occasion of gambling in this city of vice. This is just one such case of gross ingratitude to Allah Ta'ala - of flagrant violation of the demands of a Muslim's Imaan.

Muslim females too are not lagging far behind in the perpetration of the heinous sins of immorality which the city of evil offers in the garb of pleasure and delight - pleasures and delights' of

Jahannun! Dancing, gambling intimate associations with non-Muslim males with its resultant zinaa, have become among the 'delights' of Jahannum which some of our Muslim sisters have purchased in exchange for their chastity and shame. They have thus rudely rent the divine curtain of 'hayaa' (modesty and shame) which Islam has accorded them. In their bestial support of 'Sun City' they are rejecting the divine protection spoken of by Rasulullah (sallallahu alayhi wasallam), which Allah Ta'ala has offered them:

"Hayaa (modesty, chastity and shame) is an (integral) part of Imaan."

Muslims must take cognizance of the many warnings against immorality sounded by the Quraan Sharief and Rasulullah (sallallahu alayhi wasallam). Immorality practiced shamelessly as in the case of 'Sun City', etc., bring spiritual annihilation as well as worldly destruction in its wake. Let no Muslim labour under deception as regards the disastrous consequences which will ensue in the path of the vice which has been adopted by Muslim patrons of these sin cities. Remember that Allah Ta'ala grants free rope to the flagrant and rebellious transgressors, but soon will that rope run out and the disastrous and hideous end will usher in. It is among the

'SUN CITY' — Pleasure-Veil of Jahannum

"NAAR" - the Fire of Jahannum - is veiled in pleasures and delights. So said Muhammadur Rasulullah (sallallahu alayhi wasallam). This description of Jahannum is attested to most aptly by the many dens of vice - casinos, gambling dens and pleasure resorts which are springing up in and around us. The latest in the 'veiled pleasures and delights' of Jahannum which has become manifest is the locality of vice known as 'Sun City' somewhere near to the Transvaal town of Rustenburg.

Sunnats (Ways) of Allah Ta'ala to be Most Patient when His servants show Him gross ingratitude by nakedly violating His Commands and by sully the glorious Face of Rasulullah (sallallahu alayhi wasallam). But, then at a time fixed in accordance with His Will and Decision, the momentous and utterly unbearable chastisement overtakes the violators, the deliberate and naked perpetrators of bestiality and immorality.

Wealthy Muslims who happen to be in the fore-front in this mirage of pleasure are warned that their actions of vice in the form being exhibited at these resorts of Jahannum is indicative of imminent Divine Punishment. The Quraan Shareef warns:

"And, when We intend to destroy a people, We 'order' its wealthy inhabitants (to transgress). They then transgress in it (in the land). The Decree (of Punishment) then is decided upon them. We then utterly eliminate them."

This is the unalterable Law of Allah Ta'ala - the destruction of the shameless and deliberate perpetrators of immorality.

"And, you will never find for the Sunnat (Way) of Allah a change."

"And, you will never find for the Sunnat (Way) of Allah a change."

Dark clouds of Allah's Wrath are gathering on the horizon. Many of these patrons of vice are fast approaching their journey's end, yet they remain uncaring and totally oblivious of the awaiting disaster. Many of them will one day find themselves overtaken by a gigantic calamity while they are still 'enjoying' their 'pleasures' and 'delights' in their very city of sin. Let them fear Allah Ta'ala and let them realise that it is extremely simple for Allah Ta'ala to command the collapse of the walls of their vice city crushing them all underneath. Let them awaken and hear that it is very simple for Allah Ta'ala to cause a great raging fire to ravage the buildings and the occupants indulging in vice while they are still 'enjoying' themselves. The past is not too distant a reminder. Nations and communities have been utterly reduced to destruction when they remained resolute in the perpetration of evil. The transgressors will find themselves laying prostrate in both material and spiritual annihilation. Let them therefore ponder. Rasulullah (sallallahu alayhi wasallam) has commanded every Muslim to ponder before it is too late for pondering:

"Take a reckoning of yourselves, before a reckoning will be demanded from you."

ASSURED

The Minister of Indian Affairs has assured the Muslim community - in fact has given his word of honour - that the religious convictions and traditions of the Muslim community will be respected and that no 'measure of conflict' will be created. But, these Hindu principals are bent upon creating 'conflict' between the Muslim community and the authorities. Such conflict is bound to arise where Hindu principals refuse to grant the basic rights and simple requests based on our 'religious convictions and traditions'. Men of understanding and culture should not degenerate into

intransigence on simple matters which could be solved without much ado. It seems that anti-Muslim principals are gifted to breed 'conflict' between the Muslim community and the authorities. Again we have to remind these Hindu principals that the consequences of their obstinacy which will breed such 'conflict' will be their baby to nurture and nourish.

DEMANDS

There are a number of demands, albeit extremely simple and easy to fulfil, which the Muslim community has to make to the State. The Mujlisul Ulama of S.A. shall in (Continued on Page 12)

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
PORT ELIZABETH.

- Q. A man feels that he has a large family and that he will not be able to support them. Under this circumstance is it in order for him to resort to birth-control?**

A. Allah Ta'ala states in the Quraan Shareef:
"And, there is no living creature on earth, but its rizq (sustenance) is the responsibility of Allah."
"It is We who feed them (your children) and you."
Allah Ta'ala is the One Who has created us, and He is solely responsible for our sustenance. Muslims who believe that the food – the sustenance – of creation is within the power of man, suffer from a mentality warped by materialistic influences inherited from the material cultures of the day. Birth-control is in direct conflict with the spirit of Rasulullah's (sallallāhu alayhi wasallam) exhortation to increase the numbers of the Ummah. Rasulullah (sallallāhu alayhi wasallam) exhorted Muslims to increase their numbers in abundance so that the huge Ummah of Islam may be a source of pride and honour for our Nabi (sallallāhu alayhi wasallam) on the Day of Qiyāmah. It does not behove Believers to enfeeble their thinking in the wake of the mental onslaughts of the thinking processes of the Kuffaar.
- Q. Some motor car seats are covered with pig-skin. Is it permissible to sit on such seats? Is it permissible to read Salaat with such clothes which were in contact with such car seats?**

A. It is Haraam to derive use from pig skin. It is not permissible to use pig-skin for car seats or anything else. It is essential to have such impure covers replaced. While the seats have not been replaced, at least cover them with some material to avoid contact with it. If the seat is dry Salaat may be performed with the clothing which made contact with the seats. However, although permissible, a Muslim's conscience will be severely assaulted by performing Salaat with garments which made contact with pig-skin.
- Q. Some people say that Tabligh should be made first to one's family. Only after one's family has been reformed should one make Tabligh to others. Is this correct?**

A. No, it is not correct. Tabligh and the Commanding of righteousness and the prohibition of evil are not conditioned with Tabligh to one's family. If Tabligh was dependent upon prior reformation of the Muballigh's family, then Islam would not have reached us all. The Truth would never have come to us if this was so. The son of Nooh (alayhis salaam) never reformed. He remained a non-believer, but that did not cause Nooh (alayhis salaam) to desist from the mission of Tabligh which Allah Ta'ala entrusted upon him. Ibrahim's (alayhis salaam) father never reformed. He remained a non-believer, but Nabi Ibrahim (alayhis salaam) continued with the mission of propagation. Rasulullah's (sallallāhu alayhi wasallam) uncle, Abu Jahl did not reform. He remained an enemy of Islam, but this did not prevent Rasulullah (sallallāhu alayhi wasallam) from his mission. Numerous examples could be cited to dismiss the contention that Tabligh must first be made to one's family before calling others to the Path. Importance of Tabligh to one's family cannot be denied. It is imperative and of greater importance to direct Tabligh to one's family. But, this does not mean that if one's family refuses to heed the Message, our Tabligh activities be discontinued. Wherever and whenever possible, a Muslim should carry out the duty of Amr Bil Ma'roof (commanding righteousness), Nahi anil Munkar (prohibiting evil).
- Q. Some brothers of the Tabligh Jamát say that it is not the tariqah (way) of the Sunnah to propagate Islam through literature. Is this correct?**

A. These brothers have erred in their conclusion. The logical conclusion of this trend of reasoning would be:
(a) It is not the tariqah of the Sunnah to utilize present forms of transport for the propagation of Islam.
(b) It is not the tariqah of the Sunnah to utilize tents for propagation of Islam.
(c) It is not the tariqah of the Sunnah to utilize public-address systems to propagate Islam.
(d) It is not the tariqah of the Sunnah to organize Ijtima-aat to propagate the teachings of Islam.
These and many similar conclusions will have to be made if the reasoning of these brothers have to be accepted. Like the conclusions a, b, c and d, above are erroneous, so too is the conclusion of the brothers that propagating Islam via the medium of literature is 'not the tariqah of the Sunnah'. In fact, propagating Islam by means of literature is a great Sunnah practice. The fundamental basis of Islam, viz. the Quraan, is in the form of literature. During the time of Rasulullah (sallallāhu alayhi wasallam) certain Sahābah had recorded the Words of Rasulullah (sallallāhu alayhi wasallam) in writing on the instructions of Nabi (sallallāhu alayhi wasallam). This is Islamic literature of the highest category. Rasulullah (sallallāhu alayhi wasallam), himself instructed the writing of the Quraan Shareef. Hadhrat Sayyidanaa Uthmaan (R.A.) had a set of four Quraans prepared for propagating the correct recital of the Quraan in the various parts of the world. The thousands of Fiqh books, Hadiith books, Tafseer books, etc. written in the golden ages of Islam (Quroone Thalāthah) are Islamic literature of the highest order. In fact, Allah Ta'ala designed this medium of literature as a means of preserving the teachings and the tafseer of the Deen. And, the Tablighi Jamaat has one of its essentials, the book, THE TEACHINGS OF ISLAM, which is literature . . . which these brothers cannot dispute.
- Q. Is it permissible to perform Umrah during Ramadhan and returning home without performing Hajj?**

A. It is permissible.
- Q. Should Thanaa and Ta-awwuz be recited in every second Rakaat of Tarāweeh Salaat?**

A. These are recited only in the first Raka't.
- Q. Is it permissible to make one Niyyat for all the 20 Raka'ts Tarāweeh? How should the Niyyat be made if the Imaam changes after every four Raka'ts?**

A. It is permissible to make just one Niyyat for the 20 Raka'ts, but it is better to make the Niyyat for every two Raka'ts separately. Whenever another Imaam takes over, merely intend that you are following "this" Imaam.
- Q. An unmarried woman who has no parents is living with her maternal uncles. Circumstances make it very difficult for her to live with her uncles. She has a sister who is married. Is it permissible for her to live with her married sister? Is it permissible for her to live alone? Is it permissible for her to work and earn her own living?**

A. It is permissible for her to live with her married sister or even alone. If circumstances COMPEL, it will be permissible for her to even emerge from the home to go and earn her living. However, at all times it will be obligatory for her to observe the Islamic Purdah laws to the best of her ability.
- Q. An unmarried Muslim girl gave birth to a child. The father of the child is not known. The baby was given for adoption to strangers who are also Muslims. What was the duty of the mother? Is the child regarded as legitimate now since it has been adopted? The child does not know the mother, but the mother knows the child. However, she refuses to accept the child now?**

A. The answers depend on the circumstances surrounding this particular case. If for some reason the mother was compelled to give her child for adoption then it is permissible. It is however, better that the mother, herself cared for her child. The child is illegitimate. Adoption does not reverse the accident of illegitimacy. If the foster parents now refuse to care for the child – if they now discard the child – then it is fardh (compulsory) upon the mother to take custody of the child.
- Q. Is it permissible to enter the Musjid without Wudhu?**

A. Although permissible, it is Makruh. One should not enter the Musjid without Wudhu unnecessarily.
- Q. Is it good to have many Jamaat Khannas and several Musjids in a large Indian township?**

A. To facilitate the daily Jamaat Salaat, it is advisable to have a sufficient number of places of worship whether Musjids or Jamaat Khaanas. It is best to have a place of worship within close reach of the Musallees.
- Q. Is it permissible to make the two Raka'ts Tahyatul Musjid Salaat when entering a Jamaat Khaanah?**

A. Tahyatul Musjid is the special Nafil Salaat reserved for a Musjid. However, one may perform any amount of Nafil Salaat in a Jamaat Khaanah. But, the Nafil made in a Jamaat Khānah will not be known as Tahyatul Musjid.
- Q. Many people travel great distances to attend funerals, and on the journey they neglect their Fardh duties (e.g. Namáz). Is this allowed while rushing to be in time to participate in the funeral service?**

A. It is not allowed. It is not permissible to neglect the Fardh duty merely to obtain participation in the funeral (janāzah) service. There is no Shar'i need to travel great distances in order to participate in Janāzah services. One could render the mayyit a better service by making Dua on his/her behalf right from one's home. The money spent in travelling, etc. unnecessarily to participate in the funeral could be distributed to the poor or given to some worthy Islamic cause on behalf of the mayyit. Insha'Allah, the mayyit will derive considerable peace, comfort and Sawaab of such charitable and intelligent acts of benefit. People, sometimes neglect their parents and other relatives for a life-time; during their lives they quarrel, abuse and trample on the rights of others, but when the person in question dies (it may be a parent, a brother, etc.) then they are suddenly overcome with some fickle attitude of service. They then labour under the false notion that they are discharging a great service by participating in the funeral. They falsely believe that they are compensating for a life-time of neglect and plunder of rights by merely travelling a distance to participate in the funeral. This attitude is due to gross ignorance of the Deen.
- Q. Burial of the mayyit is many a time delayed in waiting for the arrival of a relative or a friend from another town. Is this permissible?**

A. The mayyit should be buried as soon as possible. There is no need to wait for the arrival of any particular person. The mayyit belongs to another realm. Rasulullah (sallallāhu alayhi wasallam) exhorted the quick burial. There should be no unnecessary delays. The relatives of the Mayyit in another town may make Dua for the mayyit from their homes.
- Q. How should the Niyyat for the Sunnat and Nafil Salaat of Juma' be made?**

A. You merely intend that you are making "Sunnat" or "Nafil" Salaat of "Juma' ", or just, "Sunnat" or "Nafil".
- Q. If the Holy Quraan is laying on the floor or in a place where it is very disrespectful to the Holy Book, can a person in the state of Janābat pick it up and restore it to its proper place or must he first purify himself then pick up the Quraan?**

A. The Quraan Shareef could be touched with a cloth or some other material. While in the state of Janābat it is not permissible to touch the Quraan Shareef with the bare hands.
- Q. In the first Raka't I recited Sura Ithaa Jaa-a and in the second Raka't, Qulhuwallāh. The Surah in between, viz. Surah Tab-bat yadā, I left out. Is my Salaat valid? Is it permissible to recite in this manner?**

A. It is permissible and your Salaat is valid.
- Q. What should be done with hair and nails removed from the body?**

A. It should be buried.
- Q. I am performing my Namaaz in congregation. If I, the muqtadi omit a Wajib while following the Imaam, will my Namaaz be valid?**

A. Your Salaat will be valid.
- Q. Could Nafil Namaaz be read after Sehri? When is it permissible to read Nafil? Is Tahyatul Wudhi Namaaz a Nafil?**

A. After expiry of Sehri time, the time for Fajr Salaat enters. It is not permissible to perform any Nafil Salaat during the whole of the Fajr time. Only the two Raka'ts Sunnat of Fajr are permissible in this time. Nafil Salaat cannot be performed after the Fardh of Asr Salaat nor at such a time when the rays of the sun have cooled (i.e. before Maghrib). Tahyatul Wudhu as well as Tahyatul Musjid are Nafil Salaat, hence these should not be made during Fajr time, before the Fardh of Maghrib and at the other times when Nafil is not allowed.
- Q. What if the Imaam stands in the same row as the Musallees? Will the Namaaz be valid?**

A. The Salaat will be valid, but to do so unnecessarily will be sinful since it is a deviation from the Sunnah method of performing Salaat.
- Q. Some people sit and read their Sunnat and Nafil Namaaz. Is the Namaaz done?**

A. The Salaat performed thus is valid. But, to perform Salaat sitting down without proper reason reduces the Sawaab by half.
- Q. If the hairs from under the arms and below the navel are not removed before 40 days, will Namaaz be valid?**

A. Salaat will be valid. It is Mustahab (preferable and meritorious) to remove these hairs once a week. It is compulsory to remove them on the fortieth day.
- Q. Why should we form the rows in odd numbers in Janāzah Salaat? I do know that "Allah loves one" (odd number), but why is this rule of odd numbers not applied to the daily Namaaz?**

A. That, we do not know. Insistence on odd numbers in Janāzah Salaat is a Sunnah practice of Rasulullah (sallallāhu alayhi wasallam) and the Sahāba. But, there was no such insistence regarding the daily Salaat. Perhaps the insistence regarding the daily Salaat has been waived because of the difficulty it would create. Janāzah Salaat is an occasional event, hence the absence of difficulty in forming the rows. And, Allah knows best.
- Q. A lady came to my house with the intention of embracing Islam. Since she is a na-mahram (for whom Purdah has to be observed) I explained to my wife what has to be done. Accordingly, she embraced Islam at the hands of my wife. She chose the name Khadijah. Afterwards someone told this lady that conversion to Islam must be done by an Imaam. This lady was then taken to one of the leading Imaams in Cape Town. This Imaam recited the Azaan in the ears of the lady. Azaan in the right ear and Iqāmat in her left ear. He made her again recite the Kalimah and renamed the woman Kareemah. Please inform if this act of the Imaam was in conformity with the Shariah. Was my method right or wrong?**

A. Conversion to Islam does not require any Imaam. Iman is to believe with the heart in the articles of Faith and utter with the tongue the Islamic declaration of Faith, viz., the Kalimah. Any person could do so without the assistance or service of a second person. Your method was the correct one in accord with the Shariah. The Imaam acted in open contradiction of the Shariah. Conversion to Islam does not require the reciting of the Azaan and Iqāmat into the ears of the convert. The reciting of the Azaan and Iqāmat into the ears is the practice to be observed for a new-born child. The Imaam flagrantly flouted the Shariah by UNNECESSARILY forcing his company upon the na-mahram lady. She was already a Muslim and there was absolutely no need for a renewal of Imaan. She was not a murtad when she was brought to the Imaam by the ignorant adviser, hence, the Imaam has merely violated the Shariah by his demonstration of priestly 'power' in resorting to a fictitious renewal of Imaan. Her name was Khadijah at her own choice. If she still wishes to be called Khadijah then so shall it be. The name, Kareemah is by the unwanted imposition of the errant Imaam. She is therefore not obliged to maintain this name (Kareemah) if she desires her first name.
- Q. I am a trustee of a Musjid. Is it necessary for me to have a beard? Is it Sunnat, Wajib or Mustahab for me to have a beard because I am a trustee of the Musjid?**

A. It is Wajib (compulsory) to grow a beard regardless of whether you are a Musjid trustee or not. Islam has made it obligatory upon all its male adherents to grow beards. Those who cut or shave their beards are termed Fussāq (flagrant violaters of the Shariah; shameless sinners rebelling against the Command of Allah), and it is not lawful for a FAASIQ to be a Musjid trustee.
- Q. Is it permissible to lie the mayyit (the deceased) with its feet facing the Qiblah after ghussl and kafan have been given?**

A. It is permissible.
- Q. Is Sufism permissible in Islām?**

A. Sufism or Tasawwuf is part and parcel of Islam. Tasawwuf is the knowledge of the means to obtain purification of the heart from the lowly animal qualities and to imbue one with the noble angelic qualities. In this respect Tasawwuf is fardh upon everyone. Sufism must not be misunderstood to mean the hotch-potch of kufr and bidah rituals and practices which the people of innovation preach.
- Q. Is urs sharif Islamic or Un-Islamic? Was it the sunnat of the Prophet (sallallāhu alayhi wasallam) or of some saint?**

A. The urs practice which you observe being organized nowadays is a haraam practice. It is a conglomeration of evil, bidah and haraam practices. It was never practiced or commanded by Rasulullah (sallallāhu alayhi wasallam) nor by the Sahābah nor by the great learned authorities of Islam. Some true saints who sometimes resorted to some form of gathering which was called "urs" and which have been wickedly and deliberately misinterpreted to mean the present-day haraam urs practice. If you hear of some Wali having practiced urs, then be rest assured that it was not the haraam festival of today described by the bidatees as "urs shareef".
- Q. Can a deceased saint assist his disciple after death? Can the deceased saint intercede by Allah on behalf of his disciple? When a disciple goes to the grave of his deceased saint, for assistance, is it possible that his problems will be solved by the intercession of the saint?**

A. The dead saint cannot answer the call or prayers of his disciple. It is a practice of shirk (to associate in the worship of Allah) to direct one's prayer to the dead saints as is the custom in many places. On the Day of Qiyāmah the saint can intercede on behalf of his disciple, but only after permission for such intercession is granted by Allah Ta'ala. Allah Ta'ala says in the Quraan Shareef:
"And there is no intercession, but with His permission."
It is not permissible to direct one's prayers and Dua to the dead saints. Dua should be directed only to Allah Ta'ala, for only He is the Helper.
- Q. Niaz, qawwālī and men and women intermingling in tents on certain occasions of religious festivals - are these permissible?**

A. All these are haraam acts. Muslims must abstain from such unlawful and immoral practices carried out in the name of Islam.
- Q. A husband tells his wife that it is lawful according to the Shariah for the wife to cut her hair for the sake of the husband, i.e. if the husband so wishes, it is permissible. Is it permissible or not?**

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393.
PORT ELIZABETH.

- A.** The husband has erred. It is not permissible for women to cut their hair. The woman in question has the Islamic right to disregard the wish of her husband in this connection because the husband's wish is contrary to the Shariah. Rasulullah (sallallāhu alayhi wasallam) said:
"There is no obedience (for anyone or anything if such obedience involves) the disobedience of Allah."

Q. During the Friday Khutbah some people stand up in preparation for Salaat even before the Imaam has completed the Khutbah and alighted from the mimbar. Is this permissible?

A. The congregation must remain seated until the very end of the Khutbah. They should get up only after the Khutbah has been completed.

Q. In one Transvaal town the Muslim Jamaat has a bank overdraft of about R15 000. Interest is paid on this overdraft. The town has many wealthy Muslims. The Jamaat owns a property worth many thousands of rands. Should the Jamaat sell this property in order to liquidate the overdraft or continue with the interest-bearing overdraft?

A. The Waqf property shall not be sold to pay this debt. It is the duty of the community to raise funds to settle the debt. It was wrong in the very first place to have acquired an overdraft. The incompetent trustees must pay the haraam interest demand. The haraam interest cannot be paid from Waqf funds. To pay interest is also haraam. However, there is now a practical problem. If the interest is not paid, the danger of the Waqf property being sold by the bank is real. Hence, the lesser of the two evils will have to be borne by those responsible for incurring this debt. The town has wealthy Muslims. It is, therefore, their bounded duty to spend in the Path of Allah and liquidate this debt.

Q. Many females have facial hair-growth which could be seen. To avoid embarrassment, these women bleach the hair gold. Is this permissible. Could Namāz be read with the hair dyed like this? Will Wudhu be valid?

A. It is permissible for ladies to dye the facial growth a gold colour in order to conceal it. It is also permissible for them to remove such hairs. Both Salaat and Wudhu are valid with the hairs dyed.

Q. On going through your issue, Vol. 4, No. 2, on page 2, I observed a question regarding Janāzah Salaat for our Nabi (sallallāhu alayhi wasallam). You stated in the answer that Janāzah Salaat was performed for our Nabi (sallallāhu alayhi wasallam) individually (i.e. without any Imaam). However, I have been told that there was no Janāzah Salaat at all as our Nabi (sallallāhu alayhi wasallam) was the Imaam of all Mu'mineen. As such, nobody could be the Imaam to lead our Nabi's (sallallāhu alayhi wasallam) Janāzah Salaat nor did anyone pray the Janāzah Salaat individually. However, various leaders with their people came and offered salaams. Please let me have your reply.

A. We did not contend that anyone was the Imaam at Rasulullah's (sallallāhu alayhi wasallam) Janāzah Salaat. The answer to the question in Vol 4, No. 2 states clearly that there was no Imaam leading the Salaat on the occasion. We however, do maintain that Janāzah Salaat WAS performed for our Nabi (sallallāhu alayhi wasallam) individually. Your informer has erred. The Hadith Kitābs state that Janāzah Salaat was performed for Nabi (sallallāhu alayhi wasallam) individually. The Hadith in question recorded in Shamā'ile Tirmize reads:
"They (the Sahābah addressing Hadhrat Abu Bakr-radiallāhu anhu) said:
Shall we perform Salaat over Rasulullah (sallallāhu alayhi wasallam)?
He (Abu Bakr) said: Yes.
They (the Sahābah) said: And, how (shall we perform the Salaat)?
He (Abu Bakr) said: A group shall enter, recite Takbeer, make Dua and recite Durood. Thereafter they shall come out and another group shall enter, recite Takbeer, Durood and Dua. Thereafter they shall come out . . . until all the people have entered."
It was not a case of people reciting only salutations (salaams). The Ahadith make it clear that Takbeer, Durood and Dua were recited as is being recited in the Janāzah Salaat. The tafseer of the Ahadith in question also state that Janāzah Salaat was performed on Rasulullah (sallallāhu alayhi wasallam), albeit individually. The Hadith further indicates that the Sahābah were in doubt regarding the performance of the Janāzah Salaat upon Rasulullah (sallallāhu alayhi wasallam), hence they queried this from Hadhrat Abu Bakr (R.A.). They asked: "Shall we perform Salaat on Rasulullah (sallallāhu alayhi wasallam)?" He replied in the affirmative and then described the manner in which the Janāzah Salaat was to be read for Rasulullah (sallallāhu alayhi wasallam). In short, there is no doubt in the fact that Janāzah Salaat was performed on the occasion of Rasulullah's (sallallāhu alayhi wasallam) demise.

Q. Can the Imaam who performs the Fardh Prayers give Azaan or not?

A. He may give the Azaan. It is permissible.

Q. How long should we wait after Azaan for the Fardh Salaat to start, i.e. the Fajr, Zuhr, Asr and Ishā Fardh in Jamaat?

A. The time to wait after Azaan for the commencement of the Fardh Salaat is a matter of convenience. Whatever time is convenient to the Musallees should be adopted. Sufficient time should be given for the making of Wudhu and performance of the Sunnat Salaat before the Fardh.

Q. We are a very small Jamaat, hence do not have a permanent Muazzin to give the Azaan at fixed times. We, therefore, do not give the Azaan at fixed times. In this case must we stick to the times indicated on the time table or do we have to wait for a set time after Azaan before commencing the Fardh?

A. You have much latitude in this matter. The times indicated on the time-table for the commencement of Jamaat are merely for convenience. You are permitted to fix your own times provided that the Salaat is not delayed into a Makrooh time.

Q. Is it permitted to perform Namaaz with false teeth, false hair (wig) and short-sleeved shirts?

A. Salaat performed with false teeth and false hair is in order provided that these are not manufactured from any human part. If the wig or teeth have been made out of human parts then to wear them will be
- haraam. Performing Salaat with such haraam items on the body will be Makrooh Tahrimi which is a sinful act. Nevertheless, the Salaat will be discharged although devoid of the Sawaab. Short sleeves during Salaat are highly disrespectful to the dignity and reverence of this great Ibaadat. It is Makrooh Tahrimi to perform Salaat in this disrespectful manner despite the fact that the Salaat will be discharged. However, the Sawaab of the Salaat will be annulled by resorting to such abominable practice.

Q. What should I do with spoilt English and Arabic literature printed by me?

A. These should be respectfully buried.

Q. Is Kwaja Ajmer Chisti and Hazrat Abdul Qadir Jilāni the same person?

A. No, these are two persons. Both were among the greatest Auliya of Islam.

Q. What does Islam say about aliens?

A. If by 'aliens' you mean life elsewhere in the universe, then be informed that according to the Ahadith of Rasulullah (sallallāhu alayhi wasallam) various forms of life - intelligent life - exist in many other locations of the universe.

Q. And, what does Islam say about black magic?

A. Black magic described in the Quraan as 'sahr' is a fact. It is a particular branch of 'knowledge' which has been prohibited by Islam. Harut and Marut were two Angels despatched to earth to teach this 'sahr'. The acquisition of 'sahr' is akin to kufr.

Q. What does Islam say about paranormal phenomena and techniques (psychic, calling up of spirits, etc.)?

A. The class of paranormal phenomena includes occurrences such as fortelling the future, hypnotism, mesmerism, messages received through the medium of some forms of evil spirits, creating of illusions, deceptions, consorting with jinnaat, which involves placing the jinnaat in bondage, etc. . Involvement in such psychical practices of deception as well as psychical practices through the medium of jinnaat and arwaah khabeethah (evil spirits) are Haraam. The Shariah prohibits such techniques.

Q. In one of your issues you mentioned that it is Makruh Tahrimi to appoint a beardless man as an Imaam. What happens if there is no one with a beard in the congregation? What happens if those with beards refuse to come forward and as a result a beardless man is made the Imaam?

A. Undoubtedly, the Shariah brands one who shaves his beard as a faasiq (a rebellious sinner; a shameless violator of the Law of Allah Ta'ala. If all in the congregation are people who have shaved their beards then obviously all of them are faasiqs. It does not then matter if one faasiq leads the other faasiqs. However, it will remain Makrooh Tahrimi to appoint a faasiq as an Imaam. If circumstances have degenerated to such a bad level that not a single qualified person could be found to lead the Salaat then the lesser of the two evils is to appoint even the faasiq as the Imaam, for the Salaat will be discharged even if a faasiq be the Imaam. If in the congregation there is a person with a beard, but he refuses to come forward then even the beardless faasiq will have to lead the Salaat. The one who has refused to lead the Salaat has his reasons. He is entitled to refuse.

Q. At what time does Ishraq end?

A. Ishraq is a special Nafil Salaat of great significance. Its time commences approximately fifteen minutes after sunrise and ends after the Salaat has been performed.

Q. How long does Zawwāl last?

A. Zawwāl is the moment when the sun is directly overhead the meridian. As soon as it passes the meridian, Zawwāl ends. The duration of Zawwāl will differ from place to place and from season to season. On 27th January, 1980 a shadow stick was employed to plot the duration of Zawwāl in Port Elizabeth. It was discovered that the shadow attained its final point of retrogression at 12.35 p.m., and the shadow remained seemingly stationery for fifteen minutes. Only after a duration of 15 minutes was the increase in the shadow-length discerned. We, therefore, feel that 15 minutes would be a safe time for the duration of Zawwāl. Every location should, however, plot its own Zawwāl and Salaat times.

Q. At what time does sehri end for the Shafee?

A. Sehri ends with the commencement of Subah Sádiq. Subah Sádiq is the time when Fajr starts. You will have to make enquiries at your end to establish the time when Subah Sádiq commences.

Q. If we had started to keep Nafil fast, e.g. the Shabaan fast, could we make the niyyat for Fardh qadhā?

A. For the fulfilment of the Fardh qadhā fast it is essential that Niyyat for such Qadhā be made during Sehri time. If such niyyat was made, the fast will then become the Qadhā and not a Nafil.

Q. Which parts or organs of a halaal animal have been prohibited for Muslim consumption? If your answer includes glands, then what about liver? Liver is defined in biology and medicine as a gland and I have seen many Muslims eating liver?

A. The following seven parts of a halaal animal are haraam: The sexual organs, bladder, glands, spinal marrow, testicles and gall bladder. Besides these, all other parts are halaal. Even if the liver is defined, biologically, as a 'gland', its consumption is halaal because Rasulullah (sallallāhu alayhi wasallam) excluded liver and milt from the other 'glands'. In the face of a ruling from Rasulullah (sallallāhu alayhi wasallam) or the Shariah, all other forms of definitions and reasonings will have to be discarded.

Q. If a person dies by drowning, does he die the death of a shaheed (martyr)?

A. One who dies by drowning attains the rank of a shaheed.

Q. Is it lawful to donate and accept blood?

A. It is not permissible to donate blood. There exists difference of opinion among the Ulama regarding acceptance of blood in critical states. However, it is best and the safest course not to accept blood.

Q. Shireen, Ruwaidhah and Rukhsānah - are these good names to give? What are their meanings?

A. These are good names providing that they are not adopted because they happen to be the names of some un-Islamic personalities, e.g. film stars. Shireen means 'sweet'; Rukhsānah (we think) means 'comfort and joy'; Ruwaidhah means 'a little garden'.
- Q.** My family gave money for my child and I bought him clothes with it. If these clothes get small, can I give it to another child or do I have to take his permission?

A. The garments were bought from the child's own money, hence they are his property. A minor's consent is not valid in the Shariah. You may, therefore, not give his clothing to another child even with his consent. What you may do is to fix a fair value for the clothes and purchase the small clothes for the other child. With the money buy something for the first child or keep it in savings for him. It is best not to make the minor children the owners of the clothing bought for them. The garments should be given to them with the intention of loaning it to them. When these clothes are no longer required by the child, same could then be given to another child.

Q. Can a woman insert a loop to avoid pregnancy for a year or two years?

A. The insertion of a loop or the adoption of any other means to prevent pregnancy without any valid Shar'i reason (e.g. sickness) is not permissible. This practice is totally against the spirit and teaching of the Shariah.

Q. A wife has separated from her husband for 5 years. Is the Nikah still valid?

A. If the husband has not given talāq (divorce) then the Nikah is still valid, no matter how long the wife has separated herself from the husband. She still is his wife.

Q. When the mayyit (deceased) is taken from the house for burial, one of the family members performs 2 raka'ts 'kabar ghor' Namāz. Is there such a Namāz? I was told that it is essential to perform these two raka'ts to relieve the 'mayyit' from the punishment of the grave. Please advise me on this.

A. There is no such Salaat as 'kabar ghor' as you have been misled to understand. You should not perform this un-Islamic practice. The Shariah has established a practice to be observed for the dead, viz., the Janāzah Salaat which is a Dua for the mayyit.

Q. On page 2 of Volume 4 of 'The Majlis' it was stated that the hair cannot be dyed black. Brother, could you enlighten us of the reason for this? In today's modern age most people who have white hair want to dye it black and no other colour.

A. Rasulullah (sallallāhu alayhi wasallam) said on the occasion of the conquest of Makkah Muazzamah "Abstain from black dye." A sahābi with hair, extremely white, was ordered by Nabi (sallallāhu alayhi wasallam) to dye his hair, but he was commanded to abstain from black. The reason for this prohibition may possibly be to avoid deceiving as regards one's age. And, Allah Ta'ala knows best. We merely have to follow the commands of Rasulullah (sallallāhu alayhi wasallam) whether they fit in with modernity or not. We are Mu'mineen. Our duty is to revolve around the lamp like the moth, giving our lives for the Sunnah, like the moth gives its life to the lamp in its intense and consuming love. 'Reason' and 'logic' in so far as obedience to our beloved Nabi (sallallāhu alayhi wasallam) is concerned pale away into insignificance . . . into nothing.

Q. Recently I have noticed that when people move into a new house they have a ceremony called 'Khatm' in the following manner:
(1) The ceremony requires all friends and relatives who have gathered to recite one Sipārah (one Juz) of the Holy Quraan.
(2) The ceremony requires relatives to recite one Sipārah from the Holy Quraan.
(3) Only the family members who are to reside in the house make a 'Khatm' of the Quraan before moving in.
What are your comments on this ceremony? Are they Islamic?

A. We are not clear regarding the differences of (1), (2) and (3) above. To us there does not seem to be any difference in the three descriptions stated by you. Nevertheless, these 'home-opening khatm' ceremonies are not Islamic. This practice is becoming widespread and the danger of it being regarded as an Islamic practice and a necessary practice is very clear. It will definitely develop into a bidah if it has not already become a bidah. It is necessary to abstain from this ceremony. Islam has not taught us this ceremony on the occasion of moving into a new house. As a measure of shukr (thanksgiving) to Allah Ta'ala for the gift of a new home, the residents could make any Ibadat individually, in privacy - without any fuss designed to attract the attention of others. The motive of many who call such ceremonies are tainted with riyā (show) and takabbur (pride), viz. to show off their luxurious mansions - mansions which in the final analysis consists of sand and stone - destined to perish into oblivion. As the Quraan Shareef states:
"The life of this world is but play and amusement. And, the Life of the Aakhirah is best for those who have Taqwā."

Bid'ah — Innovation

'Sufis' of Bid'ah

by
(Hadhrat Mujaddid Alfe Thaani Sarhindi-R.A.)

The so-called sufis and holy men of the age of Hadhrat Mujaddid Alfe Thaani (rahmatullaahi alayhi) had embarked on the profession of ravaging the Imaan of the masses. Donning the mantles of piety and so-called tasawwuf, they masqueraded as 'auliyaa' and in the vile process of trading the Deen for the miserable material of this worldly and transitory abode, they plundered the Sunnah of our Nabi (sallallāhu alayhi wasallam). They resorted to the gigantic deception of laying claim to 'hubbe Rasool' (love of Rasulullah-sallallāhu alayhi wasallam) in order to befuddle and ensnare the innocent, the unwary and the ignorant masses. To a large extent they were successful in this rapine and pillage of the Deen. Allah Ta'ala, in His Infinite Rahmat, raised Hadhrat Mujaddid Alfe Thaani to expose and destroy these wolves in sheep's skin.

Today too, the leaders of bid'ah are active in their pillage of the Sunnah. They pose as spiritual mentors (Shaikhs of Tasawwuf), initiate mureeds (disciples) at a fee into their fictitious paths of so-called tasawwuf. In fact, these present-day robbers of Imaan and extortionists - extorting money from the ignorant masses under the cloak of religion - have absolutely no truck with Tasawwuf. They know not what Tasawwuf means or demands. They are a brand of the greatest of enemies of Islam. The public must beware of them. Becoming their mureeds is becoming the mureeds of Iblees, la-een, mardood. May Allah Ta'ala protect us all from the spiritual destruction sowed by these religious frauds.

Some of the 'khulafaa-e-mutakh-khireen' (the later spiritual mentors) of this lofty branch (of Tasawwuf, viz., Naqshabandiyah) have been guilty of the introduction of bid'ah practices into the Path. Consequently, they strayed from the Path of the Seniors (Akaabir). They have thus lost the direction of the Senior Mentors of this Path. A group of the disciples of these later mentors (who had gone astray by their introduction of bid'ah) hold the 'i'tiqad (belief) that the perfection of this Path (of Naqshabandiyah) is to be achieved via the means of these bid'ah practices. Allah forbid! Never is this possible.

A large group of 'sufis' have made their exit from the confines of the Shariah. They labour in the deception that they have emerged from the shell of the Shariah and have attained the essence of Tareeqat. This deception is among the errors of the sufis. In this way many imperfect persons have embraced atheism and irreligiosity and have made their exit from the glittering circle of the Shariah. Thus have they gone astray and have led others astray as well.

Barkat and Fuyooz (spiritual grace and benefit) remains only as long as bid'ah has not been introduced into the Path (of tareeqat). When bid'ah is innovated into the Path (of Tasawwuf), the spiritual effulgence and benefit of the Path come to a halt. The mashaa-ikh (spiritual mentors) of other Paths of Tasawwuf too have introduced bid'ah practices based on their intentions and opinion. And, among these mentors of Naqshabandiyah too, a group of later mentors have shunned the lofty Way of their predecessors and have innovated the practices of simaa and riqs (spiritual dances and music) and zikr jahr (loud forms of zikr).

People of this calibre (i.e. mentors who have introduced bid'ah) by virtue of spreading bid'ah have extremely little relationship with the Seniors of this Path (of Naqshabandiyah) which is a Path established of Sunnah. There are those in this Path who have by virtue of their short-sightedness accepted the bid'ah practices and by means of these bid'ah have attracted the hearts of people towards themselves. They labour under the deception that their bid'ah practices have achieved the perfection of this Path. Allah forbid! Never is this possible. In reality, this group (of innovators) have initiated the annihilation of this Path.

The way of najaat (salvation) is obedience to the Shariah of Rasulullah (sallallāhu alayhi wasallam), both in belief and practice. The mureed (disciple) submits himself to an Ustaad or Peer (Spiritual Mentor) for this very reason - that the way of the Shariah is indicated and by virtue of its grace, practice and belief of the Shariah is made easy. The purpose of being initiated into the Path is not to obtain freedom for the disciples so that they may do as they please and eat as they please the Spiritual Mentors becoming the shield of their disciples, saving them from the punishment (of the Hereafter). This is a hollow wish. There (in Qiyaamah) no one will be able to intercede on behalf of another without Divine Permission.

In this age many have donned the garments of the Sufis and are masquerading (as spiritual mentors). They are advertising the question of 'wahdatul wujud' (unification with Allah) and besides this question they know of no other goodness. They have deprived themselves of the reality of true knowledge. They have dragged the actions of the Senior Mashaa-ikh into the scope of their forged and baneful interpretations and in this manner have set themselves up as the leaders of the community. By means of their deception they are seeking to create a boom in the slump which their market (which involves the plunder of Imaan) has suffered.

Spiritual exercises which have been adopted besides the taqleed (following) of the Sunnah of Nabi (sallallāhu alayhi wasallam) are of no significance because even Hindus, Yogees, Brahmins and the Greek philosophers are their co-partners in such forms of soul-exercising practices. These soul and mind exercises are nothing but error for them. They are led astray by these very practices. These 'mind over matter' practices indicate to them no road other than the path of spiritual ruin.

In the view of Tareeqat even the 'shathiyaa' (statements which are made in ecstasy) of the Mashaa-ikh which are in contradiction of the Shariah, are on the stage of kufr. The true Auliya who have been infused with the wealth of Islaam are pure from such disrespect and are the firm followers of the Ambiyaa, both in the zaahir (external path) and in the baatin (internal path).

These mentors of bid'ah accord priority to the observation of the day of Aashuraa, the day of Baraat, the 27th night of Rajab and the first Juma' night of the month which they name 'lailatur raaghrib'. They observe these occasions with the utmost of preparation, and with the fullest of contentment do they perform Nafl Salaat in congregation. They regard these practices as meritorious. But, they are unaware that these practices (the manner in which the innovators are practicing) are among the deceptions of shaitaan who presents evil in the form of virtue.

BID'AH — DESTROYER OF SUNNAH

(Hadhrat Mujaddid Alfe Thaani Sarhindi - rahmatullaahi alayhi)

... As long as man does not abstain from such 'bidah hasanah' which is in reality 'bidah sayyiah' (evil innovation), he will be deprived of fragrance of this wealth of Imaan. Today, the comprehension of the truth has become most difficult because the entire world is drowned in the ocean of bid'ah. People are reclining and taking comfort in the darkness of bid'ah practices.

Who, today, has the ability to eliminate bid'ah and revive Sunnah? The majority of the Ulama of this age (i.e. the age in which Hadhrat Mujaddid lived - four centuries ago) are engaged in establishing bid'ah and eliminating Sunnah.

An accepted principle by the Ulama is the foregoing of even many benefits if the acquisition of the benefits entails the possibility of harm as well. On the basis of this accepted principle, if a practice revolves between bid'ah and Sunnah then abstention from bid'ah will be superior to practicing the Sunnah because in bid'ah is the possibility of harm and in Sunnah, the hope of gain.

Deen consists of following Rasulullah (sallallāhu alayhi wasallam), obeying the elevated Sunnah, and abstention from bid'ah even though the bid'ah may seem (deceptively) as clear as the 'noor' of the early morning. In all truth, there is no 'noor' and no glitter in bid'ah. There is no cure for the diseased in bid'ah and no medicine for any sickness. How is it possible that bid'ah be a cure for the indisposed when it (bid'ah) is the eliminator of Sunnah? It either destroys Sunnah (at its worst) or (at its best) it refrains about speaking about Sunnah.

It is indeed among the greatest Boons of Allah Ta'ala that in this age of darkness - darkness of bid'ah - some fortunate person requests from Allah Ta'ala the ability to eradicate some bid'ah practice and to enliven some Sunnat. It appears in the authentic Hadith that he who revives a Sunnat practice after it was lost, will obtain the sawaab of a hundred shuhadaa (martyrs).

Even some of the later mentors of this elevated Path of Naqshabandiyah have also introduced into this Path some bid'ah practices. Hence, they have lost the original way of the seniors of this Path (Naqshabandiyah). A group of mureedeen (disciples) of these later mentors entertain the belief that perfection of this Path could be realised by way of these bid'ah practices. Allah forbid! Never, ever is this possible.

In this Path (of Naqshabandiyah) people have made customary, innovations and new practices. Therefore, there is justification for the opponents of this Path to claim that this Path condones the establishment of bid'ah and the abstention of Sunnah... But Najaat (salvation), is in the following of the Shariah of Rasulullah (sallallāhu alayhi wasallam) - obedience rendered both in belief (i'tiqad) and practice (amal).

REVIVE THE SUNNAH!

"Most fortunate is he who in these forlorn times of Islam revives a Sunnat among the Sunnah of Rasulullah (sallallāhu alayhi wasallam) and eradicates a bidah practice.

A thousand years have passed since the appearance of Rasulullah (sallallāhu alayhi wasallam) and the signs of Qiyaamah have set in motion their train. In view of the remoteness of the age of Nubuwwat (Prophethood) from our day, the Sunnah has become hidden. Bid'ah, because of falsehood has disseminated.

He who overlooks the Quraan and the Sunnah is not the object of our concern. Shaikh Sa'di (rahmatullaahi alayhi) said:

"The answer of one who does not obtain salvation through the Quraan and the Hadith, is that you refrain from answering him (when he engages you in discussion)."

(Hadhrat Mujaddid Alfe Thaani-rahmatullaahi alayhi)

Standard of the Shariah

There is nothing to gain from the spiritually intoxicated talks of Sufis in ecstasy. Their states of spiritual ecstasies do not bring about a rise in spiritual rank. These ecstatic states and utterances are not worth half a coin if they do not conform to the standard of

the Shariah. As long as kashf and ilhaam do not conform to the criterion of the Kitaab (Quraan) and Sunnah, they are not worth half a grain of barley. The purpose of trodding along the Path of the Sufis is to increase yaqeen in the beliefs of the Shariah, which in reality is the essence of Imaan. Tasawwuf brings about ease in practicing according to the commands of the Shariah. The Path of the Sufis is nothing but this.

NOTE

**CHANGE IN NISAAB
SEE PAGE 11**

*Mujaddid Alfe Thaani
Said: —*

- ★ The actions of Rasulullah (sallallāhu alayhi wasallam) are of two kinds, viz. acts of Ibaadat or acts of personal habit. We brand as an evil bid'ah (innovation) a practice which is in conflict with the Ibaadat practices of Rasulullah (sallallāhu alayhi wasallam). We vehemently prohibit such bid'ah practices because it is the forging of a new way into the Deen. Such a new way is 'mardood' (rejected and accursed). On the otherhand, we do not brand as an evil bid'ah a practice which is contrary to the personal habit of Rasulullah (sallallāhu alayhi wasallam).
- ★ It is indeed a great Favour of Allah Ta'ala that all lovers of Allah and sincere servants of Allah are constantly engaged in the reviving of the Sunnah. At all times they are in preparation to eradicate one bid'ah or the other. This is so because Sunnat and bid'ah are two opposites.
- ★ People have covered the priceless and glittering Sunnah practices of Rasulullah (sallallāhu alayhi wasallam) in the darkness of bid'ah. They have destroyed the lustre of Rasulullah's (sallallāhu alayhi wasallam) Millat in the pollution of bid'ah. It is ironical that these bid'ah practices are regarded as laudable (by the votaries of bid'ah) and have been designated 'bid'ah hasanah' (good innovations). Alas! They seek the perfection of the Deen and Ummah through these so-called bid'ah hasanah practices.
- ★ This servant (Mujaddid Alfe Thaani) does not discern any glitter or light or goodness in any of these bid'ah practices. Besides darkness and pollution, nothing else is discernible in these innovatory practices. Tomorrow (on the Day of Qiyaamah) people will realise that the consequences of bid'ah are nothing, but destruction and regret.

Knowledge of Haqq

No one is immune from the inspiration of Shaitaan. The knowledge of the Ulama-e-Haqq is derived from the niche wherein the lantern of the knowledge of Rasulullah (sallallāhu alayhi wasallam) reposes. This Knowledge of the Nabi (sallallāhu alayhi wasallam) has been corroborated by Absolute Wahi (Divine Revelation which admits not the slightest vestige of doubt). And, the knowledge of these Sufiyah (Saints) is derived from the fountain of Ilhaam and Kashf (forms of revelation which admit inspirations from shaitaan or one's nafs). Error is possible in this fountain. It is therefore imperative that the Saalik (the traveller along the Path of Tasawwuf) despite his Ilhaam and Kashf, should make taqleed of the Ulama-e-Haqq. He should regard the Ulama-e-Haqq as established on the Truth and himself on error. The support of the Ulama is derived from the taqleed of the Ambiyaa (alayhimus salaam) who have been supported in turn by Absolute Wahi which is immune from error. To give preference to one's Kashf and Ilhaam (if such inspiration conflicts with the Shariah) over the statements of the Ulama-e-Haqq is in fact according preference to one's inspiration over the revealed laws of Allah Ta'ala. This is pure ruin and destruction. That which is absolute in truth and worthy of following are the Kitaab and Sunnah.

(Mujaddid Alfe Thaani-rahmatullaahi alayhi)

“Salaami” and the Shariah

لم يكن شخص أحب اليهم من رسول الله صلى الله عليه وسلم وكانوا اذا رأوه لم يقوموا لما يعلمون من كراهيته لذلك (الترمذى. مشكوة. مسند امام احمد)

“None was more beloved to them (Sahaabah) than Rasulallah (sallallahu alayhi wasallam), but they did not stand when they saw him because they were aware that he (Rasulullaah-sallallaahu alayhi wasallam) disliked this (standing for him).”

(Tirmizi, Mishkaat, Musnad Ahmad, etc.)

ENTIRE

Compared to the entire Ummah, the superiority of the Sahaabah's love for Rasulallah (sallallahu alayhi wasallam) is unquestionable. Further, the love of the Sahaabah was fortified by means of intelligence and the highest degree of Imaan. This love of the Sahaabah for Rasulallah (sallallahu alayhi wasallam) was permeated with the highest degree of devotion and disrespect. It is inconceivable that any Sahaabi would show any disrespect for Rasulallah (sallallahu alayhi wasallam), hence (in the above Hadith) the narrator negates any thought of disrespect which someone may interpret from the Sahaabah's practice of not standing for Rasulallah (sallallahu alayhi wasallam). The narrator of the Hadith, Hadhrat Anas (radiallaahu anhu) - a Sahaabi of high rank - states that the reason for not standing in the presence of Rasulallah (sallallahu alayhi wasallam) was our Nabi's (sallallahu alayhi wasallam) dislike for this practice. In explaining this, Hadhrat Anas (radiallaahu anhu) emphasises the Sahaabah's love for Rasulallah (sallallahu alayhi wasallam) by saying:

“None was more beloved to them (Sahaabah) than Rasulallah (sallallahu alayhi wasallam).”

EVIDENT

From the Sahaabah's practice it is evident that respect and devotion are not practices which we invent and regard as marks of respect to Rasulallah (sallallahu alayhi wasallam). True respect enshrines obedience to the wishes of the one who is the object of our respect. True respect should cause comfort and peace to the one who happens to be the object of our respect. If a form of 'respect' is hurtful or causing inconvenience to the one whom we wish to show our respect, then such form will not be respect. It will in reality be disrespect - disrespect which we in our feeble minds believe to be respect. These forms of 'respect' are merely designed to appease the nafs regardless of the actual disrespect and displeasure these may be causing to the

one whom we are offering our respect.

OFFER

The person whom we have to offer our highest respect is, without any doubt, Rasulallah (sallallahu alayhi wasallam). Many people - some due to ignorance, others due to having been misled, others again, due to evil motives - are offering their respect to Rasulallah (sallallahu alayhi wasallam) through a custom known as 'salaami'. This custom involves the singing of some songs of praise accompanied by standing in 'respect' for Rasulallah (sallallahu alayhi wasallam). This custom or practice is resorted to at all times and all occasions. Perpetrators of the salaami custom are under a strong misconception that they are respecting Rasulallah (sallallahu alayhi wasallam) by standing up and singing his praises in chorus - like the hymn-singing of the kuffaar. What does the Shariah say about this practice?

Let us consider the following factors with a cool heart and a clear mind so that we may obtain the great sawaab of showing true Shar'i respect for our beloved Nabi (sallallahu alayhi wasallam).

(a) There can be no doubt or argument in the fact that the superiority of the Sahaabah's love for Rasulallah (sallallahu alayhi wasallam) is an established and an accepted fact. Every Muslim will acknowledge that his/her love can never be compared with the love and respect which the Sahaabah showed for our Nabi (sallallahu alayhi wasallam). Will it then not be reasonable and necessary for us to imitate the Sahaabah in the forms of respect they showed our Nabi (sallallahu alayhi wasallam)? We are obliged to accept that what they regarded as respect, we should regard as respect. What the Sahaabah considered to be disrespectful to our Nabi (sallallahu alayhi wasallam), we too have to consider likewise.

INSTRUCTED

The Sahaabah were instructed directly by our Nabi (sallallahu alayhi wasallam) not to stand for him. They loved him, but they did not

stand in respect for Rasulallah (sallallahu alayhi wasallam) because they were aware of Nabi's (sallallahu alayhi wasallam) dislike for this practice. They remained seated when Nabi (sallallahu alayhi wasallam) arrived at a gathering and they remained seated when he departed. In fact, they remained seated as long as Nabi (sallallahu alayhi wasallam) was out of sight. And, according to the Sahaabah, they remained seated until he was out of sight because 'of Rasulallah's (sallallahu alayhi wasallam) dislike for this practice'. Yet, in spite of Rasulallah's (sallallahu alayhi wasallam) dislike for standing in his presence, many Muslims today flagrantly disobey Rasulallah (sallallahu alayhi wasallam) and stand in so-called respect for him when salutations are sung. It should be well remembered that in Rasulallah's (sallallahu alayhi wasallam) gatherings, the Sahaabah could see the Nabi (sallallahu alayhi wasallam) and Rasulallah (sallallahu alayhi wasallam) was alive. There was, therefore no doubt regarding his presence. But, nevertheless, it was contrary to Rasulallah's (sallallahu alayhi wasallam) wishes for people to stand in his respect, hence the Sahaabah refrained from standing in 'respect' for him. The practice which Rasulallah (sallallahu alayhi wasallam) preferred was sitting in his presence. Hence, true respect for Rasulallah (sallallahu alayhi wasallam) will be to sit in his respect, for sitting has been preferred by our Nabi (sallallahu alayhi wasallam).

NOW

But, now Rasulallah (sallallahu alayhi wasallam) is no longer alive (the earthly life of pre-death). He does not attend the 'salaami' gatherings. There is absolutely no Shar'i basis for the belief of shirk, viz., Rasulallah's soul presents itself at these gatherings. Yet, in direct opposition to Rasulallah's (sallallahu alayhi wasallam) wishes, people stand up and sing his praises. These are customs which have no Islamic merit.

The practice of the Sahaabah in this regard should be sufficient to deter Muslims from the 'salaami-qiyaam' custom. The dislike of Rasulallah (sallallahu alayhi wasallam) for standing in his respect should be sufficient to deter followers of Islam from this un-Islamic custom of 'salaami'.

(b) Those who have originated this practice of 'qiyaam' in the absence of Rasulallah (sallallahu alayhi wasallam) have transgressed the Shariah grievously. The originators of this bid'ah have gone so far as to decree that this standing at 'salaami' gatherings is compulsory. This decree of theirs is an act of slander against Islaam, for the Shariah nowhere sanctioned or condoned this practice. The originators of this bid'ah of qiyaam (standing) have gone to the extreme lengths of branding as 'kaafir' those who do not uphold this haraam practice. Yet, not a single Sahaabi upheld this 'salaami' practice; not a single among the Fuqahaa upheld this practice. This practice can never be substantiated on any Shar'i

basis. How is it possible that this practice could have such tremendous importance and significance - such a lofty and fundamental status - as the votaries of bid'ah assign to it when it was unknown to the Sahaabah? How could it be Fardh, when Rasulallah (sallallahu alayhi wasallam) had no relation with it? How could it be of such fundamental importance when the holiest of ages - Quroone Thalaathah - of Islaam had not condoned it?

(c) The leaders of bid'ah claim that Rasulallah (sallallahu alayhi wasallam) appears in every such gathering, hence the need to stand in 'respect'. Why did the Sahaabah not know this? What is the Shariah source of this claim? Why did the great Fuqahaa like Imaam Abu Hanifah, Imaam Shaafi and the numerous others not know this fact? Why did Imaam Bukhaari, Imaam Muslim and the many other Muhadditheen who devoted their lives to gathering the Ahadith of Rasulallah (sallallahu alayhi wasallam) not know about this? Is it conceivable that all these illustrious Sons of Islam could be ignorant of a fact of such vital importance that Rasulallah (sallallahu alayhi wasallam) appears in person at 'meelaad' and 'salaami' sessions - sessions and practices unknown to Rasulallah (sallallahu alayhi wasallam) and the Sahaabah?

Those who participate in this unholy and un-Islamic custom should reflect over the following warning of Rasulallah (sallallahu alayhi wasallam):

“Every bid'ah is 'dhalaal' (deception, error manifest which leads astray). And every 'dhalaal' will be in the fire.”

Practice of Sufis...

The practice of the Sufis is no authority for matters concerning Halaal and Haraam. In these matters it is sufficient that we regard them (Sufis whose statements, sometimes contradict the Shariah) as 'ma-zoor' (excused). We should not revile them. Assign their affairs to Allah Ta'ala. Regarding matters of Haraam and Halaal, the statements of Imaam Abu Yusuf and Imaam Abu Hanifah are authoritative and decisive, and not the practice of Abu Bakr Shibli and Abul Hasan Nuri.

(Mujaddid Alfe Thaani)

Moulood

I vehemently prohibit the practice of moulood because it is contrary to our Path (Shariah). I prohibit whatever is in opposition to our Path, whether the contrary act be 'simaa', riqs (Spiritual dance and music), poetry, music, and moulood practices.

(Mujaddid Alfe Thaani)

EXERCISE NO DETERRENT AGAINST HEART ATTACKS

Exercise ranks very low in priority when it comes to protecting your heart, says a top heart specialist.

Smoking, high blood pressure and a rich diet are all more important risk factors in heart disease than lack of exercise, says Dr William B Kannel.

“Just throw away your cigarette pack and you've accomplished much more than all that jogging,” declares Kannel, professor of medicine at Boston University and co-director of the widely respected Framingham Heart Study, the biggest of its kind.

Kannel bases his opinion on his study of 5200 residents of Framingham, Massachusetts, which has been going on since the Fifties. The study shows that exercise is at the bottom of the list as a factor in protecting people against heart disease.

“For women, a seden-

tary life without exercise poses no added risk at all,” Dr Kannel adds.

He states: “There seems to be a growing misconception that if one takes up vigorous exercise, it is possible to avoid a heart attack and one need not do anything else to protect one's heart.

“Well, the impact of exercise alone is not great enough to accomplish that. On a list of health priorities I would place exercise at the bottom of the list. If you just quit smoking cigarettes you can cut your risk of having a heart attack by 50%. It would take one hell of a lot of running to accomplish that.

“Exercise is only valuable if it is used as part of a total approach to protecting the heart - including giving up smoking, eating a proper diet and reducing high blood pressure.”

(To The Point)

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TAWAKKUL

Describing Tawakkul (Trust in Allah Ta'ala), Imaam Ghazaali (rahmatullaahi alayhi) said:

“Tawakkul is that the servant develop firm and perfect yaqeen (faith) in the promises of Allah Ta'ala. Your belief should be firmly grounded in the fact that whatever has been destined for you will surely come your way even if the entire universe opposes it. And, whatever has not been destined for you, you will never obtain even if the entire universe unites with you in the attempt to obtain it.

This does not go to say that the external means and agencies are futile and of no significance. Allah Ta'ala has said:

‘And, We have not created the heavens, the earth and that which is in between these two in vain. That is the opinion of those who commit kufr.’

In both worldly and religious affairs, man should employ the external agencies, but should at no stage consider these to be efficacious in themselves.”

IKHLAAS

Imamm Ghazaali (rahmatullah alayhi) speaking on Ikhlaas (sincerity) said:

“All actions must be solely for the sake of Allah Ta'ala. In whatever you do, do not incline your heart towards creation. Have no desire whatsoever for the praise and acclaim of people nor be influenced by the dislike and criticisms of people. Know that riyaa (show) is bred as a result of regarding creation to be great and possessed with the power to act. The cure for riyaa is that you regard entire creation to be in the control of Allah Ta'ala; like inanimate objects all men are helpless in the Power of Allah. Creation can never cause you any comfort or harm out of their own free will. As long as you regard creation as powerful and possessing the ability to will, you will never attain salvation from the malady of riyaa.”

Suburbs

from time to time. Different times, different places and cities will determine their own tawaabi or suburbs. The limits are variable, but the principle will always remain the same, viz. tawaabi' and finaa-ul-misr. If a place is a suburb of the city or the vacant land surrounding the city belongs to the city then Juma' will be Waajib there.

The various limits mentioned in the descriptions of tawaabi' given by the Fuqahaa are not decisive in establishing whether the vacant land near to the city or any township or settlement close to the city is part of the city or not. In this regard Durre Mukhtaar states:

(قولہ او فتاویٰ) الفناء سعة امام البيوت وقيل ما امتد من جوانبه كذا في المغرب والبراد هنا ما امتد من جوانب المصر والاتساع المحتاج اليه من جوانبه فاطلق عن التفسير بالبيت.

حاصل ما ذكره الشرنبلالي في رسالته تحفة اعيان الفناء بصدقه الجمعة والميدان ان الصحيح في الفناء التعريف الذي ذكره المصنف هنا واما التحديد بغلوة او ميل او ميلين او ثلاثة اميال او فرسخين او ثلاثة فراسخ او سماع الصوت اذا صاح في المصر او سماع الاذان من المصر. فمحمول كل منها على بلد يناسبه اذ الفناء بكبر المصر و صغره. (الدر المختار)

"The finaa is the open space beyond the buildings (of the city). And, it has been said (in Maghrib) that it is the land which stretches on the surroundings of the city. The intention (here) being the land which stretches from the surroundings of the city... It is therefore, not conditioned with buildings (i.e. the presence of buildings is not a condition for a place to be designated as finaa-ul misr)."

"The summary of what Shurambulali has narrated in his treatise, Tuhfatu A'yaanil finaa Bisih-hatil Juma' wal Eedain fil Finaa, is:

Verily, the correct version regarding the finaa is 'ta-reef' (definition) which the Author has stated here. As regards 'tahdeed' (i.e. ascribing physical limits) with ghalwah (an arrow's journey), a mile, two miles three miles, two farsakhs, three farsakhs, the hearing of a scream emanating from the city and the hearing of the Azaan emanating from the city - each one of these is applicable to a city appropriate with it (that limit) because the finaa is in proportion to the size of the city."

"It is thus obvious that the ascribing of limits is in accordance with (the nature and size) of the cities. (i.e. Each city has its own limits).

فظهر ان التحديد بحسب الامصار (رد المختار)

CONCLUSION

1. According to the Shariah there is no condition of fixed distance which has to be considered as a principle upon which the designation of finaa-ul-misr will be attributed to the surrounding vacant lands.
2. The correct and decreed upon version of finaa is: Such lands earmarked for city uses or development, be they adjacent, surrounding or separated by farms from the main city.

(او فتاویٰ) و هو ما حوله اتصل به او لا كما حرره ابن الكمال وغيره (الطحطاوى)

"And, it (finaa) is that land which surrounds the city whether it is adjacent ('Ittisaa) or not (i.e. separated by farms)."

(Tahtaawi, as well as other books of Islamic Law).

Now bearing in mind the foregoing discussion pertaining to the various definitions, descriptions and limits assigned to tawaabi' and finaa, we have to add a further limit or description in so far as finaa-ul-misr is concerned in the context of South African cities. The 'ta-reef' (definition) of finaa of the city given by the Fuqahaa will hold good for all time and all cities. No difference of opinion is to be found on this principle. But, the 'tahdeed' (assigning of physical limits) will vary. How much of the vacant land surrounding our cities shall we consider to be the finaa-ul-misr? What distance shall we assign to the vacant land on the outskirts of our cities for these (lands) to qualify as finaa-ul misr? At what point will the vacant land cease to be finaa-ul-misr? The obvious answer will be, the municipal boundaries. In other words, all the vacant land within the municipal boundaries of a city will be designated as finaa-ul-misr. The land within the municipal boundaries is earmarked for the use and development of the city. The Shari' definition of finaa-ul-misr.

فتاویٰ المصر " و هو ما حوله اتصل به او لا لاجل مصالحه كدفن الموتى وكنس الخيل والدواب وجمع العساكر و الخرج للري وغير ذلك (الدر المختار)

"That (land) which surrounds the city whether it be adjacent (It-tisaa) to it (the city) or not. Its purpose is the needs of the city, e.g. burying of the dead, training of horses, gathering of the armies, target-shooting, etc."

(Durre Mukhtaar)

applies aptly to the lands within the municipal limits. These lands within the municipal confines are meant and set aside for the requirements and development of the city. Thus Juma' will be Waajib upon all Muslim males resident within the municipal boundaries of a city or town regardless if the houses of such residents are scattered in the finaa of the city or are in small pockets separated from the main built-up area of the city or town.

The factor which determines the Wujoo (compulsory nature) of Juma' is the fact that all land and townships within

the municipal confines belong to the city. Intervening vacant spaces (between the main city and its suburbs or townships) do not negate the accepted definition of finaa-ul-misr, viz.,

و هو ما حوله اتصل به او لا (الدر المختار)

"And that (finaa-ul-misr) is the land which surrounds the city whether it be adjoining to it or separated from it..."

(Durre Mukhtaar)

انها تصح اقامتها في الفناء ولو منفصلا بمزارع (شامي)

"Verily, the establishment of Juma' is valid in the vacant lands (finaa-ul-misr) even if separated by farms."

(Shaami)

'Municipality' is defined as a city, borough, village or town. Therefore, all land belonging to the municipality, i.e. within the confines of the municipality, belong to the city. The Shari' definition of finaa-ul-misr will thus apply to all the vacant land within the municipal boundaries.

SUBURBS

What is the status of the Indian and Coloured townships in South Africa? Are these townships separate towns, cities or villages? Or are they part of the towns and cities from which segments of the population were expelled in terms of the group areas to take up residence in these areas? Are these townships within the municipal boundaries of the cities and towns or beyond? Are these townships regarded as villages on their own or are they considered to be part of the cities to which they are attached? It is common knowledge that these townships are within the municipal boundaries and that they are not separate villages. They are in fact suburbs of the cities or towns within whose municipal boundaries they fall.

The following extract from Fataawa Darul Uloom further strengthens this conclusion:

سوال (۲۴۸۶) شہر کے کھیت وغیرہ میں تین شخص کی موجودگی میں جمعہ جائز ہے یا نہ
الجواب :- شہر سے متصل باہر جگہ میں اگر جمعہ کی نماز پڑھیں اور امام کے سوا
تین مقتدی ہوں تو نعم! تنفیذ جمعہ صحیح ہے۔ فقط۔

"Question: If three persons are present in the farms, etc. of a city, will Juma' be permissible?"

Answer: If besides the Imaam there are three Muqtadi and they read the Juma' in the veld outside and adjacent to the city, then according to the Hanafis the Juma' is correct."

This establishes that if the township is separated by farmland or veld then too the Wujoo (compulsory nature) of Juma' is not negated. If Juma' is Waajib on those who happen to be in the veld on the outskirts of the city then to a greater extent will it be Waajib upon the residents of a township belonging to the city.

The following Fatwa of Hakimul Islam (R.A.), recorded in Imdadul Fataawa lends further support to the contention that Juma' is valid in places on the outskirts of the town, if such places are part of the town or within the finaa of the town:

سوال - مدت سے اس بات میں شک ہے کہ جمعہ ہمارے محلہ میں جو کہ شہر آباد ہے ایک میل کے
فاصلہ پر واقع ہے اور بالکل دیہات ہے اور ہم لوگوں کو تمام اشیائے ضروری استعمال کی شہر سے
لانا پڑتا ہے جائز ہے

الجواب - فی الدر المختار او فتاویٰ و هو ما حوله اتصل به اذ کا کہلہ ہر ابن الکمال
لأنه مصلحة كدفن الموتى وكنس الخيل في ذلك المختار وان اعتبرت التكية قرية مستقلة
فهي مصر على تعريف المصنف ان روايات معبر بها ان لا يقي مقام من كسبت سوال پر متعلق
آبادی شہر کی جاتی ہے تب تو یہ قریہ ہوتی ہے اس میں جمعہ جائز نہیں اور اگر مستقل آبادی نہیں
سمجھی جاتی بلکہ شہر کے متعلق قرار دی جاتی ہے اور شہر کے مصالح عامہ اس سے متعلق ہیں جیسے گھوڑ دوڑ
اور چاند ماری اور لشکر کا پڑاؤ اور گورستان و شل ذلک۔ تو اس میں جمعہ جائز ہے

"Question: For a while now there has been doubt in whether Juma' in our locality which is one mile from the city of Ilahabad, is permissible or not. This neighbourhood is totally a village and all our requirements have to be brought from the city.

Answer: (Arabic text)

From these narrations it is evident that if this place about which the question has been asked, is a separate settlement (i.e. not part of the city of Ilahabad), then because of it being a village Juma' will not be permissible there. And, if it is not regarded as an independant settlement (a village on itself), but is considered as linked to the city and the general affairs of the city, e.g. horse-training, target-shooting, gathering of the military, burying of the dead, and similar other affairs, are related to this place, then Juma' is permissible there."

The 'urf aam' (i.e. the common understanding; the general public reference and understanding) also substantiates that the townships are parts or suburbs of the towns or cities to which they are annexed. The public generally understands and refers to these townships as being suburbs of the city to which they are linked. For example, Chatsworth (the Indian area of Durban) is part of Durban and not a town on itself; Malabar is part of Port Elizabeth and not a town or village on itself; Moosa Park is a suburb of Ventersdorp and not a village in its own right - even though it be separated from the city by a quarter-mile of vacant land. Some of these townships or suburbs are

adjacent to the city and some are separated by intervening vacant lands, but all lie within the municipal boundaries of their respective cities or towns.

The principle of 'urf aam' is of some importance in assisting us to establish the status of our South African townships and suburbs. In this regard Hakimul Islam, Hadhrat Maulana Ashraf Ali Thanvi (R.A.) states in Fataawa Imdadiyah:

یہ معلوم ہوا کہ گواہی دہاں کا
متفرق حصہ ہو کر رہتی ہے اور ہر حصہ کا نام بھی جدا ہے لیکن تاہم کسی حصے سے ملکر ان سب کا مجموعہ
ایک نام سے مشہور ہے۔ اور وہ حصہ بارہ کھلتے میں۔ مثلاً دولت پور عرف میں ایک آبادی کا
نام ہے جس میں چھوٹے چھوٹے کئی حصے ہیں اور ہر حصہ بھی جدا نام سے موسوم ہے لیکن جس حصہ میں کئی
مسافر جانا چاہتا ہو پوچھے پر بجائے اس حصہ کے نام کے یہ کہتا ہے کہ دولت پور جاؤں گا اس کو
ثابت ہوا کہ وہ بارہ بجائے محلوں کے ہیں اور مجموعہ ان پاروں کا ایک آبادی ہے گواہی کے
اندر باہم کسی قدر فصل بھی ہے لیکن ظاہر ہے کہ ایک آبادی کے اجزاء ہیں کچھ فصل ہونا سب آبادی کا حصہ ہونے
کے معنی نہیں

This has been learnt that although the population over there (in Burma) has settled in separate parts, every locality having a different name, nevertheless, several such localities are known by a single name. The different localities are known as 'paarah' (parts or suburbs). For example, Daulatpur, in the public understanding (urf) is the name of one settlement (or city). In Daulatpur are several small suburbs and each suburb is known by a different name. However, a traveller proceeding to any of the suburbs, if asked, will say that he is going to Daulatpur. He will not say that he is proceeding to that suburb. This substantiates that those 'paarah' are suburbs (or neighbourhoods). All these suburbs together form a single city even if there is some separation (fasl) among these suburbs. But, it is evident that some separating distance among the various parts of the city does not negate the unity of the city."

This is precisely the case with the townships of our cities. A traveller from Natal proceeding to the Indian township of Malabar will say that he is going to Port Elizabeth; one from Port Elizabeth going to Reservoir Hills, will say that he is going to Durban; one from Johannesburg going to Bishop Lavis will say that he is going to Cape Town; one going to Peaceville will say that he is going to Dundee; one proceeding to Moosa Park will say that he is going to Ventersdorp, and so on. The common understanding is that these townships belong to the city to which they are linked - and in fact they are part of their respective towns or cities.

NON-EXISTENCE OF ESSENTIAL SERVICES AND CITY STATUS OF THE SUBURBS

The non-existence in a suburb of a city of essential services such as police, court, post office, etc., and the non-availability of the general needs of the inhabitants of the suburb do not negate the city status of the suburb in so far as the Wujoo of Juma' Salaat is concerned. In this regard, Fataawa Imdadiyah clarifies the position as follows:

سوال - مدت سے اس بات میں شک ہے کہ جمعہ ہمارے محلہ میں جو کہ شہر آباد ہے ایک میل کے
فاصلہ پر واقع ہے اور بالکل دیہات ہے اور ہم لوگوں کو تمام اشیائے ضروری استعمال کی شہر سے
لانا پڑتا ہے جائز ہے یا نہیں

الجواب - فی الدر المختار او فتاویٰ و هو ما حوله اتصل به اذ کا کہلہ ہر ابن الکمال
لأنه مصلحة كدفن الموتى وكنس الخيل في ذلك المختار وان اعتبرت التكية قرية مستقلة
فهي مصر على تعريف المصنف ان روايات معبر بها ان لا يقي مقام من كسبت سوال پر متعلق
آبادی شہر کی جاتی ہے تب تو یہ قریہ ہوتی ہے اس میں جمعہ جائز نہیں اور اگر مستقل آبادی نہیں
سمجھی جاتی بلکہ شہر کے متعلق قرار دی جاتی ہے اور شہر کے مصالح عامہ اس سے متعلق ہیں جیسے گھوڑ دوڑ
اور چاند ماری اور لشکر کا پڑاؤ اور گورستان و شل ذلک۔ تو اس میں جمعہ جائز ہے

"Question: For some time now there has been doubt in the validity of Juma' in our locality which is situated a mile from the city of Ilahabad. This locality is totally a village and all our requirements have to be obtained from the city. Is Juma' here permissible or not?"

Answer: From these narrations it is evident that... if this locality is considered as being linked to the city and the general affairs (masaalih aam-mah) of the city are related to this locality... then Juma' there is permissible."

Similar is the condition of most of the townships of South African cities. The general affairs of the cities are related or cover the townships and the suburbs connected to them.

GUIDELINE

To determine whether Juma' is Waajib in a place, township or suburb, the following guideline should be adopted.

- (i) The township must lie within the municipal boundary of the city or town.
- (ii) Vacant spaces, farmland, etc. intervening between the townships and the city will not affect the 'city' status of the township or suburb.

CONCLUSION

If any township is a suburb of a city or town (i.e. it is located within the municipal boundaries) then Juma' will be valid there - not only valid, but Waajib (compulsory) upon the male population of that township.

AND, ALLAH TA'ALA KNOWS BEST.

SCHOOL UNIFORMS – Unlawful Enforcement

THE Majlis has been receiving complaints from Muslim parents and pupils regarding school enforcement of uniforms. Principals and teachers of some schools have taken it upon themselves to supersede the law by compelling their pupils to adopt unwanted and un-Islamic modes of dress. The situation calls for strong action from the Muslim Community.

Children who refuse to adopt un-Islamic and unlawful uniform have been sent home and some have even been illegally threatened with expulsion. 'The Majlis' wishes to inform Muslim parents that principals and teachers have no right to compel their pupils to attire themselves in uniforms. The law of the land does not authorise principals and teachers to pressurize their pupils into adoption of the school uniform. This practice of compelling Muslim pupils to adopt the school uniform becomes more abominable in that school uniforms in certain respects are un-Islamic. Islam does not permit the wearing of neck-ties since these are symbolic of the crucifix. Islam does not permit its female adherents to have their hair uncovered. Islam does not permit its female adherents to bare their legs, arms and thighs as is required by school and physical training uniforms. Islam does not permit its male adherents to bare their thighs as is required by physical training shorts.

The Port Elizabeth daily newspaper, Evening Post, recently made an investigation into the school uniform racket and its findings are:

- (1) A check of various educational departments has revealed that in NO CIRCUMSTANCES are parents obliged by law to buy their children the prescribed school uniforms.
- (2) Principals are not allowed to refuse admittance to children who do not wear uniforms.
- (3) It is not lawful for the school authorities (principals and teachers) to disadvantage pupils not wearing school uniforms.
- (4) Mr Eugene Roelofse, consumer ombudsman for the South African Council of Churches has described the school uniform trade as a gigantic racket. He said that school heads and school committees have taken it upon themselves to put these 'financial chains' around the necks of parents.

There was no justification for continuance of school uniforms and Mr Roelofse said that his organization would be prepared to assist in civil action against any headmaster who tried to expel a pupil for failing to wear a uniform.

(5) Mr Roelofse strongly rejected claims that uniforms were necessary for discipline of children and said that if a school principal could not maintain order without uniforms, then he should be fired because he was unable to do the job for which he was trained.

(6) Mr Roelofse rejected standardisation of school uniforms as a solution.

Muslim parents and pupils should be informed that the legal position regarding school uniforms is that there exists no law to enforce the wearing of school uniforms. School principals and teachers, therefore have no authority to expel pupils from school because of refusal to wear uniforms. In the event of any such unlawful move by a principal, parents should institute legal action against the principal.

In view of neck-ties being an un-Islamic form of attire, Muslim boys are bound by Islam to refuse wearing them even if it means illegal expulsion from school. The salvation of Believers is dependent upon obedience to the Commands of Allah Ta'ala and not to a successful secular school career.

Principals and teachers who expel pupils for not wearing uniforms will create a difficult situation for themselves in the event the pupil refuses to comply and as a result of such refusal stays at home. In view of the compulsory school law, pupils and parents will then not be guilty of contravening this law since absence from school has been occasioned, not by the voluntary action of the pupil or parent, but by the unlawful act of expelling the child from school.

The Mujlisul Ulama intends pursuing this matter with the relevant authorities.

Necessary Ingredients of Taqwaa

Giving Naseehat (advice) to one of his students and disciples, Imaam Ghazaali (Rahmatullaahi alayhi) said:

"You have asked me what is Waajib upon those who trod along the Path (the Path which leads to Allah Ta'ala). Now listen carefully!

Firstly, pure belief. Belief uncontaminated with even a vestige of bida' (innovation).

Secondly, honest tauba (repentance). An earnest repentance which will prevent one from returning to sin.

Thirdly, one's dealings with entire creation – both friend and foe – should be such that no one's haq (right or claim) remains upon one.

Fourthly, acquire that much knowledge of the Shariah which will enable one to distinguish between what is lawful and unlawful, and of other branches of knowledge acquire only that much which is absolutely essential.

Fifthly, the Saalik (the spiritual disciple) requires a Murshid (spiritual guide) who will aid him in the elimination of evil qualities and habits and in their place imbue noble qualities and a good character.

Sixthly, maintain constant guard over the nafs (one's lowly desire). This is possible only if one totally abstains from evil company. It is only when one totally abstains from bad company that the plots of the shayateen among jinn and man will have no grip over one.

Seventhly, in all conditions prefer poverty to wealth, for it is essential along this Road to empty the heart from the love of the world. This is a fundamental principle in this Path.

Types of Jahl

Imaam Abu Haamid Ghazaali (Rahmatullaahi alayhi) said: "Jahl (ignorance) is of four kinds. Of these, three types are incurable and one kind is curable.

(1) Ignorance due to jealousy, i.e. a person who poses questions to you because of hasad (jealousy) – you are well aware of the devastating and incurable nature of hasad. The more convincing and elaborate your answer, the greater will be his anger and malice against you. The remedy of such a person (ignorance coupled with jealousy) is that you leave him in his condition. Never concern yourself with the attempt to cure him. Allah Ta'ala says:

"Therefore, ignore those who have turned from Our remembrance and have no intention, but of this worldly life."

Every statement and act of the haasid (jealous person) spoken or done in jealousy is a destructive flame for him. It is narrated in the Hadith:

"Hasad devours good acts like fire devours wood."

(2) Ignorance due to folly or foolishness. A person who having read a couple of books, pipes the song of his 'knowledge'. He criticizes such great Ulama who had devoted their entire lives in the service of knowledge. He criticises without knowing on what a low pedestal he is. He has no understanding of the elevated rank of those Ulama he is villifying. Never reply to such a foolish person. Divert your attention from him. Hadhrat Nabi Isaa (alayhis salaam) observed:

"I have raised the dead, but was unable to cure a foolish person."

(3) Ignorance due to defective understanding. This is to be found in a person who asks about the statements of the learned and holy personages in order to obtain benefit. He is a searcher after the truth, but due to spiritual impurities and defective understanding he is incapable of comprehending and at the same time he fails to realise his defective mentality. Do not bother to convince such a person, for Rasulullah (sallallahu alayhi wasallam) said:

"We the assembly of Ambiyaa, have been commanded to address people according to the level of their intellectual capacity."

These three above kinds of ignorance are incurable.

The fourth type of ignorance is to be found in a seeker of the Truth who is intelligent and desires with all sincerity to attain the Straight Path. His heart has been purified from anger, base desires, jealousy, love of wealth and love of fame. If a person of this calibre questions you then it is incumbent upon you to thoroughly convince him. This is the class of ignorance which is curable."

He who acquires knowledge for pride and to gain honour is forsaken. He will remain far from Allah.

(Bayazid Bustami)

The sign of the recognition of Truth is solitude, i.e. one who recognizes the Truth runs from creation.

(Bayazid Bustami)

ADVICE TO LECTURERS

Imaam Ghazaali (rahmatullaahi alayhi) criticizing the spiritless lecturing devoid of sincerity of learned men, said:

"If occasion warrants the giving of a lecture then remember two things, viz.,

(1) Abstain from unnecessary eloquence and extravagant phrases. Refrain from pleasant poetry recited merely to attract and entice the hearts of the audience. Allah Ta'ala does not love those who are extravagant in formalities. By degree extravagance increases, and this is the sign of a negligent heart and a despoiled 'baatin' (soul).

A true lecture is one that creates in people the remembrance of the hardships of the Akhirah and realisation of man's folly and shortcomings in so far as obedience to Allah Ta'ala is concerned. A true lecture warns of the loss and evil of the past life and terrifies one of the chastisements of the life to come so that one's Imaan is safeguarded. It warns of the snatching of the soul by the Angel of Death; of the questioning in the grave by Munkar and Naakeer; of the horrifying events of Qiyaamah; of the Reckoning; of the Siraat; and of the punishments of Jahannum. A true lecture informs the audience of its spiritual ailments so that it regrets the past life of waste and destruction, and instils in it (the audience) a yearning and desire for rectification of the past wrongs.

If a flood is rushing to engulf your house, then, will you pause and call out the danger in beautiful poetical form and utilize extravagant terms and phrases to warn the inmates of the approaching danger? Or will you merely, in fear and terror, scream at the top of your voice announcing the imminent disaster? Hear then! A lecture should be given in a similar way – without the encumbrance of formality and the employment of the mind in the production of beautiful verses and extravagant phrases to captivate the minds and the hearts of the audience. The

lecturer himself should fear Allah and deliver his talk with the intention of instilling the fear of Allah Ta'ala in the hearts of the listeners.

(2) The second thing to abstain from when giving a lecture is the anticipation of public acclaim. Do not be concerned of the number of people you can captivate by your eloquence. Do not bother about the number of people crying and wailing as a result of your speech. This desire is motivated by a yearning for public acclaim that people should say: 'That Maulana is a great lecturer.' This desire for public praise is created by the misfortune of a negligent heart, and 'ghaflat' (negligence), an evil which steers the servant far from Allah Ta'ala.

The duty of the lecturer is to divert the attention of the people from the world to the Akhirah; from sin to obedience; from negligence to alertness, and from deception to taqwaa. Study the audience well and endeavour to diagnose the spiritual maladies of the audience. Try to discern their practices which are in conflict with the Shariah and the Pleasure of Allah Ta'ala. Understand these well and attempt to cure them.

A lecture which does not embody these qualities is indeed a calamity for the lecturer and a calamity upon the audience. In fact, a lecturer who does not model his talk along the above lines is a shaitaan who leads men astray. He sucks their blood and kills them (spiritually) forever. In all truth, his mischief is greater than the mischief of Shaitaan, himself. It is incumbent upon people to distance themselves far from such a lecturer, and it is Waajib (compulsory) upon him whom Allah Ta'ala has given authority and power, to remove such a lecturer from the mimbar, for such action (preventing an unqualified man from lecturing) is also within the purview of 'amr bil ma-roof nahi anil munkar', which is compulsory upon every Muslim in relation to his authority and ability.

Tasawwuf

Describing Tasawwuf, Imaam Ghazaali (Rahmatullaah alayhi) said:

"Tasawwuf consists of two things, viz., a truthful relationship with Allah Ta'ala and benevolence to creation. Whoever possesses these two qualities is a Sufi.

The meaning of a truthful relationship with Allah Ta'ala is to sacrifice every desire and pleasure in obedience to His Command. The meaning of benevolence to creation is to refrain from endeavouring to make anyone one's beloved. On the contrary remain as a benefactor of all creation. Assist them as long as their desires do not contradict the Shariah. Whoever practices contrary to the Shariah or is pleased with acts which are contradictory to the Shariah is not a Sufi. If such a person claims to be a Sufi then he is a claimant of falsehood."

In discontinuing the waging of Jihaad against the kuffaar, Muslims have brought about the ruin of Islaam.

(Mujaddid Alfe Thaani)

The greatest single cause of all spiritual maladies is the involvement of the heart in things other than Allah Ta'ala.

(Mujaddid Alfe Thaani)

ADVICE for ULAMA

Imaam Ghazaali's special advice for the Ulama is:

"Beware of falling prey to this deception of shaitaan that you will (by your association of the wealthy) obtain money from the wealthy and direct it to the poor. Beware of this deception! This is indeed a subtle and a great trick of shaitaan by means of which he will ensnare you in his web. By this trick has he spiritually destroyed a great many men. By this trick has he led astray many."

Effort and Hope

Our beloved Nabi (sallallāhu alayhi wasallam) said: "An intelligent (wise) person is one who has subjugated his nafs (to the Shariah) and who practices for that period which will follow death. And, an ignorant person is one who follows his nafs (desires) and then has hope in Allah."

DEPENDENT

Obtainal of Jannat - salvation in the Aakhirah - is dependent upon striving in the Path of Allah Ta'ala. Rasulullah (sallallāhu alayhi wasallam) has, in the above Hadith, succinctly stated the basis of rajaa (hope) in the Rahmat (Mercy) of Allah Ta'ala. Hope in the Rahmat of Allah Ta'ala does not countenance disdain and neglect for the Commands of the Shariah. Those who possess the quality of true hope in Allah's Mercy are at all times conditioned for obedience to the Law of Allah Ta'ala. Some people - those totally neglectful in their Islamic duties - while involved in the disobedience of Allah Ta'ala seek to smother the inner warnings of their conscience by asserting that 'Allah is Oft-Forgiving, Most Merciful'. The above Hadith of Nabi (sallallāhu alayhi wasallam) sums up the condition of such ignorant ones aptly. Those who are careless in the discharge of their Shar'i obligations have no hope in the Mercy of Allah. Their claims to such hope are negated by Rasulullah (sallallāhu alayhi wasallam) who has labelled such 'hopeful' ones as ignorant or the 'most ignorant'.

CANNOT

Man cannot obtain Jannat and the Supreme Salvation of the Aakhirah solely by means of his striving. The sole means of obtaining this Success of the Aakhirah is the Rahmat of Allah Ta'ala. But, the acquisition of this Rahmat requires the fulfilment of the condition of 'effort' which primarily involves the submission of the nafs to the Commands of the Shariah. However, no matter how ardent and great our effort, striving and sacrifice may seem, these all fall short - extremely short - of securing Jannat for us, hence the rajaa (hope) in the Rahmat of Allah Ta'ala. Striving, coupled with

hope in Allah's Mercy is the perscription for the obtainal of Jannat.

EFFORT

Effort shorn of hope and fear breeds takabbur (pride) which brings in its wake the spiritual annihilation of man. Effort devoid of hope and fear subtly creates in man a feeling of spiritual superiority which is imbued with contempt for others. It is precisely for this reason that some people - those who consider themselves to be pious - hold others who fall into sin, in contempt. Allah Ta'ala warns us in the Quraan Shareef against this spiritual malady of 'spiritual superiority':

"And, do not regard yourselves as being pure (holy and pious)... Verily, We are fully aware of those who are pious."

RESULT

The final result of those afflicted with this form of spiritual pride is their revolt against piety. The initial enthusiasm which impelled them towards acts of righteousness soon disappears causing them to lapse into their former conditions of irreligiosity or even worse.

Hadhrat Ali (Karramallāhu wajhah) has explained the relationship between effort and hope as follows:

"He who thinks that he will attain Jannat without striving is a slave of the nafs. And, he who thinks that he will attain Jannat only by means of striving will be overtaken by misfortune."

Hadhrat Imaam Hasan Bisri (Rahmatullāh) said:

"The quest for Jannat without righteous deeds is a sin among sins."

LESSON: Strive consciously in the Path of Allah, but cherish no hope in your deeds. Pin your hope in the Rahmat of Allah. Humility, will then pervade your actions and your attitudes.

The nafs (the carnal self) is a quality which moves only in the direction of evil.

(Báyazid Bustami)

Love of Allah is that which excludes friendship with the world.

(Báyazid Bustami)

IMAAM GHAZAALI SAID:—

- ★ Abstain from the company of kings and wealthy persons intoxicated with worldly power and wealth. There are great and abundant misfortunes in such people.
- ★ Refrain from lauding praise upon wealthy men intoxicated with the world. The Wrath of Allah Ta'ala descends when a faasiq and zaalim is being praised.
- ★ To cherish hope (desire) in the wealth of the wealthy is a sign of the degeneration of one's Deen.
- ★ Association with proud men of wealth will create in your heart flattery, love and co-operation in their acts of injustice and oppression.

T.V. Doctors in US want TV adverts banned

CHICAGO. —America's child-care doctors are threatening to press for a total ban on television commercials aimed at children.

They say the advertising is damaging the emotional health of children and given them a disease called "the gimmees" - crying "gimnee" every time they see a product they want.

The average child, according to the American Academy of Pediatrics now watches 20 000 commercials a year.

Academy President Dr Saul Robinson told a Press conference in Chicago that commercials aimed at children were unfair because youngsters lacked the capacity to evaluate them. The gimmees, he says, was now a major problem for parents.

Dr Robinson said his academy of 20 000 doctors would seek a Government ban on the advertising unless the networks acted to modify their exposure to children.

According to Government surveys, pre-school children spend more than one third of their waking lives watching television.

One survey asked four-to six-year-olds whether they preferred "television or daddy" and 44 per cent replied "television".

(E.P. Herald)

Anecdote

In the court of Khalifah Abdur Rahmaan a man appeared and addressed the Khalifah:

"I have purchased a plot of land from the State and while excavating discovered a treasure of 50 thousand ashrafis (gold coins). Since I had purchased only the land and not the buried treasure, I return it to be restored to the public treasury."

The Khalifah lauded much praise on the man for his honesty and said:

"Since we have sold the land, everything coming from it belongs to you."

However, despite the pleas of the Khalifah that he accept the treasure, the man remained firm in his refusal to accept it. The Khalifah, in

resignation, returned the treasure to the public treasury, and as a result, the man's honesty and trust became publicized in the whole empire.

After a few years the very same man was arrested on a charge of stealing 50 dirhams (silver coins). He was presented in the court of the Khalifah. The Khalifah demanded:

"Despite my opposition and protestations you had returned to the State treasury such a large amount. What is the reason for such a honest man as yourself to have committed theft of such a miserable amount?"

The man replied: "At that time I was a man of means. I had much wealth. I had no need for that large amount. But, now after several years of difficulties

and hardships, I have been reduced to penury. For two days my wife and children had no morsel to eat. They are in starvation. It is my condition of extreme poverty which has compelled me to the crime. I confess to my crime and am prepared for the punishment."

The Khalifah said:

"It was in anticipation of such changing conditions and adverse circumstances beyond control that I have at that time deposited that treasure in the public treasury as a savings in your name. That treasure is registered in the public treasury as an 'amaanat' in your name. It will now be returned to you. It is now hoped that in this difficult state you will have no opposition to its acceptance."

The treasure thus held in trust was returned to the man.

Ghazali's Advice

(Imaam Abu Hamid Ghazali-R.A.)

O my son! Knowledge without practice is madness and practice without knowledge is strangeness. The knowledge which today does not prevent you from sin nor impel you towards Ibaadat will not save you from the flames of Jahannum on the Day of Qiyamah. If today you do not compensate for the loss of your past life by means of practicing righteousness, then tomorrow, on the Day of Qiyamah, you will wail and plea for a return to the earth so as to render deeds of righteousness. O ignorant one! You have but returned from there (earth). What have

you done there until this day?

Remember! One day death will overtake you. It is a certainty that you will have to go to the grave. Hadhrat Siddique Akbar (radiallāhu anhu) said:

"These (human) bodies are but cages for birds or stables for animals."

If you are among the birds (i.e. those who practice righteous deeds) then upon the Divine Call: 'Return!', will you soar into elevated realms. And, if you are among the beasts (those who are rebelliously sinful) then be sure that your abode will be the Fire. Allah Ta'ala says about them:

"They are like animals, nay, more astray."

Life is in Knowledge (of the Deen). Peace is in ma'rifat (recognition of Allah). Taste (spiritual) is in zikrullāh (remembrance of Allah).

(Báyazid Bustami)

When a gift is presented to you, firstly express gratitude to Allah Ta'ala then thank the giver, for it is Allah Ta'ala who has instilled affection for you in the heart of the giver.

(Báyazid Bustami)

When a calamity overtakes you, make haste in confessing your helplessness and direct your plea to Alla Ta'ala, for verily, you will not have the ability to be patient.

(Báyazid Bustami)

REWARD of JUSTICE

A CERTAIN king intended to perform the Hajj. He consulted with his advisors who said that a king is like the soul and the kingdom like the body. In the absence of the king there is a real danger of calamities befalling the kingdom. The king then wished to know from his advisors how he should obtain the reward of Hajj. The advisors informed him that in the land is a dervish who had completed sixty Hajj, and is sitting now in solitude, having renounced the world. It is possible that the dervish, if approached, would agree to trade the sawaab of one Hajj to the king. The king, in person, visited the dervish and said:

"It is my intention to go for Hajj, but my Ministers advise me against it because of dangers they foresee in my absence. Will you sell to me the sawaab of one of the Hajj which you have performed?"

The dervish replied:

"I am prepared to sell the sawaab of all my Hajj to you."

Upon enquiring the price of each Hajj, the dervish said:

"The price of each step which I took in each Hajj is the value of the entire world."

The king replied in astonishment:

"In my possession is but a small part of the earth, but you speak of the whole earth for each step. How shall we strike a bargain?"

The dervish replied:

"Your Majesty, it is a simple matter for you to pay the price of all my Hajj. You award me the sawaab of a single act of justice which you may have administered to a single oppressed person and you have the sawaab of my sixty Hajj, but do remember that you will still have to perform one Hajj which is compulsory (Fardh) upon you. The reward of justice is superior to that of Nafil Hajj."



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DREAMS — What Are They?

Rasulullah (sallallāhu alayhi wasallam) said that dreams constitute one fortieth part of 'Nubuwwat' (Prophecy). True dreams are therefore signs of goodness and are indicative of the person's truth and honesty. It should be remembered that the dreams of a person who is constant in truth and honesty are generally true. Truth in daily life is of much importance for dreams to be true. One who lies or practices dishonesty and falsehood will be prone to false and deceiving dreams. And, why should it not be so? Allah Ta'ala says in the Quraan Shareef:

"And, join the company of the truthful ones."

And, He also says:

"The la'nat (curse) of Allah upon the liars."

SEEING RASULULLAH (sallallāhu alayhi wasallam) IN A DREAM.

A dream in which Rasulullah (sallallāhu alayhi wasallam) appears is a true dream, undoubtedly. The shaitaan has no power to assume the form of Rasulullah (sallallāhu alayhi wasallam) and appear in one's dreams. It is indeed a great fortune to be blessed with the vision of Rasulullah (sallallāhu alayhi wasallam), for he said:

"Whoever sees me in a dream should not doubt, for verily he has seen me."

A dream in which Rasulullah (sallallāhu alayhi wasallam) appears is a glad tidings for that person and an announcement that he will most assuredly see Rasulullah (sallallāhu alayhi wasallam) on the Day of Qiyaamah.

GOOD DREAMS

When a good dream – a dream which causes one to feel happy and pleased – is seen, one should not narrate it to all and sundry. If one has to relate it to someone then do so to either an intelligent, a wise and true friend or to an authoritative Aalim who is versed in the science of dream interpretation.

BAD DREAMS

When seeing a bad dream which causes fear or sadness, then immediately upon awakening recite 'A-uzubillaa himinash shaytaanir rajeem' thrice and spit thrice on the left side. Thereafter turn over and sleep on the other side. If you are able to muster courage, make wudhu and perform two or four rakats nafl Salaat and ask Allah Ta'ala for protection from any evil effect of the bad dream. Do not narrate a bad dream to anyone. Insha'Allah, no harm will befall you if you observe the practice outlined here, for this prescription is the instruction of Rasulullah (sallallāhu alayhi wasallam).

DREAMS AS FAJR TIME NEARS

Rasulullah (sallallāhu alayhi wasallam) said that dreams near to Fajr time are true. Also during the age which will be close to Qiyaamah, the dreams of Believers will generally be true.

FORGING DREAMS

Rasulullah (sallallāhu alayhi wasallam) warned of great punishment on the day of Qiyaamah for those who invent dreams. Some people appease their nafs by narrating dreams which they never saw. This is sinful.

A true dream is a medium by means of which Allah Ta'ala informs a servant of some secret. The interpretation of such dreams is no easy task. It is highly involved and intricate. Everyone is not qualified for interpreting dreams. It is therefore most unwise to narrate dreams to anyone. A wrong interpretation at times could result in a calamity or great misfortune, for the materialization of certain dreams is dependent upon the ta'beer (interpretation). In other words, the dream will attain reality and materialize in accordance with the interpretation given. It has been authentically and authoritatively narrated that a certain man came to a dream-interpreter and said:

"I saw in a dream that my one leg was in the east and the other in the west."

The interpreter replied in surprise:

"How come your legs remained intact? Did your body not split?"

It is said that immediately upon this statement of the interpreter, the man's (the one who saw the dream) body split in two and he died. A great Aalim and qualified interpreter of dreams when he heard of this incident, exclaimed:

"Alas! He has murdered the man by an evil interpretation. The correct interpretation of the dream should have been: 'You will become the king of a great kingdom.'"

Beware therefore, of narrating your dreams to ignorant 'learned' men – men who masquerade as sufis but are drowned in bid'ah and are engaged in the destruction of the Sunnah of Rasulullah (sallallāhu alayhi wasallam). These ignorant so-called sufis can only bring calamity upon one by their total ignorance of the science of interpreting dreams.

SOME AUTHENTIC INTERPRETATIONS OF DREAMS

★ A man came to a Wali (saint) and said: 'I have seen in my dream that the king entered my home.' The saint replied: 'Make haste and remove your family and belongings from your house.' The man hastened home and removed his family and belongings. As he completed this task, the house suddenly caved in and lay in ruins. He went to the saint and enquired about the interpretation. The wali replied: "Allah Ta'ala says in the Quraan:

'Verily, kings, when they enter a town, pillage it.'"

Your dream, therefore indicated that the destruction of your house was imminent."

★ Entry of a rat in the house (i.e. in a dream) indicates that a faasiq – an evil and morally depraved person – will enter into your home, for Rasulullah (sallallāhu alayhi wasallam) has described a rat as 'faasiq'.

★ A man came to a highly qualified Aalim of dream-interpretation and said: "I saw in my dream that my rib broke."

The Aalim interpreted that your wife will either die or you will give her talaq because Allah Ta'ala has created woman out of the rib of man.

★ A man came to Hadhrat Sa'eed Ibn Musayyib (rahmatullah alayhi) and said: "I saw that I was performing Salaat on top of the roof of the Ka'bah."

Hadhrat Musayyib (rahmatullah alayhi) replied: "Make taubah, for you have left the fold of Islam."

The man then cried and made taubah. He confessed that he had two months ago joined the baatil (false and astray) Qadariyyah sect.

★ A man came to Hadhrat Muhammad Bin Seereen (rahmatullah alayhi) who was the Imaam in the science of dream-interpretation, and said:

"I saw the rays of the sun shining on my whole body."

Imaam Muhammad Bin Seereen (rahmatullah alayhi) replied: "You will obtain wealth in abundance."

On the same occasion another said: "I saw the sun shining only on my feet." The great Imaam replied: "You will become rich in agricultural products."

The dreams of both men materialized accordingly.

★ A man came to Hadhrat Imaam Ja'far Saadiq (radiallaahu anhu) and said:

"I have seen a great number of clouds encircling me and I was eating these clouds."

Imaam Ja'far (radiallaahu anhu) replied: "Your dream is good. You will acquire much knowledge and mankind will benefit from your knowledge. You will become respected and famed."

★ A man named Ra-bee-ah came to Hadhrat Abu Bakr Siddique (radiallaahu anhu) and said:

"I have seen in a dream that your hands are tied above your neck, and I saw that I emerged from a green plantation towards a desert."

Your dream is true. My hands have been tied from the desire and love of the world. (Love of the world has been eliminated from the heart). You will renege from Islam and go towards kufr because greenery is Islam and dryness is evil and kufr."

During the reign of Hadhrat Umar (radiallaahu anhu), Ra-bee-ah left Madinah and migrated to Asia Minor. There he became a Christian.

(To be continued)

SACRILEGE OF THE QURAAN

AS a result of the negligence of the Muslim Community, Commercial Enterprises are subjecting Quraanic Ayats to Sacrilege.

The negligence and ignorance of many Muslims have made it possible for printing firms to market calendars bearing Quraanic inscriptions. Most of these printing houses printing Quraanic ayats on calendars are non-Muslims who cannot be expected to show any religious respect for the Quraan Shareef.

Calendars with Quraanic ayats are being printed for non-Muslims as well. Many non-Muslim houses have been found to have such calendars. After the calendar has served its purpose, it is dumped into the trash can, bringing about an act of great sacrilege on the Quraan Shareef. Such calendars bearing Quraanic verses have been found to be laying in dirt-bins and in gutters. Yet, the Glorious Quraan commands:

NONE SHALL TOUCH IT (the Quraan), BUT THE PURE."

Muslims in the state of janaabat are not allowed to even recite a single verse of the Quraan Shareef, but the gross negligence of Muslims, especially Muslim businessmen who purchase such calendars, have made it possible for the kuffaar to abuse, commit sacrilege and trample on Quraanic verses laying around the streets. This apathy towards the Quraan Shareef shown by those who are supposed to accord the highest respect to the Divine and Sacred Book, is scandalous to the extreme. The notriety of this apathetic attitude towards the Quraan Shareef amounts to a kabeerah (great) sin.

No respect whatever is shown towards the Quraanic inscriptions at the non-Muslim printing houses. It has been seen that representatives of

the printing firms hawking such calendars, pack these Quraanic ayats together with pictures of semi-nude and nude women. Does the Muslim heart then condone such sacrilege against the Glorious Quraan? Has the Muslim heart then degenerated to such a base level that it could tolerate this insult and abuse heaped on the Quraanic verses?

The Mujlisul Ulama warns Muslims that they are guilty of assisting and supporting the sacrilege and insult of the Quraan Shareef by purchasing, selling and distributing calendars bearing Quraanic inscriptions. Muslims should refuse to purchase calendars from non-Muslim printing houses who handle Quraanic and Hadith material without Muslim supervision. Muslims have a sacred duty upon them to protect the dignity of the Quraan Shareef by informing the representatives of the printing houses that they will refuse to order any calendars if their firms handle any Quraanic inscriptions. Muslim representatives too have a bounden duty upon them to refrain from misusing and abusing the Quraanic inscriptions which they hawk for a miserable gain. Allah Ta'ala warns:

"AND DO NOT SELL THE VERSES OF ALLAH FOR A MISERABLE PRICE."

It is not permissible for Muslims to sell these Quraanic inscriptions which will finally find their way into sewers and dirt-bins. The Mujlisul Ulama exhorts all Muslim businessmen who have placed orders for calendars bearing Quraanic verses to immediately cancel all such orders. In doing so, they will obtain the Pleasure of Allah Ta'ala and save themselves from His Wrath.

CHANGE IN NISAAB SEE PAGE 11

Utensils of the Kuffaar

Hadhrat Abu Tha'labah Khushni (R.A.) posed the following question to Rasulullah (sallallāhu alayhi wasallam):

"O Rasulullah (sallallāhu alayhi wasallam)! We are living in the land of the Ahle Kitaab

(Yahud and Nasara). Should we eat out of their utensils?"

In reply, Rasulullah (sallallāhu alayhi wasallam) said:

"Regarding the utensils of the Ahle Kitaab, if you have other utensils besides these then do not eat and drink from their utensils. If other utensils are not available, then wash them and eat therefrom."

(Continued on Page 12)

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**THE EDITOR,
"THE MAJLIS"
P.O. BOX 3393,
PORT ELIZABETH.**

Ka'bah and Aqsaa

It is generally known that the first builder of the Ka'bah was Nabi Ibraahim (alayhis salaam) and of Musjidul Aqsaa (of Jerusalem), Nabi Sulaimaan (alayhis salaam). However, Rasulullah (sallallāhu alayhi wasallam) said that Musjidul Aqsaa was built forty years after the Ka'bah. The Hadith establishes that the original architect of both Musjids was Nabi Aadam (alayhis salaam). In the course of time, these Musjids became dilapidated and were rebuilt.

Nabi Ibraahim (alayhis salaam) re-erected the Ka'bah on its original foundations laid by Nabi Aadam (alayhis salaam). Nabi Ya'qub (alayhis salaam), the grand-son of Nabi Ibraahim (alayhis salaam) re-erected Musjidul Aqsaa on the original foundations laid by Nabi Aadam (alayhis salaam). A long while thereafter, Nabi Dawood (alayhis salaam) commenced the elaborate construction of the Aqsaa Musjid building and Nabi Sulaimaan (alayhis salaam) finally completed the work, hence he became famous as the founder of Musjidul Aqsaa. And, because of a special relationship with the Baitullah Sharief, Nabi Ibraahim (alayhis salaam) became famous as the founder of the Ka'bah.

The Frog

(Abu Dawood)

Comments

It is not lawful to kill any animal without reason. This prohibition applies to a greater degree to the frog because in another Hadith, Rasulullah (sallallāhu alayhi wasallam) said that the frog should not be killed because it recites 'tasbeeh' (glorifies Allah Ta'ala). Its use in medicine is not permissible because it is Haraam for consumption. Killing it unnecessarily is an act of sin. (Fataawa Muhammadi)

He who considers himself holy, regards his worship as pure, his heart as purified and does not consider himself to be the worst of creation, has no spiritual status.

(Báyazid Bustami)

The company of the pious is superior than pious deeds and the company of the evil is worse than evil deeds.

(Báyazid Bustami)

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

Zakaat Questions

(Mujlisul Ulama Zakaat Organization of S.A.)
P.O. Box 3393, Port Elizabeth.

- Q. To which relatives is it permissible to give Zakaat and to which is it not permissible?**
- A.** Besides parents, grand-parents (both paternal and maternal) and off-spring (children, grand-children ...) it is permissible to give one's Zakaat to all deserving relatives.
- Q. We are four partners who have each contributed R5000 towards a business which we shall soon be putting into operation. The R20 000 of the four partners are in a savings account for the past seven months. Since we have not yet started our trading operations. The Zakaat year of each one of us has already terminated. Is Zakaat to be paid on the R20 000 which we have put aside for this purpose? Someone informed us that since this amount is not ordinary savings, but has been set aside for trading purpose, we may regard it as 'equipment' for trade, which is exemptable from Zakaat. Is this correct?**
- A.** It is incorrect. Zakaat is Fardh on the R20 000 which are being held in the form of cash. Each partner is responsible for his share of the Zakaat. It is not correct to regard this money as 'equipment' for trade. Only when the money has been converted into equipment, fixtures, fittings, etc. will it be exempted from Zakaat. If the money is converted into merchandise (stock for trading), such merchandise will be subjected to Zakaat.
- Q. The price of gold has risen greatly. I am due for Zakaat payment now. How must I calculate my Zakaat on my gold jewellery? Will it be proper if I consider the gold price which ruled a few months ago or must I calculate according to the high price prevailing presently? Will it be proper to argue that the current high price is merely a passing phenomenon and that the market will soon settle at a much lower price? Using this argument, can I calculate the Zakaat on my gold accepting the lower price of a few months ago?**
- A.** You will have to consider the price on the day your Zakaat became incumbent upon you. You cannot revert to the old price. You are obliged by the Shariah to calculate your Zakaat on the current gold price. If you wish, you may calculate your Zakaat on the gold separately from your other Zakaat-taxable wealth. If you choose this alternative then you should weigh your gold and give one-fortieth of the weight in Zakaat. If, for example, your gold weighs 80 ounces, the Zakaat if given in gold, will be 2 ounces.
- Q. I have not paid Zakaat on my gold jewellery for the past 15 years. I now realize that I have to pay this past Zakaat. How should I calculate the Zakaat on the gold? The price of gold has fluctuated considerably over the past 15 years. Please assist me in this calculation. The weight of my gold jewellery is 12 ounces.**

A. You are liable for paying the Zakaat on your gold for the past 15 years. In calculating the Zakaat, consider the highest price of gold in that particular year. Your Zakaat calculation for the gold is as follows:

Year	Highest gold price	Zakaat payable on the 12 ounces
1965	R 25-30	R 7-59
1966	25-30	7-59
1967	25-30	7-59
1968	28-34	8-51
1969	30-74	9-30
1970	26-50	7-95
1971	30-17	9-51
1972	52-80	15-80
1973	80-80	24-24
1974	126-50	37-95
1975	124-10	37-23
1976	120-60	36-18
1977	118-00	35-40
1978	198-02	59-40
1979	328-02	98-40
		R402-64

The Zakaat on your gold for the past 15 years amounts to R402-64.

Q. Is income tax and general sales tax (which are owing to the government) liabilities which could be deducted from the Zakaat assets?

A. If the amount for general sales tax and income tax (i.e. the cash) has been included in the total of the Zakaat-taxable wealth, then these are deductible, e.g.
Cash on date Zakaat is calculated = R5000 (this amount includes the general sales tax which has to be paid for last month). In this example, the amount owing for sales tax is deductible from the R5000.

Q. My wife has savings. Who must pay the Zakaat? She or I?

A. She is liable to pay her own Zakaat.

Q. I gave my wife gold jewellery as a present. Who has to pay Zakaat on this jewellery? She is presently not employed.

A. She is liable to pay the Zakaat on the jewellery since it belongs to her. However, you are at liberty to pay on her behalf. If you or she cannot find the cash to pay the Zakaat, she will have to part with portion of the gold in order to pay the Zakaat. One-fortieth of the weight of the gold will have to be given in Zakaat.

Q. A man has to pay R120 Zakaat. Someone owes him R150. This debtor qualifies to take Zakaat. Is it permissible for the Zakaat-payer to waive this debt of R150 in lieu of the Zakaat he has to pay. He tells his debtor that he has forgiven him the debt and thereby intends this cancellation of the debt to be his Zakaat payment.

A. This act does not absolve him of his Zakaat obligation. The waiving of debts does not discharge Zakaat payment. He will have to pay his R120 Zakaat.

Q. I wish to pay my Zakaat by way of buying with the money copies of the Quraan and clothing. This I will distribute to those who are allowed to accept Zakaat. Am I allowed to pay my Zakaat in this kind?

A. It is permissible. Your Zakaat will be discharged if paid in kind.

Q. My wife qualifies to take Zakaat. May I give my Zakaat to her?

A. It is not permissible for the husband to give his own Zakaat to his wife nor may she give her Zakaat to him.

Zakaat-Taxable Wealth

The following are the types of wealth on which the Shariah levies Zakaat:

- (1) Gold and Silver in whatever form (Jewellery, utensils, bullion, etc.)
- (2) Merchandise, i.e. goods procured for trade purposes (to sell).
- (3) Cash
- (4) Bank Savings
- (5) Livestock

Your Zakaat – our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shari' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

THE BEST SADQAH

Rasulullah (sallallahu alayhi wasallam) was asked: "Which sadqah (charity) brings about the greatest sawaab (reward)?"

Rasulullah (sallallahu alayhi wasallam) replied: "The noblest and the best charity is to give sadqah while you are healthy, niggardly in spending, have fear of poverty and have the desire to become wealthy. Do not delay (with your charity) until the time arrives for your soul to depart, and then you say: 'so much to him', and so much to him'. Now (upon death) the wealth will in fact belong to others."

(Bukhaari)

The noblest sadqah warranting the greatest of Sawaab, is the charity which one gives while one is experiencing good circumstances of health and wealth and while one is tempted by worldly considerations and desires of the nafs to refrain from sadqah. The giving of charity in such times of desire is difficult upon the nafs, hence the greater Sawaab. But, when the time arrives for departure from this world then man's ties and desires for the world slacken. He realizes now that he shall soon have to face his Creator. He realizes that he has wasted his life in irreligiosity and in neglect. He now becomes desperate to make some amends and he resorts to making 'wasiiyyat' (he bequeaths) in regard to his wealth. He now decides to give charity and he bequeaths to this person and that person; to this charitable institution and to that Masjid, etc. Although, the charity of this time of departure from this worldly abode is valid and acceptable, it is deprived of the superior Sawaab which would have been resultant to the charity given earlier in better times of health. Regarding sadqah given at the time of maut (death), Rasulullah (sallallahu alayhi wasallam) said:

"The Sawaab of one dirham (a silver coin) sadqah given during one's lifetime when one is healthy is greater than the Sawaab of a hundred dirhams given in sadqah at the time of maut."

(Abu Dawood)

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardha has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

Cut along this line

Send your Zakaat to:
MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R.....
cheque/postal orders bring Zakaat payment.

Name:.....

Address:.....

If the money is sent other than Zakaat, please specify.

Current Nisaab
of Zakaat
R570,00 approx.

PRESENTABLE TO ALLAH?

Imaam Abu Hamid Ghazaali (Rahmatullah alayhi) said:
"I take oath in the Name of Allah and declare that I have read in the Injeel that from the time the mayyit (deceased) is laid on the janazah until the time he is laid in the grave, Allah Ta'ala asks him forty questions, the first being:
"O My servant! For years have you laboured in making yourself presentable to creation. Have you made yourself presentable to Me? What concern do you have with others while you are drowned in My Favours?"

HARAAM

Kentucky Chickens and Processed Chicken

IN VIEW OF REPEATED CLAIMS THAT KENTUCKY CHICKENS ARE HALAAL, THE MUJLISUL ULAMA RENEWS ITS WARNING TO THE MUSLIM PUBLIC TO ABSTAIN FROM CONSUMING KENTUCKY FRIED CHICKENS.

THE MUJLISUL ULAMA REJECTS OUTRIGHT ALL 'HALAAL CERTIFICATES' AND BELIEVES THAT THE IMAAN OF MUSLIMS IS EFFECTIVELY BEING WEAKENED BY THE CONSUMPTION OF MEAT-PRODUCTS SOLD AS 'HALAAL' UNDER THE AUTHORITY OF HALAAL CERTIFICATES. THE PAST VOLUME OF EXPERIENCE SPEAKS OUT FIRMLY AND ABUNDANTLY AGAINST THE MALPRACTICES PERTAINING TO HALAAL CERTIFICATES.

THE CONSUMPTION OF HALAAL IS OF PARAMOUNT IMPORTANCE TO THE HEALTHY DEVELOPMENT OF A MU'MIN'S IMAAN. ITS IMPORTANCE IS OF SUCH TREMENDOUS SPIRITUAL SIGNIFICANCE THAT ALLAH TA'ALA IN THE QURAAN SHAREEF BASES THE PROPENSITY TO PRACTICE RIGHTEOUS DEEDS DIRECTLY ON THE CONSUMPTION OF HALAAL AND WHOLESOME FOODS.

MEATS WHICH ARE BRANDED AS HARAAM ARE REGARDED IN THE SHARIAH AS CARRION, UNHYGENIC AND IMPURE.

IT IS IMPERATIVE THAT MUSLIMS STRIVE AGAINST THE DICTATES OF THE LOWLY NAFS AND SHUN THE CONSUMPTION OF ALL HARAAM 'MAITAH' (CARRION). THE SO-CALLED 'HYGENIC' SYSTEMS OF MODERN PROCESSING AND HANDLING DO NOT OBLITERATE THE FACT THAT THESE HARAAM CHICKENS ARE 'MAITAH' TO BE VIGOROUSLY SHUNNED BY ALL BELIEVERS.

COMPULSORY SECULAR EDUCATION EXEMPTIONS

(Continued from Page 1)

due course present these demands of the community to the relevant authorities. These demands pertain to Muslim pupils who are obliged to study under the yolk of the Hindu principals. It is imperative that the State honour its assurances. School principals are servants of the State and the State must instruct them to refrain from anti-Muslim policies and measures which are bound to create conflict.

One of these demands of immediate concern is the measure of compulsory education recently introduced by the government. On the occasion of this measure being promulgated, the Muslim community had made representations to the State to make provisions for exemptions from compulsory education to certain pupils on Islamic grounds - on the basis of our 'religious convictions and traditions', a basis which the Honourable Minister of Indian Affairs assured us of his honour. We expect this assurance to be honoured - and we have no doubt that it will be honoured. It is only the puny minds - the narrow minds - of the Hindu school-principal which have no respect for honour and assurance.

In reply to our representations, the Honourable Minister of Indian Affairs assured:

"In this regard provision has been made for the exemption of certain pupils from compulsory school attendance and you are advised to approach the Director of Indian Education should you wish to obtain such exemption for individual pupils."

The Honourable Minister of Indian Affairs promised the Muslim community that exemptions from compulsory education will be granted on the basis of (1) Islamic education, and, (2) Purdah.

FIRST

The first such application for exemption has now been made by the Mujlisul Ulama on behalf of a Muslim girl studying in one of the schools in Natal. The Jamiatul Ulama of Natal has fully supported this application. The parents of the pupil concerned are strictly Purdah-practicing, hence they have removed their daughter from secular school. The Hindu principal has adopted a most obstinate and intransigent stand. The Mujlisul Ulama of S.A. has directed the application to the Director of Indian Education as was suggested by the Honourable Minister of Indian Affairs who has promised exemption on the Islamic ground of Purdah. The Director of Indian Education has notified us that the application is receiving attention, but even before finality has been attained on this application - before we have been advised by the Director of either acceptance or rejection of the application - the Hindu principal telephonically informs the girl's father that the application has been rejected and that he will have to send his daughter to school. The

father, being a devout Muslim, replied to this 'rejection' by removing a second daughter from school also on the basis of Purdah. This resolute action of the father is to be commended. We cannot permit the Kuffaar to trample upon our religious rights and fourteen hundred year-old Quraanic practices and traditions. The Muslim community, in large numbers, may have fallen by the wayside in enslaving themselves to the customs and immoral culture of the West, but, Alhamdulillah, you will find many among us who live for Islam - who are Muslims, not in slogans, but in our daily lives. Our allegiance is firstly to Allah Azza wa Jal. Let there, therefore, be no creation of conflict in allegiances for us. We are fanatically Muslim - and are proud of such fanaticism. The Hindu principal have no understanding of the deep and profound hold which Islamic tradition exercises over our lives.

REFUSED

If, indeed, the application has been refused then it belies the assurance given to us by the Honourable Minister of Indian Affairs. If the application has been refused as is claimed by the Hindu principal, then we will have no alternative but to interpret it as contempt of the Muslim community - contempt for our 'religious convictions and traditions' shown by the State. We shall be compelled to interpret such an unjust rejection - if the principal was true in claiming that the application has been rejected - of our religious demands as dishonesty on behalf of the State, for the State has given us the categoric assurance to grant these exemptions - but now, it is turning its back onto its word of honour and assurance. If we have interpreted wrongly, then the superiors of the principal concerned should call him to account, for it is he who has advised the parents that the application for exemption has been rejected. He as a responsible and a professional man should have recommended the application and not connive to create impediments so as to block the application.

It is indeed the height of childishness and irresponsibility to refuse such a simple request, the refusal of which is sure to invite antagonism and hurt. We have not as yet officially heard from the Director of Indian Education regarding the fate of our application. Upon receiving his reply - and if such reply be refusal - further action will be contemplated. This is a matter of utmost concern to the Muslim community - especially the large number of Purdah-practicing Muslims - the Upholders of the Sunnah. We cannot allow the trampling upon our 'religious convictions and traditions'. The authorities must learn that contempt for our 'religious convictions and traditions' will not assist the Prime Minister's call in the building of a strong and united land.

UTENSILS OF THE KUFFAAR

(Continued from Page 10)

Comments

Abu Tha'labah Khushni (R.A.) was a Sahaabi who lived in the land of Shaam where some tribes of Arabs who had embraced Christianity also resided. Sometimes a need arose for using the utensils of these people, but because they consumed liquor and ate pork, Hadhrat Tha'labah (R.A.) posed the question to Rasulullah (sallallahu alayhi wasallam). From the Fatwa of Rasulullah (sallallahu alayhi wasallam) the following emerge:

(a) When a need arises, wash the utensils thoroughly and use them.

(b) If other utensils are available, do not use the utensils of the kuffaar. It is not permissible to use such utensils without need.

Where there is certainty that the utensils of non-Muslims are clean and contain no contamination (from the Islamic point of view), it will be permissible to use such utensils. However, then too, it is Mustahab to wash such utensils despite the fact that they contain no 'najaasat' (impurity).

(FATAAWA MUHAMMADI)

He who abstains from greed and baneful desires will reach the Truth.

(Báyazid Bustamí)

Iddat

Iddat of a Widow

(a) If she is not pregnant, her iddat will be four months and ten days.

(b) If she is pregnant, her iddat will be until birth of the child.

(Both Hanafi and Shaafi)

Iddat of a Divorcee

(a) If she is not pregnant, her iddat will be three periods of haidh according to the Hanafi Math-hab. According to the Shaafi Math-hab, it will be three tuhr periods.

(b) If she is pregnant, her iddat will be until childbirth according to both Hanafi and Shaafi Math-hab.

During the iddat it is not permissible for the woman to leave her husband's home unnecessarily. It is obligatory upon her to remain in the house until expiry of the iddat period. However, definite need will make permissible her emergence from her husband's home during the iddat.

A divorcee is entitled to maintenance from her husband during her iddat, but a widow is not entitled to maintenance from her husband's estate - she has her fixed share in the husband's estate. However, if the divorcee leaves the husband's house without his consent and refuses to remain at his house during the iddat, she will forfeit her maintenance.

Animals and Slaughter

- * It is not permissible to sharpen the knife in the presence of the animal which will be slaughtered.
- * It is not permissible to slaughter one animal in the presence of another animal.
- * After having slaughtered an animal, skinning should be delayed until the animal has become cold and motionless.
- * When slaughtering, it is not permissible to deliberately sever the animal's whole

head.

- * When slaughtering, lay the animal facing the Qiblah. It is Makrooh Tahrimi to face the animal away from the Qiblah.
- * It is necessary to sharpen the knife before slaughtering.
- * It is not permissible to suspend the animal upside-down when slaughtering.
- * Inflicting injury upon the animal prior to slaughtering is not permissible, hence, stunning, pithing and shocking are Haraam acts of cruelty and barbarity.
- * Although permissible, it is not preferable to slaughter unnecessarily a milk-giving animal.

Sacrilege of C.I.T. and Assembly

A BLASPHEMOUS picture booklet portraying the noble Sahaabah of our Nabi (sallallahu alayhi wasallam) in comic form has been issued jointly by Central Islamic Trust of Transvaal and Muslim Assembly of Cape Town. This booklet is haraam and sacrilegious for the following reasons:

- Islam prohibits vehemently the portrayal of human or animal form in pictures. The author of the blasphemous booklet confesses this Law of Allah Ta'ala by saying:

"Producing this book (i.e. the haraam piece of sacrilege) has been no easy task. At the very outset, two major problems arose: At first, Islam's rigid prohibition of graven images..."

Among the numerous Ahadith of our Nabi (sallallahu alayhi wasallam) severely condemning pictures of animate objects, is:

"The worst punished person on the day of Qiyaamah will be the picture-makers."

- This abhorrence for picture-making becomes severer when such a haraam means is directed to the holy personages of Islaam.

- This abhorrence becomes even more abominable when the noble Sahaabah - the eliminators of idolatry - are blasphemously depicted by the haraam practice of picture-making.

- The pictures of the Sahaabah portrayed in the vile booklet are slanderous - slandering the Sahaabah, because the appearance of

the Sahaabah is not as is shown in these comical pictures.

- Sayyidinaa Umar (radiallaahu anhu), the great Khalifah of our Nabi (sallallahu alayhi wasallam) is depicted as some faceless ghost or monster in the booklet of sacrilege.

The Muslim public is warned against this evil booklet. This booklet of blasphemy is evil in the gaze of the Shariah. It has to be viewed through the eyes of the Shariah and not through the fanciful notions and conceptions of the kuffaar. When based on the demands and commands of the Shariah, the evil of the vile booklet will become manifest. Muslims are warned that the Wrath of Allah Ta'ala descends upon supporters and participators in the sacrilege of the Shariah. The booklet is without any doubt, sacrilegious in the extreme. Muslims should, therefore, honour their pledge of loyalty to Rasulullah (sallallahu alayhi wasallam) by voicing their opposition to the blasphemy enacted by the Central Islamic (more suitable un-Islamic) Trust and the Assembly organization of Athlone.



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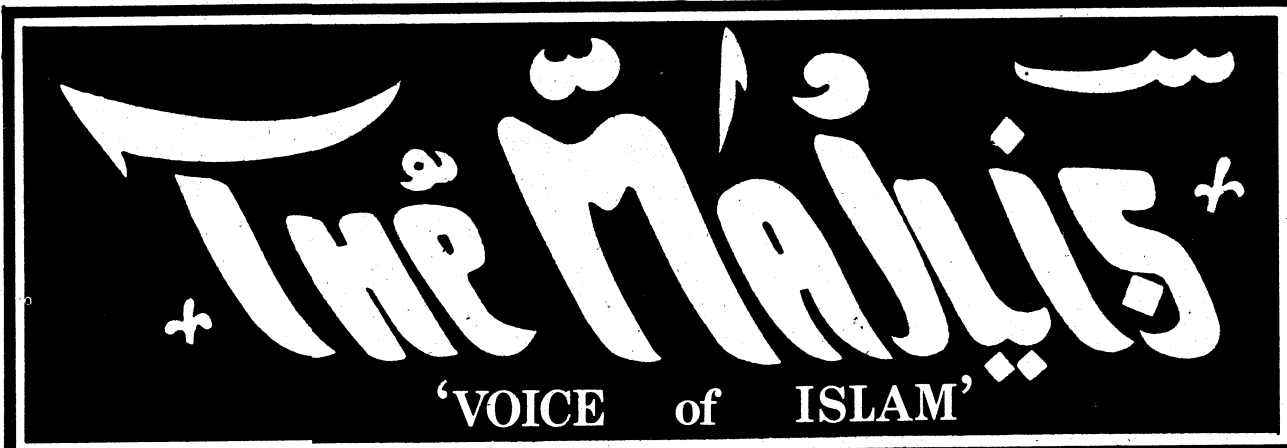
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Vol 4, No. 8

JIHAD MANIFESTO JIHAD in SYRIA

BISMILLAHIR RAHMANIR RAHEEM

ALLAH TA'ALA DECLARES IN HIS HOLIEST OF BOOKS:

"FIGHTING (JIHAD AGAINST THE KUFFAR) IS OBLIGATORY UPON YOU EVEN IF YOU DISLIKE IT. YOU MAY DISLIKE A THING ALTHOUGH IT MAY BE GOOD FOR YOU. AND, YOU MAY LOVE A THING WHICH MAY BE HARMFUL FOR YOU. ALLAH KNOWS AND YOU KNOW NOT."

Leaders of Misguidance

CERTAIN MUSLIM 'LUMINARIES' WHO ARE SUPPOSED TO BE LEADERS OF THE MUSLIM COMMUNITY - WHO TAKE PRIDE IN PROCLAIMING THEMSELVES TO BE GREAT LEADERS OF THE MUSLIM COMMUNITY, WHO SET THEMSELVES UP AS REPRESENTATIVES OF ISLAM, WHO HYPOCRITICALLY SPEAK ABOUT THE 'GLORIES' OF ISLAM, WHO TRAITOROUSLY PROFESS TO BE PIOUS MUSLIMS - HAVE RECENTLY INDULGED IN THE PERPERTRATION OF THE MOST HEINOUS OF VICES AND IMMORALITY. "THE MAJLIS" CONSIDERS IT ITS SACRED DUTY TO UNMASK THESE TRAITORS AND PUBLIC-PERPERTRATORS OF IMMORALITY SO THAT THE MUSLIM COMMUNITY WILL NOT REMAIN IN ANY DECEPTION REGARDING THE ADVERTISED 'LEADERSHIP' OF THESE ENEMIES OF ISLAM.

Recently a grand show of immorality, kufr and vice was staged at the Johannesburg Ballroom, Carlton Hotel. Among the features of kufr and vice staged were:

- A fashion display where semi-nude women paraded.
- Promiscuous intermingling of sexes.
- Music
- The kufr and shirk 'dance to lord shiva' by a practically naked youth.

- Among the 'prominent' Muslims who attended were:
- The chairman of a Masjid and Islamic Centre.
- Some 'important' officials of a misguided and un-Islamic Muslim organization which makes far-fetched and false claims regarding its 'leadership' standing in the Muslim community.

For certain reasons, "The Majlis" has refrained from publishing the names of the culprits who have brought disgust and disrepute on the fair name of Islam by their public participation and organization of this gathering of kufr and immorality. Insha'Allah, their names will be laid bare at the appropriate time.

Muslims should beware from all modernist so-called Islamic organizations who make massive claims regarding their Islamic activities and who mislead the unwary public with hollow slogans designed to ensnare the innocent.

Evil Leaders

I FEAR FOR MY UMMAT LEADERS WHO WILL MISLEAD - RASULULLAH (sallallaahu alayhi wasallam).

DEMANDS OF ISLAM

Rulers and Governments holding sway over Muslims should be prudent and wise. They should meet the religious demands of the Muslim populace and not attempt to be obstinate. Repression can never hold down for long the spiritual demands of the Muslim Nation. Opposition to the religious demands and feelings of Muslims cannot and will not achieve the nefarious aims and designs which rulers have against the people of Islam.
(AN-NAZEER - Organ of the Mujahideen of Syria)

Amid the growing Islamic revival, amid the growing and sweeping Islamic anger in our beloved country, from North to South and East to West and amid resolute and steadfast resistance to the shayateen of tyranny and oppression, it has become imperative upon us, the fighting pioneers of the Muslim Brotherhood, to address you, O Brothers and Sisters in Islam! We address you through a fresh appeal and a new declaration in which we share, as we always did in our strong spiritual and Islamic ties. We salute the heroic stand of our people from the heart of our heart against the brutal Nusairi oppression. The great courage with which our people are facing the oppressive establishments of the kuffar Nusairi regime has surprised, shocked and shaken the Nusairis and their leader, Assad to the foundations. Nusairis and their Assad are hovering at the brink of annihilation as a result of the heroic stand of Jihad unleashed by the Mujahideen against the kufr establishments of the regime.

We salute the nation and pay, and will pay tribute with the blood in our veins for your support of our Islamic Revolution which is about to gain a resounding victory over the forces of the kuffar. We are proud for your strong support to the blessed and victorious revolution. We are proud of your deep spiritual support for the silent soldiers of Allah who have devoted and sacrificed themselves to protect the honour of Islam which has been violated by the renegades, and to defend the dignity of Muslims who have been abused and tortured by the wicked and spiteful Nusairi kuffar.

O our Nation! Words cannot express the tribute due to you by the Mujahideen for the strong support you have given to the Jihad waged by the Mujahideen against the oppressors. As a result of your country-wide support for the Jihad, the oppressors have lost all control... they are shaky... and are now torturing and persecuting without distinguishing between child, man, woman and the old. The

kuffar of the regime persecuting you are a group of rancorous people who cannot be considered to be an honourable enemy. They are a contemptible lot of villains who will soon be uprooted.

O Followers of Glorious Islam! O Members of our Warrior Nation! The insane adventure of Assad and his Nusairis will soon come to an abrupt and disastrous halt. The childish attempt at adventure of this group of kuffar will soon come to its inevitable end. This renegade group will pay, with its blood the price of the mad adventure initiated by its insane chief, Assad. By Allah! We swear by His Glory... By His Splendour... By His Majesty... the end of Assad will be blood and slaughter.

O our Nation! Jihad has become a duty imposed on you and so it will remain until the aim of effacing the enemy of Islam is achieved. Allah commands us to stand up and fight all the tyrants who are acting against Allah, against Rasulullah (sallallaahu alayhi wasallam)... against Islam. Allah commands you to fight in His Cause. Rise O Faithful followers of Islam and rip out the roots of the Nusairi renegades! Allah is Mighty. They will not be able to thwart the Plan of Allah. Dignity is for only Islam!

O Valiant Sons of Islam! Hark to what Allah says:

"ALLAH HAS PURCHASED FROM THE MU'MINEEN THEIR LIVES AND THEIR WORLDLY POSSESSIONS. IN RETURN ALLAH HAS PROMISED THEM JANNAT. THEY FIGHT IN HIS PATH. THEY SLAY AND ARE SLAIN."

O Followers of Glorious Islam! IZZAT IS ONLY FOR ALLAH! Until we unleash the final assault which will seal the inglorious fate of Assad and the renegades most ignominiously, we bind you in a sacred bond... in a Pledge to strengthen the Glorious Jihad we are waging in the Name of Allah. You are charged to execute the following sacred actions of Jihad:

(1) Prepare yourselves spiritually and equip yourselves with the material to

Clarification

"Fly now Pay later"

"The Majlis", in a previous issue stated the permissibility of purchasing air-tickets on the "Fly Now Pay Later" system. Several enquiries in this regard have been received by us. We, therefore, issue the following clarification on this question:

When we stated the permissibility of purchasing an air-ticket on the "Fly Now Pay Later" system, we meant thereby the purchase of tickets on credit, a purchase which entails payment of the purchase-price in instalments. However, a reader writes that this system entails the obtaining of a loan from the bank, which obviously is ribaa-bearing, with which the fare is paid. If the system does require the obtaining of a bank-loan to pay the fare, then we emphatically state that it is Haraam to obtain such a ribaa-loan. However, if the system does not require the taking of a bank loan, then it will be permissible to purchase air-tickets in this way. In fact, we have knowledge of air-tickets being sold on a pure credit basis without any interest or ribaa being involved. The ticket is bought from a travel agent and payment in instalments is made directly to the travel agent without any interest being paid. There is absolutely no doubt in the permissibility of purchasing tickets on this pure credit basis.

Another significant fact to remember is that a transaction will be a ribaa transaction only if the Shar'i definition of Ribaa is applicable. The Shariah permits two different prices for an article, viz. a cash price and a credit price. If an article sells at a price, but if sold on credit, a higher price is requested, then this higher price will not be ribaa in terms of the Shariah. The condition, however, is that the price has to be arranged at the time of the sale transaction.

Demands of Power

ALLAH TA'ALA DECLARES IN THE GLORIOUS QURAN:

"... They (the true Believers) are such men whom if We grant power (power to rule) on earth, they establish Salat and Zakaat. And, they command righteousness and prohibit evil. And, the final result of everything belongs unto only Allah."

stand up against the Nusairi renegades of Assad. Allah has promised us - the followers of Islam - victory. Insha' Allah, Victory is at hand. Every Muslim in our land (Syria) is obliged on the one hand to lead a life in obedience to the Commands of Allah, and, on the otherhand, to equip himself with a weapon to wage the Jihad. Every Muslim in our land (Syria) is obliged to have on his/her person a weapon, be it a Kalashnikov, a rifle, a pistol, a hand-grenade... be it any weapon to be used to drive terror... to carry the Jihad into the very camps and fortresses of Assad and his renegade Nusairi group.

(2) Open all your doors to the Mujahideen. Every Muslim home in the land must be at all times open and prepared to accept any unit of the Mujahideen waging the Jihad against the kuffar of the regime. Every Muslim home shall be a sanctuary of the Mujahideen in the battle against the tyrannical oppression against Islam and Muslims.

(3) Contribute generous financial aid to the Jihad campaign.

(4) Expose the apostatic Nusairies who are hiding all over the country which has so long suffered under kuffar brutality and torture.

(5) Expose agents of the authorities and members of the secret police, especially those who are in side streets and lanes so that the Mujahideen may deal effectively with these traitors and renegades.

(6) Be prepared for actual participation in sabotage, military strikes, and mass demonstration which you will soon be called upon to execute in honour of Islam.

(7) Expose and deny the false rumour-mongering of the agents of Assad.

(8) Keep the location and movements of the Mujahideen a secret. If you see any of them - and you will be seeing many - maintain silence, for your silence is a demand of the sacred Pledge you have given to Allah.

O Warriors of Islam! The infidels have put on a stern look to scare the Believers. They have harmed the Believers. They have trampled upon the dignity of Believers.

Continued on Page 12

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
PORT ELIZABETH.

Q. Please inform us of the time of Asr Salaat. When does it start and when does it end? We have an Imaam in our Masjid who has only one time for Asr the year around. Throughout the year Asr Azaan is given at 5 p.m. and Asr Fardh is then performed at 5.15 p.m. We discovered that at this time the shadow of an object has not even reached the required two lengths. The shadow of an object at 5 p.m. in this Transvaal town is under two lengths. The Imaam as well as the Mutawalli of the Masjid refuse to change the time even after having brought this to their notice. What is the position of the Salaat we perform after this Imaam?

A. The time for Asr Salaat according to the Hanafi Math-hab commences when the shadow of an object has reached a length equal to twice the length of the object plus the length of the shadow which remains at the time of Zawwāl. Here in Port Elizabeth the time for Asr Salaat was plotted by the employment of a shadow stick on the 27th January, 1980. It was discovered that on this day the time for Asr ushered in at 5.20 p.m. The town where you live lies more or less on the same line of longitude as Port Elizabeth. There is, therefore, hardly much difference between the Salaat times of your town and Port Elizabeth.

Your observation that at 5 p.m. the length of the shadow is under two lengths conclusively establishes that you are performing Asr Salaat in the time of Zuhr. Consequently, the Asr performed at this time is not valid. You will have to make Qadhā of all such invalid 'Asr' Salaat. The Imaam and the Mutawalli are ignorant and have no right to fix such wrong times for Salaat. If the Musallees persist on obeying the ignorant 'rulings' of this ignorant 'Imaam' and ignorant 'mutawalli' then they all will be sinful. It is not permissible to make iqtidā (follow) the Imaam when you are aware that the Salaat is being performed in the wrong time. It is imperative that the Musallees strive to remove this ignorant Imaam and Mutawalli for they are totally unfit to occupy these posts of trust.

Q. In a recent report of a newspaper I read that President Sadat of Egypt ordered a dish of shrimps, but the Israelis were placed in a dilemma because shrimps are non-kosher. Are shrimps halaal or haraam? I have seen in your paper that crayfish is haraam.

A. There are two opinions on shrimps. One opinion is that shrimps are halaal and the other, haraam. According to the Hanafi Math-hab there is one principle governing the hillat (permissibility) of sea animals, viz., of sea animals, only FISH is halaal. Besides fish all other forms of sea animals are haraam for consumption. Those Ulama who have said that shrimps are halaal have concluded on the basis of the information given them that shrimps are fish, hence halaal. Those who say that it is haraam say that shrimps are not fish. To the best of our knowledge shrimps are NOT fish. Shrimps belong to the same class (Crustacea) as crabs, crayfish and lobsters which are all haraam. We, therefore, endorse the view that shrimps too are haraam.

Q. Are ladies allowed to wear imitation rings?

A. It is Makrūh (reprehensible) for both males and females to wear imitation rings. Muslim ladies are permitted to wear gold and silver rings. Muslim males may wear only silver rings although it is best for males to abstain from wearing rings.

Q. If ladies while making Sajdah put their heads on their burkah which spreads on the ground, will it be proper?

A. The Salaat will be proper.

Q. At Fajr time, it is a habit to put off the lights for the Fardh Salaat. I once asked our Imaam Saheb about this and he said that if the lights are on he feels as if the Salaat was not performed. Please explain the significance of switching off the lights for Fajr Salaat and not for Maghrib and Ishā.

A. There is absolutely no Shar'i significance in switching off lights for the Fajr Fardh. In some places this custom has been observed to be considered a 'wājib' practice. The attitude of your Imaam clearly demonstrates that people have come to regard this practice as essential (wājib). It is being considered to be an Islamic practice of significance. In fact, this practice, because of the religious status assigned to it, is a bidah (innovation). It has absolutely no Islamic origin and significance. It is necessary to discontinue this new practice of bidah.

Q. I was taught to recite, A-uzu billāhi ... and Bismillāhir ..., before starting to recite the Qurān. Now our Hafez Saheb tells me that Durood has to be read first then A-uzu and Bismillāh. What is the correct method?

A. The correct method - the method of our Nabi (sallallāhu alayhi wasallam) - is to recite Ta-awwuz (A-uzu) and Tasmiyah (Bismillāh). If anyone feels to recite Durood on this occasion, he may do so, and he may recite any amount of Durood. However, it is wrong and contrary to the Shariah to stipulate or regard as essential (wājib) the reciting of Durood before commencing the recitation of the Qurān Shareef. The recitation of Durood is of the greatest of merit. In fact, every Dua we make should be preceded and succeeded by Durood, but it is wrong and un-Islamic to overstep the limits prescribed by the Shariah. The Azaan, all knows, ends with the words: Laa-ilāha il-lāh. If anyone insists that in future the Azaan should end with the words: Muhammadur Rasulullāh, then the tampering with the Deen is self-evident. Similarly, one should not impose on others ones personal Ibādat practices which the Shariah has not ordered.

Q. Our Jamaat members went to a Mufti Saheb regarding Juma' prayers. They were told that Juma' cannot be made in our new area since it is out of town. They reckon that there is a quater of a mile vacant land between our area and the actual town. We, therefore stopped Juma and are now making Zuhr. However, one brother wrote to "The Majlis" regarding our Juma' problem and he received a reply that Juma' is Wājib on us. Please explain.

A. Yes, we had replied to the brother stating that Juma' is Wājib upon the residents of your township. On the basis of the information furnished by the brother we re-iterate that Juma' is Wājib upon the residents of your township. The quarter-mile vacant land between the township and the city does not alter the position. The township is part and parcel of the city. It is the same city. It is a suburb of the same city. It is within the municipal confines of the city. It is not a different town or village. All its amenities are linked with the city. No one can deny this fact that your township is part of the same city. The quarter-mile vacant land is ALSO part of the city. In the Shariah such vacant land belonging to the city is termed, 'fināe-misr' - and Juma' is Wājib upon those who happen to be even in the vacant land of the city. "The Majlis" carried a detailed article on this aspect

of Juma'. The article appeared in Vol. 4, No. 7 of "The Majlis".

Q. I came across a booklet with sketches of the Sahaba. I was really disheartened upon seeing it, but was told that the booklet has been published in the interests of Islamic education. Is it permissible to draw sketches of the Sahaba to promote Islamic education?

A. The people responsible for depicting the great Sahaabah of our beloved Nabi (sallallāhu alayhi wasallam) are 'fusaq' and 'fujjaar' (immoral violators of Allah's Law) of a very high order. They have disgracefully portrayed the illustrious Sahaabah in sketches which Islam brands as most abominable. The caricature of the Sahaabah in the picture-style of the booklet is a grotesque and ludicrous depiction of those august personalities on which the entire Shariah and Knowledge of Wahi pivot. The injustice which professed Muslims have cause to Rasulullāh (sallallāhu alayhi wasallam) and the Sahaabah by this baneful picture-portrayal of the Sahaabah are irreparable stab-wounds in the blessed heart of our beloved Rasulullāh (sallallāhu alayhi wasallam).

Such HARAAM caricature can never serve the cause of Islamic education. If the author and publishers of the blasphemous booklet possessed any understanding of Islam, they would never have embarked upon the insulting project. The cause of the Deen can never be promoted by HARAAM acts. Let the publishers of this blasphemy note Rasulullāh's (sallallāhu alayhi wasallam) warning: "THE SEVEREST PUNISHED ON THE DAY OF QIYAMAH WILL BE THE PICTURE-MAKERS." "EVERY PICTURE-MAKER WILL BE IN THE FIRE."

Q. For the last 50 years in Pietersburg Juma' Azaan started at 12.30. Now since the last couple of months the time for our Juma' Azaan has been changed to 1 p.m. The time has been changed because the local school principal, a Hindu, says that he cannot let the Muslim boys off at 12.30. What is the Shariat answer to this development?

A. In having the Juma' Azaan at 1 p.m. you are absolutely certain of obtaining the correct time. If the Salaat is performed before time, it will not be valid. It was erroneous to have fixed the Juma' Salaat Azaan at 12.30 for all seasons. Juma' Salaat time commences only after Zawwāl. Zawwāl time varies from time to time. Here in Port Elizabeth, Zawwāl sometimes ends at 12.55 p.m. It is, therefore essential that Zawwāl be physically plotted at your end to establish the correct time for Juma' and Zuhr Salaat. On this particular occasion the non-co-operation of the school principal has proven to be a blessing in disguise. As a result of the principal's adamancy you are at least assured of performing your Salaat in the correct time. It is quite possible that in the past your Juma' Azaan was given before entry of Juma' time. In this case we feel that the principal is not at all blameworthy since he has not refused to allow the boys time off for Juma'.

Q. An organization in Port Elizabeth is running a madressa. At the end of each month madressa fees are collected from members and parents. A trustee who collects these fees lost the money in gambling on the race-course. How should we treat this matter and what should be done with this trustee?

A. Rasulullāh (sallallāhu alayhi wasallam) said: "When affairs (of the community) are entrusted to unqualified persons, then await the (approach) of the Final Hour (Qiyamah)." You, the parents and members of this organization are to be blamed. You will be held fully responsible by Allah Ta'ala for this gross dereliction of duty and satanic misappropriation of Waqf funds. You members of the organization MUST have known that the person in question is a gambler and a man totally unfit to be entrusted with the madressa funds. You should firstly pose the question: What should I do to myself for being a party to the appointment of this gambler to a position of Trust? In this particular instance, the members of the organization are at greater fault than the actual miscreant who has defrauded the funds. There seems extremely little hope of regaining the defrauded money from the miscreant. If this shameless so-called trustee does not replace the funds, then you, the members of the organization - or more specifically, those who have appointed this villain as a 'trustee' - are bound to compensate the loss incurred by the misappropriation. If the governors of the organization also refuse to make good the loss - and in all probability it seems so, since they are 'birds of a feather' - then leave the matter to Allah Ta'ala. He is swift in taking retribution. His lash strikes silently and effectively. There is no need to proceed further than this. In other words, it will be wrong to hand the matter to the police, for no matter how vile the action of the miscreant, he is still a Muslim - a member of Rasulullāh's Ummat. And, we as Muslims can never realise any satisfaction by another Muslim being disgraced. As far as possible, the crime should be concealed and the organization should fear Allah Ta'ala in their abuse of Waqf funds.

Q. The Imaam of our Masjid preaches against Ribaa, but has himself indulged in Ribaa by obtaining a Ribaa-loan to build his house. Does this make the Imaam a faasiq? And, what is a faasiq? If he is a faasiq and the trustees refuse to remove him, then what?

A. It is indeed a 'ghaneemah' (blessing) that your Imaam is still preaching that 'Ribaa' is Haraam despite his indulgence in the crime. Nowadays it is common for learned men to 'legalize' their wrong-doings and their crimes against the Shariah. It is definitely Haraam and extremely wrong for the Imaam to have indulged in the capital sin of Ribaa. Indulgence in such a heinous sin as Ribaa will render a person a faasiq, especially since the obtainal of a Ribaa-bearing bond entails constant indulgence spread over a long period, possibly half a lifetime. In most cases in South Africa, the trustees themselves are involved in capital crimes and vile sins. It cannot, therefore, be expected that such trustees will act in the interests of the Deen and honourably dismiss the Imaam from his post. Furthermore, the general condition of the Musallees should be taken into consideration as well. How many of them are pious Muslims? How many of them are steadfast on the Ahkaam of the Shariah? The questioner himself, should take stock of his own condition and then he will not fail to discern his many sins - past and present, but Allah Ta'ala is 'Saatirol Uyooob' (The Concealer of faults and sins). We cherish the hope that Allah Ta'ala will conceal our faults and not bring us to public disgrace. We should, therefore, cherish the same desire for brother Muslims, for Nabi (sallallāhu alayhi wasallam) said:

"You are not a true Mu'min unless you love for a brother that which you love for yourself."

You should, therefore, not press for the dismissal of the Imaam who has committed this grave sin of Ribaa. As far as the Musallees are concerned they have nothing to worry about their Salaat. The

Salaat is valid even if the Imaam is a faasiq. Hadhrat Ibn Umar (radiallāhu anhu) said that the sign of the Ahle Sunnah is that they perform Salaat behind every 'birr' (pious) and 'faajir' (immoral). Hence, even if the Imaam is a 'faajir', you perform your Salaat behind him.

A faasiq is one who flagrantly violates the Shariah; one who sins in public; who is constant in the perpetration of sins.

Q. A person has his photo taken in the Masjid together with a friend who happens to be a Molvi. Does the Shariat allow this kind of photo-taking?

A. It is Haraam. The person who has his picture taken, the one who takes the photograph and the Molvi friend who participated in this kabeerah sin, are all faasiq. However, of the three, the greater faasiq is the Molvi who, inspite of having the knowledge of the Shariah, has perpetrated this grave sin, not only in public, but right within the House of Allah Ta'ala. May Allah Ta'ala save Muslims from this type of 'Ulama-e-Soo' which plunders the Imaan of the unwary and the ignorant.

Q. Is the zikr known as 'Baraa-tasbeeh' allowed?

A. We do not know what is meant by 'zikr Baraa-tasbeeh'. Explain what it actually is. How is it done? Then only will we be in position to comment.

Q. Does a masbuq read Surah Fatihah and Surah in the Fajr Namaaz and the first two Raka'ts missed of Maghrib and Isha?

A. According to the Hanafi Math-hab, the masbuq shall read Surah Fatihah and a Surah (or some ayat of the Qurān) in these Raka'ts which have been missed.

Q. Must the masbuq recite Surah Fatihah when reading the third raka't of Maghrib and the last two raka'ts of Isha or should he just stand silently for a while?

A. He may recite Surah Fatihah when fulfilling these missed raka'ts or he may remain standing a while without reciting anything.

Q. When reading the missed raka'ts of Zuhr and Asr Namaaz, should the masbuq recite Qiraat or remain silent?

A. The same rule applies to both 'sirri' (silent) and 'jahri' (audible) Salaat. The Masbuq shall recite Qiraat if he has missed the first or second raka't of Zuhr or Asr Salaat.

Q. We were a group of 'musaafirs' (travellers) visiting a friend. We were in a hurry to depart, but just then the Maghrib Azaan was heard in a distance. We decided to make jamaat at the house. After Iqaamat we made the Namaaz in jamaat. Was it necessary to have made Azaan?

A. The Azaan which you heard in the distance was sufficient. It was not necessary to recite the Azaan again.

Q. What does the Shariat say about nicknames, especially so, if the nickname is un-Islamic?

A. The Qurān Shareef says: "Vile indeed, is the name of evil..." Nicknames, if un-Islamic, vulgar, derogatory, calculated to mock, belittling others, etc. are Haraam. It is not befitting for a Mu'min to call any person by a nickname if such a name is un-Islamic or if the person so named detest it.

Q. It seems a common practice in Madressas that the Warisul Ambiya taunt and abuse children with nicknames so much so that:

(1) The children do not like to go to Madrasah.

(2) The children's going to Madressa involves the Warisul Ambiya in a major sin by their negation of the ayat, Al-Quran XLIX-II.

What is the ruling of Shariat on this?

A. It is indeed forbidden to taunt and abuse the children. This prohibition is of greater degree as far as Ustads are concerned. It is most unbecoming and un-Islamic for Ustads to behave in such an un-Islamic manner. If what the questioner says is true, then the offending Ustads should know that they are guilty of a despicable crime. It is the duty of the Ustads to endeavour their very best to maintain the interest and the liking of children for Madressa, especially in these evil days prevailing. In these days when parents are generally not at all concerned with the Islamic education of their children, when Muslims are far from the Path of the Deen, Ustads have an added responsibility - i.e. to ensure as far as possible to keep the interest of the children in the Madressa. It is cruel and Haraam to resort to childish stratagems of ridicule as the questioner claims.

We must, however, differ with the questioner in his claim that this

ridicule "is a common practice in Madressas". The majority of Ustads cannot be blamed for the misguidance of a few miscreants.

The questioner too is not free from fault or blame in so far as the question of 'nicknames' is concerned. Any name or title calculated or said with 'sarcasm' is an offensive 'nickname'. In the question, our brother refers to the Ulama as 'Warisul Ambiya'. Although this is indeed the title given to the Ulama by Rasulullāh (sallallāhu alayhi wasallam), nevertheless, the questioner does not use it with respect and dignity. He mentions it with sarcasm and ridicule, hence he states in his letter that the reason of his question is:

"I would like the answer to be put in the Questions & Answers page for the information of the Ulama (Warisul Ambiya) and to recap the Muslims of their duties."

He firstly says Ulama and then in brackets describes them as 'Warisul Ambiya'. Is the writer sincere in this description or has he said so in sarcasm? What was the need for the questioner to say: "the Warisul Ambiya" taunt and abuse children"? Why did he describe the Ulama, in brackets, as 'Warisul Ambiya'? Does the questioner honestly believe that true Warisul Ambiya will "taunt and abuse children"? He has used the title, 'Warisul Ambiya' for the 'taunting' Ustads with intent to cause offense. He has used it as a 'nickname' to describe those Ustads against whom he has some grievance, real or imagined.

We have mentioned already that it is the duty of the Ustads to endeavour that children do not lose interest in Madressa. But, this does not mean that going or not going to Madressa shall be decided by the children. Over the years, we have observed much taunt, abuse, ridicule and highly unbecoming behaviour emanating from kuffaar teachers in kuffaar schools. Do parents consider removing their children from secular schools when their children suffer taunts and assault at the hands of the kuffaar teachers? Will parents take into consideration their children's refusal to go to secular school if teachers taunt them? When it comes to opposing the kuffaar schools, the kuffaar anti-Muslim principals and the kuffaar institutions responsible for the

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393.
PORT ELIZABETH.

production of immorality, prostitution and destruction of 'hayaa', then Muslims of today proudly manifest their 'docility'. But, every lie and half-truth of the child is accepted as irrefutable evidence against the poor Ustad who is always being made a scape-goat of the proud and errant parents. Because Muslims of today have no respect and honour for the Shariah, they think nothing of ridiculing those who are engaged in the teaching of the Deen to their children - even if that teaching comprises only the education of Alif and Baa, for it is this very knowledge of Alif and Baa which will save your children from the eternal damnation in the Akhirah.

In view of what we have said above, the ruling of the Shariah in regard to those children who refuse to attend Madressa because of 'taunts' and 'abuse' of Ustads is that their parents or guardians insist and persuade them to go to Madressa even if the Ustads 'taunt' and 'abuse' them. Parents should explain to their children that even the 'taunts' and 'abuses' of the Ustads constitute for them an alchemy to happiness and success. For every 'taunt' the Ustad makes against the child, for every 'abuse' which the Ustad levels against the child, the latter benefits spiritually and Sawaab is being accrued in the Account of the child. Parents should explain this to their children and not destroy the Imaan of their children by pampering them and by pandering to their likes and dislikes. What will the parent do if the child refuses to go to secular school? What we have said here is no defence of the erring Ustads. The Ustads by taunting and abusing the children are invoking the Wrath of Allah Ta'ala upon them, albeit their 'taunts' and their 'abuse' be of spiritual benefit to the children. But, no intelligent believer will invite his own spiritual destruction even if another has to benefit at the expense of such spiritual disaster. The questioner sarcastically describes the 'taunts' of some Ustads as a 'major sin for the Warisul Ambiya' and he further alleges that it is 'their negation of the ayat, Al-Quraan XIX-11'. It is manifestly unjust and unbecoming of a Muslim to accuse the Warathatul Ambiya (the Heirs of the Ambiya) of committing major sins because of the actions of a few Madressa Ustads, even if such Ustads happen to be Molvis. The title, 'Warathatul Ambiya' has been coined by Rasulullah (sallallaahu alayhi wasallam) for the Ulama. Muslims, have, therefore an Islamic duty upon them to utilize this term with due respect. If sarcasm is attached to the title, it will degenerate into an offensive nickname which will, of course, be Haraam.

Q. I have observed that most of our brothers here in Nirvana Indian township do not participate in the Janaazah Salaat. Only about 25% perform the Janaazah Salaat. The rest stand around, smoking, chatting, joking, etc. while the Janaazah Salaat is in progress. Is this correct?

A. The incorrectness of it is manifest. Those who are not overcome with fear of Allah even in the presence of the 'mayyit' will not realise the folly of their actions because their hearts have become sealed. The problem is not only in Nirvana. It is a malady prevailing all over. People die and are buried by us, but we fail to take a lesson. We fail to realize that tomorrow it will be our turn to be deposited underground. Rasulullah (sallallaahu alayhi wasallam) said that the Qabr calls daily to us: "I am an abode of sand; I am an abode of darkness; I am an abode of worms...". But, the Call of the Qabr falls on deaf ears, hence, the total negligence and indifference even while burying the dead. The offenders are depriving themselves of an Ibaadat of great significance. Janaazah Salaat is not a daily performance. Advantage of the occasion should be taken. If death even does not awake the Believer from his slumber of neglect, then indeed his spiritual condition is most critical.

Q. Brother Ahmed Deedat from Durban advised us that we should start Quraanic classes once a week. We should form groups of six brothers and conduct the classes in rotation at different homes. He said that we should read only one or two Ruku, reading first the Arabic and then the English translation. He said that we should only study Yusuf Ali's Quraan commentary and translation. I joined one of these groups, but soon left because instead of only studying the Quraan Shareef, the talks degenerated into worldly discussion - about films and politics - while the Quraan Shareef lay open totally disregarded. Sometimes there are long drawn arguments - one brother saying that the translation should be so and another saying it should be so. Please comment on these Quraanic groups.

A. Mr. Ahmed Deedat is not an authoritative and qualified scholar of the Quraan. He is not qualified in Islamic knowledge. He has no Islamic credentials in Tafseer of the Quraan. It is un-Islamic and Haraam for him to encourage laymen to engage in kinds of 'study' which at times may annihilate the Imaan of the 'students'. Quraanic tafseer cannot be studied and understood by means of self-study. There are a number of branches of Islamic knowledge in which one has to attain some proficiency before one could indulge in the study of Quraan Tafseer. What can groups of students who have no Islamic knowledge gain from a mere English version of the Quraan, especially if that version contains kufr and anti-Islamic beliefs? Yusuf Ali's commentary of the Quraan is not authentic. It contains many serious blunders disastrous to Imaan. How will the laymen - the one who is not equipped with Islamic Knowledge - fend for himself when he dwells in the dark valleys of kufr and nafl contained in the commentary of Yusuf Ali? Nothing, but the 'nafs' and personal whim and fancy will impel the ignorant student to form a conclusion - a conclusion which may destroy his Imaan. Rasulullah (sallallaahu alayhi wasallam) forbade Hadhrat Umar (radiallaahu anhu) from reading the Taurah which at that stage, to a large extent, contained the truth since it was the revealed scripture of Allah Ta'ala. Because of the inherent danger of going astray, it is not permissible for laymen to resort to a study of a mere commentary of the Quraan given by some unreliable writer like Yusuf Ali. The groups so formed, should stick to making tilawat of the Quraan Shareef. In so doing, they will not only gain great Sawaab, but they will not open their Imaan to the onslaught of the kufr and baatil propagated by unauthoritative and unreliable writers. You may make 'shukr' to Allah Ta'ala for saving you from the snare of shaitaan. Shaitaan is indeed a subtle and an open enemy to man. He attacks the believer from all sides. He will come to you via the door of even religion to mislead you from Siraatul Mustaqeem. May Allah Ta'ala save us all from the shayateen among the jinn and the shayateen among the ins (mankind).

Q. Some of the trustees of our Mosque in Pietersburg come for Salaat only once a week. They say that "The Majlis" should be banned from the Mosque because of that article regarding TRUSTEES which appeared in one of the recent issues of "The Majlis". Is their attitude Islamic?

A. Let them 'ban', destroy and steal "The Majlis" which reaches Pietersburg for distribution to the Muslim public. About such obstacles in the Path of Haqq, Allah Ta'ala says: "They desire to extinguish the Light of Allah with their mouths. And, Allah Ta'ala will perfect His Light, even though the unbelievers detest it."

"The Majlis" is a portion of that "Light of Allah" stated in the Quraan. It is therefore not possible for the combined effort of the opponents of Haqq to extinguish this "Light of Allah". "The Majlis" will only cease when Allah Ta'ala wills. "The Majlis" does not derive its support or strength from the public, from organizations and from the monetary support of people. "The Majlis" derives its strength from the bastion of Haqq - The Eternal Truth of Allah Ta'ala. It is, precisely for this reason that you will observe a world of difference between "The Majlis" and the other so-called 'Islamic' publications. The power and virility of "The Majlis" is outlined in the following ayat of the Quraan Shareef: "But, WE (Allah) fling the Haqq against baatil. It (the Haqq) then crushes out the brains of baatil, and suddenly it (baatil) disintegrates. Destruction for you (O supporters of baatil!) for that which you are speaking."

"The Majlis" cannot be concerned with the trumpetings of the forces of baatil. If it had to submit to the desires of the myriad of wrong-doers and false preachers, it will be overcome by disaster from Allah Ta'ala. Allah Ta'ala declares in the Quraan Shareef: "And, if the Haqq had to follow their desires, then, verily the heavens, the earth and all in between would perish."

Let them then proceed with their ignominious threat of 'banning' "The Majlis". In confronting "The Majlis", let them know that they have the Power of Allah-Azza wa Jal - to reckon with. They are trifling with something of which they have no knowledge. Let them remember that "The Majlis" is not a paper of worldly affairs and kuffaar sport and entertainment. It is not the voice of the community. "The Majlis" is the VOICE OF ISLAM. Let them then attempt to stifle the VOICE OF ISLAM - THE VOICE OF THE QURAN - THE VOICE OF RASULULLAH (sallallaahu alayhi wasallam). CALLING TO THE ERRANT UMMAH TO COME BACK ON TO THE LOST SUNNAH OF THE BELOVED: CALLING TO THE UMMAH DRIFTING RUDDERLESS IN AN OCEAN OF TUGHYAAN, BAATIL, KUFR, FISQ AND FUJOOOR TO ONCE AGAIN RAISE THE GLORIOUS BANNER OF THE HAQQ - OF ISLAM - ON THE HILL-TOPS OF THE WORLD.

Let them of Pietersburg and all others who may so dare, 'ban' and steal "The Majlis". Let them reckon with the Wrath of Allah, Kah-haar. And, our affairs we assign unto HIM for dispensation.

Q. I would like to know how far should a traveller be out of town for Juma' Salaat not to be Waajib on him?

A. Juma' is not Waajib upon the Musaaafir, even if he happens to be in town.

Q. If the mehr (dowry) in a Nikah is fixed at less than 'Mehr Faatimi', will the Nikah be valid?

A. Yes, the Nikah will be valid. The validity of a Nikah is not determined by the mehr amount.

Q. Some Ulama say that only 'Mehr Faatimi' should be given, a lesser amount not being acceptable. Please clarify.

A. This view is erroneous. According to the Hanafi Math-hab the minimum Mehr amount is ten dirhams (silver coins) or its equivalent value. Ten dirhams silver is 7875 troy ounces. The minimum Mehr, therefore will be approximately R25 according to the Hanafi Math-hab. According to the Shaaafi Math-hab, there is no stipulated minimum Mehr. Any amount could be arranged between the parties. Mehr Faatimi is the Mehr which was arranged for Hadhrat Faatimah (radiallaahu anhaa). This Mehr consisted of 400 Mithqaal of silver which is equal to 50 troy ounces. The value of Mehr Faatimi, therefore, in terms of the ruling silver-price is approximately R1500.

Q. If the grass is growing wildly in the courtyard of the Mosque, is it permissible to cut it?

A. It is permissible.

Q. Can one rely upon a printed chart for Salaat and Iftaar times?

A. If the time-table has been printed by reliable persons - by persons who understand the Salaat times, Iftaar time, etc. properly, you may rely on it. However, it is better not to repose total reliance on time-tables. One should verify the times physically as well.

Q. When Hajj becomes Fardh on one, is it necessary to perform it the same year or could it be delayed?

A. It is incumbent to perform the Hajj the same year it becomes compulsory. If it is post-poned without valid Shar'i reason, one is guilty of having committed a grave sin.

Q. When Hajj falls on a Friday it is described as 'Hajj Akbar'. Why is it described so?

A. When the day of Arafah is on a Friday, the Hajj is seventy times superior. However, the designation of 'Hajj Akbar' is not authentic.

Q. What is the ruling of the Shariat regarding the upkeeping of 'April Fool's' day?

A. It is the tradition of the kuffaar. Rasulullah (sallallaahu alayhi wasallam) said:

"He who imitates a nation, becomes of them." Fataawaa Rahimiyah states regarding the April Fool's tradition:

"This is the way of the Nasaaraa. It is not the way of Islaam. To speak lies is Haraam. It is in the Hadith: 'Destruction for the person who speaks lies in order to amuse others. Destruction for him, Destruction for him.' (Abu Dawood). Another Hadith states: 'One cannot be a true bearer of perfect Imaan until one shuns lies whether in argument or in joke even though he may be true (in his talk, but has adopted the semblance of lies).' (Musnad Ahmad). Speaking lies is an act of great 'khiyaanat' (abuse of trust), because man is the Trustee of Allah Ta'ala and mankind, hence he should speak nothing, but the truth. Speaking lies is a negation of 'amaanat' (Trust).

The Hadith reports: 'Your khiyaanat is indeed great that you speak with your brother and he believes you to be true whereas you are in fact speaking falsehood.' (Abu Dawood). It does, therefore, not befit the dignity and the Imaan of a Mu'min to participate in the falsehood of April Fool's day tradition.

Q. What is meant by the term 'Auliyya'?

A. 'Auliyya' is the plural of 'wali' which literally means 'friend'. 'Auliyya' as is generally used, means 'the friends or saints' of Allah Ta'ala. All

Muslims by virtue of their Imaan are 'Auliyya' of Allah Ta'ala, however, the term is generally used to refer to those illustrious persons who have attained a high degree of 'nisbat' (spiritual relationship) with Allah Ta'ala as a result of their rigid adherence to the minutest details of the Sunnah of Rasulullah (sallallaahu alayhi wasallam).

Q. When was the era of the Abbasside rulers? Who were they and the Saljukid kings?

A. The Abbaasi Rulers were the descendants of Hadhrat Abbaas (radiallaahu anhu), the paternal uncle of Rasulullah (sallallaahu alayhi wasallam). This dynasty of rulers reigned the Islamic Empire for a period of 524 years, commencing from 132 A.H. (750 A.D.). The Abbaasi Dynasty consisted of thirty seven Khulafaa (rulers), the first being Abdullah Abbaas (As-Saffah) and the last, Abdullah (Al-Musta'sim billaah).

The Seljuks was a tribe among the Turkomans. Sultan Mahmud of Ghazni (died 1030 A.D.) deported to Khurasaan a tribe under their leader Seljuk after whom the tribe is named. Here they later rose and vanquished the Ghaznavi empire and established themselves as the masters of Khurasaan.

Q. In our town the Imaam has a practice on Juma', which I have not seen anywhere. Every Juma' he delivers a lecture sitting on the mimbar and after the lecture he raises his hands and makes a long and loud duaa in which the whole congregation joins him. This has become the standard practice of the Imaam who is also an aalim. After this practice the normal Khutbah, etc. commences. Is this practice among the sunnats? If it is, then why are the other Maulanas not observing it? If it is not, then what is the order of the Shariat concerning the Imaam's practice?

A. This practice as outlined by you is not a practice of the Sunnah. It is a practice foreign to Islam. It has no sanction in the Shariah. If the Imaam does not desist from this practice, there is the real danger of it developing into a Bida'h Sayyiah (an evil innovation). Constancy in an unsanctioned practice resembling 'ibaadat' will create the impression among the unaware and the growing children that such practice is an official practice (i.e. Sunnah) of Islam. It is, therefore spiritually disastrous for the Imaam to introduce a practice into Islamic Ibaadaat, which have no sanction in the sources of the Shariah. The Imaam Saheb will indeed be serving the cause of Rasulullah's (sallallaahu alayhi wasallam) Sunnah by discontinuing this practice. The congregation too should not join with the Imaam in this 'duaa'.

Q. Is there such a thing as 'athiest' (i.e. someone who does not believe in God)? I have been told that the Quraan does not mention anything about 'athiest', but mentions about people believing in other gods besides God: other gods being idols, sun, etc.

A. The Quraan not mentioning 'athiest' is not a negation of the existence of athiests. There are numerous things about which no reference is to be found in the Quraan Shareef, but this silence does not negate the existence of these things. The communists subscribe to a godless 'creed'. They do not believe in the existence of God. Many scientists are total athiests, not believing in the existence of the Divine Creator of the universe.

Q. I have in my possession old South African coins, from tickey-pieces to five-shilling pieces. There are agents who buy these coins at three or four times their value. Is it permissible to sell these coins at the increase price offered or will it be ribaa?

A. Firstly, determine the silver-content of these coins. If the coins are pure silver or if the silver-content in the coins is greater than the base metal in it, then these coins will be regarded as 'pure' silver by the Shariah. When selling silver for silver or gold for gold, the Shariah rules that there shall be no excess, i.e. a greater quantity shall not be traded for a lesser quantity or vice versa, regardless of the qualities of the metal being traded.

Secondly, it will have to be determined how much is the silver-content of the 'silver' coins in circulation today in South Africa. If it is established that the present coins in circulation have a greater silver-content than the base metal mixed with it, then these coins too will be considered as 'pure' silver as far as the 'ahkaam' (rules) of the Shariah are concerned. If it is established that the base metal-content in these coins in circulation today is greater than the silver in the coins, then these coins in circulation will not be regarded as silver by the Shariah. Therefore:

(1) If our present coins have a greater silver-content than the base metal: If you sell your old coins (which we assume in this case to be silver) for the coins in circulation today (which have been assumed to be silver coins), then you will have to sell by weight and not 'value'. If your old coins weigh, for example, 10 ounces, then in return you can accept only silver coins weighing also 10 ounces - nothing more, nothing less. If on any side there is more or less, the transaction will be RIBAA and Haraam.

(2) If our present coins have a greater base metal-content than the silver: If you sell your old coins (which we again in this case as well assume to be silver) for the coins in circulation today (which have been assumed to be base metal and not silver), then you may sell for any amount or quantity. There need be no equality on both sides. You may give any amount or quantity of old coins in exchange for the coins in circulation today. It is permissible. The principle of 'Ribaa' will not be applicable to this case.

(3) If your old coins have a greater base metal-content than its silver-content and the coins in circulation too have a greater base metal-content then too there be no need for equality on both sides. Any amount of such base metal coins could be traded for any amount of base metal coins of **another kind**.

8(4) If you are trading the old silver coins for gold then also there is no need for equality on both sides.

(5) If the coins are silver as explained above, it will not be permissible to sell same for currency notes.

(6) If the coins are not silver as explained above (i.e. the base metal-content is greater than the silver-content, it will be permissible to sell the coins for currency notes.

(7) If you are selling your coins for bronze coins (cent and two cent pieces), it is permissible. There is no need for equality on both sides.

The best and safest method is to sell your old silver coins for bronze coins. You may then fix or obtain any price or value. This will obviate the need to determine the silver-content of the coins. You can thereafter trade the bronze for notes or silver coins in circulation.

BID'AH

KISSING THE THUMBS . . .

Kissing the thumbs and rubbing over the eyes is a practice which many Muslims adhere to rigidly at the time of hearing the sacred name of Rasulullah (sallallaahu alayhi wasallam) being mentioned by the Muazzin. This practice is so rigidly observed that those who abstain from it are branded with various derogatory epithets. This practice of thumb-kissing has been accorded the status of 'fardh' (compulsory) by its votaries, hence, their severe criticism of those who do not observe it.

It is un-Islamic to ascribe a status to any act or practice, higher than the rank accorded it by the Shariah. Transgression of the limits prescribed by the Shariah regarding the Shar'i ranks of practices is termed 'bid'ah sayyiah' (evil innovation) about which Rasulullah (sallallaahu alayhi wasallam) said:

"Every bid'ah is deviation (from the Sunnah) and every deviation will be in the Fire."

The votaries of the thumb-kissing practice advance the following proofs for the validity of their custom:

(1) In the book, Musnadul Firdaus a hadith of Hadhrat Abu Bakr (radiallahu anhu) says: "In Azaan when we heard, *ash-hadu anna Muhammadur Rasulullah* we kissed the forefingers and rubbed it over the eyes."

(2) In Kitabul Ma'arijin Nubuwwah and Fatawa Jawahir a similar practice of Hadhrat Adam (alayhis salaam) is reported.

(3) In the book, Nurul Ain, a narration of Imam Hassan (rahmatullah alayhi) states: "He who when hearing the name of Rasulullah (sallallaahu alayhi wasallam) in Azaan kisses the thumbs and places them on the eyes will not become blind. His eyes will not suffer from pain."

Besides these, there are similar other narrations on this custom of kissing the thumbs.

The correct Sunnah practice to observe when hearing the sacred name of Rasulullah (sallallaahu alayhi wasallam) being mentioned is to silently recite Durud Shareef. This Sunnah practice of reciting Durud Shareef is not restricted to hearing Rasulullah's (sallallaahu alayhi wasallam) blessed name in only the Azaan. Durud Shareef should be recited whenever the mubarak name of Nabi (sallallaahu alayhi wasallam) is being mentioned. This is the custom which has been taught to the Ummah by Rasulullah (sallallaahu alayhi wasallam). To go beyond the Sunnah practices of the Sahabah is transgression

described as 'bid'ah, to be shunned and disdained by every true lover of Rasulullah (sallallaahu alayhi wasallam). Every innovation interpolated into the Deen, murders a corresponding Sunnah practice. In other words: the innovated practice displaces the Sunnah practice. No intelligent Mu'min will deny that the best manner to honour Rasulullah's (sallallaahu alayhi wasallam) blessed name is the way instructed by Rasulullah (sallallaahu alayhi wasallam), himself. It, therefore, devolves upon all Believers to endeavour to ascertain the correct Shar'i and Sunnah practices and customs ordained by the Shariah and abstain and shun all innovatory practices which have reduced the Islam of the Ahle Bid'ah to a hotch-potch of dead and nude rituals having no truck with the Deen delivered by Muhammadur Rasulullah (sallallaahu alayhi wasallam).

Regarding the narrations pertaining to kissing the thumbs and placing them on the eyes, Imamul Muhadditheen Allamah Jalaluddin Suyuti (rahmatullah alayhi) states:

"All the 'ahadith' narrated in regard to kissing the thumbs and placing them on the eyes at the time of hearing the name of Rasulullah (sallallaahu alayhi wasallam) when the Muazzins recite the Kalimah Shahadat, are fabricated."

(Tayseerul Maqalah)

Mullah Ali Qari (rahmatullah alayhi) narrates on the authority of Allamah Sakhawi (rahmatullah alayhi) that these reports are not authentic.

(Maudhu-at Kabir)

In the Kitab, Tadhkaratul Maudu-at, Allamah Muhammad Tahir (rahmatullah alayhi) also says regarding these narrations: "Not authentic."

It will now be clear that the narrations pertaining to the practice of thumb-kissing, are not worthy of consideration in as far as basing a Shariah practice on them. According to the Shariah it is not permissible to practice in accordance with a 'maudu' (fabricated) narration. Practicing according to a 'dha-eef' (weak) hadith is conditionally permissible. Allamah Sakhawi (rahmatullah alayhi) narrates on the authority of Allamah Ibn Hajar (rahmatullah alayhi):

"A condition for practicing according to a 'dha-eef' hadith, is that its 'dhuf' (weakness) should not be excessive and that the one who practices according to it should NOT hold the i'tiqad (belief) that it is a proven practice of Rasulullah (sallallaahu alayhi wasallam)."

(Al-qaulul Badee')

Shaikhul Islam Ibn Daqeeq (rahmatullah alayhi) states:

"If a hadith is 'dha-eef' (weak), but not 'maudu' (fabricated), aml (practice) on it is permissible. However, if practicing on it leads to the establishing of a distinguishing or salient sign (separating one group from another) then practicing according to the 'dha-eef' hadith will be forbidden."

(Ahkamul Ahkam)

Allamah Shaatbi (rahmatullah alayhi) says:

"Some practices, in their own right, are permissible or even Mustahab. However, due to change in their rank or due to a fear of impending change in rank, it becomes necessary to abstain from them."

(Al-i'tisaam)

Hadhrat Shah Waliullah Muhaddith Dahlawi (rahmatullah alayhi), explaining the factors distorting the Deen, says that one such factor is:

"That sunnats and mustahabs are accorded the pedestal of Wajibat."

(Hujjatullahil Balighah).

Imam Ghazaali (rahmatullah alayhi) drives the point further home by declaring:

"When a sunnat becomes a 'shi-aar' (an outstanding feature) of the ahle bid'ah, then we (the Ulama-e-Haqq) command abstention from it, fearing imitation with the ahle bid'ah."

The aforementioned references amply illustrate the Shar'i standing of the custom of kissing the thumbs. Firstly: mention of it is made in only fabricated and weak narrations. No authentic Hadith mentions it. Secondly: the Shariah proscribes practicing on the basis of such fabricated and weak narrations. Thirdly: practicing on the strength of weak (not fabricated) narrations is conditionally permissible, the conditions being: (a) the hadith should not be excessively weak, and (b) the practitioner should not entertain the belief that he is executing a proven practice of Rasulullah (sallallaahu alayhi wasallam). Fourthly: If such a practice based on a weak hadith is taken out of its permissible fold and accorded a higher Shar'i status, it (the practice) will become Islamically prohibited.

Every unbiased Muslim, every lover of the true Sunnah should now dispassionately examine the attitude attendant to the thumb-kissing practice. A conclusion should then be sought on the basis of the Islamic principles outlined above. It will be realised that this thumb-kissing practice substantiated on the basis of fabricated narrations (at most on the basis of weak narrations) has been assigned a rank totally out of proportion of its significance. The votaries of

this custom have awarded it the status of wujub (compulsion) in violation of the Shariah. They may not verbally claim that it is 'wajib', but their attitude and mannerism clearly indicate that they regard this practice as compulsory, hence they do not hesitate to brand the non-observers of this practice, 'wahabi', 'kafir' and other derogatory epithets. Therefore, on the basis of the principles of the Shariah - as enshrined in the Quran Shareef and Ahadith, it is not permissible to adhere to this custom of thumb-kissing. According to Imaam Ghazaali (rahmatullah alayhi), it becomes incumbent to desist from this custom, since it has become an outstanding feature - a sign of recognition - of the ahle bid'ah:

"When a sunnat becomes a shi'aar of the ahle bid'ah, then we command abstention from it, fearing imitation of the ahle bid'ah."

(Imaam Ghazali)

This decree of the Ulama of the Shariah proclaimed by Imaam Ghazaali (rahmatullah alayhi) refers to a SUNNAT practice, i.e. a practice which has been proven to be the practice of Rasulullah (sallallaahu alayhi wasallam). What then, will be the verdict of the Shariah in regard to a practice which does not enjoy the status of SUNNAT?

This custom of thumb-kissing is also narrated in books such as Jamiur Rumuz, Kanzul Ibad, Khazanatur Riwayat, Sharah Mukhtasar, etc. However, these books are not always reliable. Because of their unreliability, Allaamah Ibn Aabideen Shaami, Allaamah Barkali, Allaamah Isaamuddin, Allaamah Jalaluddin Murshidi and Allaamah Mullah Ali Qari (rahmatullah alayhim) have all prohibited the issuing of fatawa (verdicts) on the basis of references appearing in these books until the question has not been verified from some authentic works. Muqaddamah Mufeedul Mufti (Fataawa Rahimiyyah).

The abovementioned discussion is the opinion and the verdict of the Ulama-e-Haqq, the Ulama of the Shariah, the true Warathatul Ambiyaa (Heirs of the Ambiya). Besides the verdict of the Ulama-e-Haqq, it will not be out of place to cite here the opinion of Mowlah Ahmad Radha Khan, the founder of the Radha Khani sect, the staunch supporters of bid'ah. The founder of this bid'ah sect states in answer to a question:

"Kissing the nails of the thumbs and placing them on the eyes at the time of hearing the blessed name of Rasulullah (sallallaahu alayhi wasallam) during the Azaan is not established by any Hadith Marfu' (authentic Hadith of a high category). Whatever is being narrated regarding this practice is not free from criticism. Hence, whoever believes it a proven practice (proven to be Rasulullah's - sallallaahu alayhi wasallam - practice), a Masnun practice

or an emphasised practice or who criticizes or considers the one who abstains from, it worthy of threat and criticism, is undoubtedly in error.

Some weak and defective narrations contain reports of this kissing . . ."

(Abarrul Maqal fi Istihسانی Qiblatil Ijlal)

The nature and reality of this custom should now not be a mystery to all who desire adherence to the Sunnah of Rasulullah (sallallaahu alayhi wasallam).

FEMALE ZIYARAH

Badrul Aini states in Sharhul Bukhari:

"Verily, in this age it is forbidden for women to visit the cemetery, especially the women of the cities because their emergence contains the elements of fitnah and fasad (mischievous)."

SILENCE

Hadhrat Zaid Bin Arqam (radiallahu anhu) narrates that Rasulullah (sallallaahu alayhi wasallam) said:

"Verily, Allah Ta'ala loves silence at the time of making tilawat of the Quran; at the time of fighting in the battlefield; and, with the Janaazah."

(Tafseer Ibn Katheer)

Hadhrat Qais Bin Ubadah (radiallahu anhu) narrates: *"The Companions of Rasulullah (sallallaahu alayhi wasallam) disliked the raising of voices on three occasions, viz., at the Janaazah, in the battlefield and when making Zikr."*

(Bahrur Ra-iq)

"It is incumbent upon those who follow the Janaazah to maintain silence. It is forbidden that they raise their voices with zikr and recitation of the Quran."

(Alamghiri)

MARDUD PRACTICES

Hadhrat Naafi' (radiallahu anhu) states:

"A man near to Ibn Umar (radiallahu anhu) sneezed and said:

'Alhamdulillah was-salaamu alaa Rasulillah! Ibn Umar (radiallahu anhu) said:

'And, I too can say: (Alhamdulillah was-salaamu alaa Rasulillah., but, Rasulullah (sallallaahu alayhi wasallam) has not taught us so. He taught us to say: Alhamdulillah alaa kul-li haalin."

(Tirmizi)

Hadhrat Ibn Umar (radiallahu anhu), an eminent Sahabi, when hearing a form of recital which clashed with the method imparted by Rasulullah (sallallaahu alayhi wasallam), immediately rebuked the person concerned. The reason for his rebuking the man was: "Rasulullah (sallallaahu alayhi wasallam) has not taught us so." If we examine the words recited by the one who sneezed, it will be seen that he said nothing untoward. In fact, he 'ennobled' his utterance by mentioning Salaam upon Rasulullah (sallallaahu alayhi wasallam). Salaam and Durud recited upon Rasulullah (sallallaahu alayhi wasallam) is an Ibaadat of high merit. Why, then did this great Sahabi object when the sneezer said: "Salaam alaa Rasulillah" (Salaam upon Rasulillah.)? One will not fail to realize the reason for Hadhrat Ibn Umar's objection which was based on adherence to the pure Sunnah practices of Rasulullah (sallallaahu alayhi wasallam).

The Sahabah at all times refused to tolerate any divergence from the Sunnah practices of Nabi (sallallaahu alayhi wasallam) no matter how 'insignificant' such practices may seem today to many Muslim unattached to the Deen. Hadhrat Ibn Umar (radiallahu anhu) reprimanded the man because his formula of reciting the relevant Dua was at variance with the method taught by Rasulullah (sallallaahu alayhi wasallam). The fundamental principle guiding the Sahabah (ridwaanullahi alayhim) in their rigid stance against all forms of bid'ah was the declaration of Rasulullah (sallallaahu alayhi wasallam):

"A PRACTICE WHICH IS NOT SANCTIONED BY US IS MARDUD (REJECTED)."

(Muslim Shareef)

Sunnat Practices

Allamah Ibn Humaam (rahmatullah alayhi) writes:

"Every practice which is not established by the Sunnah is forbidden at the graveside. Among the established Sunnah practices are ziyarah (visiting the graves) and duaa (praying to Allah Ta'ala for the dead). The duaa at the graveside should be made standing as Rasulullah (sallallaahu alayhi wasallam) had done when he went to (the cemetery) Baqee' . . ."

(Fathul Qadeer)

BID'AH

Continued from Page 4

UN-ISLAMIC BELIEFS

Many persons entertain the belief that the arwaah (souls of the dead) visit their respective homes every Friday, Thursday, on the nights of Baraat, Mi'raaj, Qadr, Eid, etc. They are therefore of the opinion that these occasions are the essential times for offering acts of 'isaale sawaab' for the benefit of the dead. This belief is un-Islamic.

The arwaah cannot visit places of their own free will. Their movement is dependant and directed by Allah Ta'ala. It is incorrect to believe that the souls of the departed all visit their relatives on the night of Thursday or Friday and petition their relatives to offer acts of charity on their behalf and if these are not forthcoming they resort to cursing their relatives. It is also not correct to believe, as many do, that after death the soul daily visits its former home for a month. These beliefs are fictitious. There is absolutely no support for these beliefs in the authentic Ahadith.

The deceased person is utterly helpless. It has no power of its own as some tend to believe. The movements of the souls are entirely dependant upon the permission of Allah Ta'ala. It is therefore essential to rectify the un-Islamic beliefs which some people have centred around the arwaah of the dead.

Graveside Azan

Hadhrat Allaamah Ibn Hajar Asqalani (rahmatullahi alayh) states in his Fataawa that to give Azan at the graveside is bid'ah.

(Shaami)

JANAZAH ZIKR

"Raising the voice with Zikr and tilawat of the Quran (while following the Janaazah), and reciting statements such as:

"Kullu hay-yin yamutu"
(Every living thing will die.)
are bid'ah."

(Sirajiyah)

EVIL BID'AH

"EVIL BID'AH IS AN INNOVATION IN THE DEEN - SUCH INNOVATION WHICH DID NOT EXIST (AS PART OF THE DEEN) DURING THE AGE OF THE SAHABAH AND THE TABI'IN NOR IS THERE ANY SHAR'I EVIDENCE FOR IT."

(Sharah Maqasid)

DOGS OF FIRE

Rasulullah (sallallaahu alayhi wasallam) said: "THE PEOPLE OF BIDA'AH ARE THE DOGS OF THE FIRE."
Kashful Ghummah

EVIL OF BID'AH

Hadhrat Abdullah Bin Abbas (radiallahu anhu) narrates that Rasulullah (sallallaahu alayhi wasallam) said:

"Verily, Allah refuses to accept the practice of a person of bid'ah until he relinquishes his bid'ah."

(Ibn Majah)

Hadhrat Huzaifah (radiallahu anhu) narrates that Rasulullah (sallallaahu alayhi wasallam) said:

"Allah does not accept the Fasting, the Salat, the Sadaqah, the Hajj, the Umrah, the Jihad, the Fardh or the Nafl Ibadat of the one who practices bid'ah..."

(Ibn Majah)

Hadhrat Ibrahim Bin Museerah (radiallahu anhu) narrates that Rasulullah (sallallaahu alayhi wasallam) said:

"Whoever respects a person of bid'ah has aided in the destruction of Islam."

(Mishkaat)

Hadhrat Anas Bih Malik (radiallahu anhu) narrates that Rasulullah (sallallaahu alayhi wasallam) said:

"Allah has closed the door of taubah upon every bid'atee."

(Tibraani)

These Sahih Ahadith illustrate that the evil wrought by the crime of bid'ah is so grave that it extinguishes the 'nuraaniyat' (spiritual lustre) of Iman. The effect of bid'ah on one's Iman is such that the 'taufiq' to repent is negated. When a bid'atee perpetrates his bid'ah, he considers it an act of sawaab, hence he will not resort to repentance for the bid'ah which he has committed. The darkness of his evil thus multiplies and utterly weakens his Iman. The bid'atee, therefore, has himself closed the door of taubah by regarding his anti-Sunnah practices as acts of Ibaadat worthy of sawaab.

Azan and Iqamah

Hadhrat Abu Burzah Aslami (radiallahu anhu) says:
"It is sunnat that the Azaan be called from the minarah and the Iqamah from inside the Masjid."

(Az-zaylai')

(Those who have made it customary to call the Azaan from inside the Masjid should take note... Editor.)

Disobedience

RASULULLAH (sallallaahu alayhi wasallam) said:

"THERE IS NO OBEDIENCE IN SOMETHING WHICH INVOLVES SINNING AGAINST ALLAH."

affairs to unqualified persons are:

- Political power and government are assigned to unfit and unjust persons.
- Lectures are given by those not qualified in knowledge.
- Such Ulama become muftis, who do not possess the ability and qualification for iftaa.
- Such ignorant and faasiq persons become murshids, who do not possess the slightest relationship to Tasawwuf.
- Incapable persons, unqualified in knowledge take up pen and resort to writing books.

(Fataawa Muhammadi)

AMAANAT AND QIYAAMAH

A Sahaabi approached Rasulullah (sallallaahu alayhi wasallam) and asked:

"When will Qiyaamah be?"

Rasulullah (sallallaahu alayhi wasallam) replied:

"When 'amaanat' (Trust) is destroyed, await Qiyaamah. The destruction of amaanat is the assigning of affairs to unqualified persons."

(Bukhaari Shareef)

Comments

Examples of assigning

Verily, hunger is among the exercises of taqwa (piety).
(HADHRAT ALI)

WIFE

Rasulullah (sallallaahu alayhi wasallam) said:

"Fear Allah with regard to women, for you have taken them into your custody with the permission of Allah and by virtue of the Shariah of Allah you have been entitled to derive benefit from them."

(Muslim Shareef)

"Among those of perfect Iman are those who are best in character and are kind to their wives."

(Tirmizi)

Every righteous deed is Sadaqah (charity).
(Bukhari)

HUSBAND

The great importance for observing the rights of the husband can never be better described than the following statement of Rasulullah (sallallaahu alayhi wasallam):

"If I had to command Sajdah (prostration) for any person, I would have commanded the wife to make Sajdah for her husband by virtue of the duties which Allah Ta'ala has established upon wives (to execute to their husbands)."

(Abu Dawood)

Hadhrat Abu Hurairah (radiallahu anhu) says that someone questioned Rasulullah (sallallaahu alayhi wasallam):

"Which woman is the best?"

Rasulullah (sallallaahu alayhi wasallam) replied:

"The woman whose husband derives pleasure from looking at her, when he orders her, she obeys and does not disobey him nor does she spend of his wealth contrary to his wishes."

(Mishkat)

Rasulullah (sallallaahu alayhi wasallam) said that among people whose Salat is not accepted nor does any of their good deeds proceed upwards (towards Allah Ta'ala) is a woman whose husband is displeased with her. (Mishkat).

Hadhrat Umme Salmah (radiallahu anhu) narrates that Rasulullah (sallallaahu alayhi wasallam) said:

"A woman who dies while her husband is happy with her will enter Jannat."

(Mishkat)

Another Hadith states:

"A woman who performs the five daily Salat, fasts the month of Ramadhan, guards her modesty and chastity and obeys her husband, may enter Jannat from whichever entrance she desires."

FITNAH REGARDED AS SUNNAH

Hadhrat Abdullah Ibn Mas'ud (radiallahu anhu) said: "A time will dawn over you when fitnah will be regarded as a sunnat. Thus, when it (fitnah) is shunned, it will be said that the sunnat has been shunned."

People asked: 'O Aba Abdur Rahman! When will that be?' He replied:

"When your ignoramuses are found in abundance; and I say, your Ulama (as well); and when your lecturers and your wealthy are on the increase; and people acquire knowledge for purposes other than the Deen and practice; and, when the world is pursued with the practices of the Akhrah."

(Kashful Ghummah)

Imitation of Bid'ah

WHEN A SUNNAT BECOMES THE SHI'AAR (a salient and an outstanding feature) OF THE AHLE BIDA'AH (people of innovation), WE COMMAND ABSTENTION FROM THAT SUNNAT BECAUSE OF THE FEAR OF IMITATING THE PEOPLE OF BIDA'AH."

(Imaam Ghazaali)

Mustahab and Bid'ah

The accepted Shar'i principle regarding the status of Mustahab (preferable) acts is:

"Verily, a Mustahab transforms into a Makruh (i.e. tahrimi) when it is feared that it (the Mustahab act) will be accorded a higher (Shar'i) status."

(Majma-ul Bihaar)

ORPHANS

Rasulullah (sallallaahu alayhi wasallam) informed the Ummah of sawaab in great measure for those who are kind to orphans. One Hadith states:

"Whoever places his hand (in kindness and affection) on the head of an orphan, will obtain the reward of numerous righteous acts for every single hair which came

under his hand; and, whoever is kind (cares with affection) to an orphan girl or boy living with him, he will be close to me (i.e. Rasulullah - sallallaahu alayhi wasallam) in Jannat." (To indicate the proximity of the kind guardian of the orphan with Rasulullah - sallallaahu alayhi wasallam - made a demonstration by placing together his two fingers.)

(MISHKAT)

WESTERN CIVILISATION IN ACTION

According to a report published by York-Profinberner and based upon study and research carried out in the United States of America:

One out of every six children under the age of 18 did not know his father and/or mother.

80 per cent of these children were borne by girls under fifteen years of age.

86 per cent of these unwed mothers were hookers.

50.9 per cent are divorced mothers living without husbands.

The percentage of teenagers who commit suicide has risen to an alarming 250% in ten years.

47 per cent of the arrested criminals are children under the age of fifteen.

Such criminal acts as murder, suicide, drug addiction, robbery, drinking, adultery, are widespread among children.

The number of abandoned children, cases of abortion and cases of child abuse have doubled.

48 per cent of women do not marry.

33 per cent of them have sex relations with other women, and one third with men.

Alarmed by the rise in crime some women's organisations have started offering books and courses to women which show how they can obtain pleasure by masturbating or how they can get pleasure from other women.

(THE JOURNAL)

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THE EDITOR,
"THE MAJLIS"
P.O. BOX 3393,
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EDITORIAL ... The Question of the

LADIES JAMAT

Amr bil ma'ruf-nahy anil munkar (commanding virtue and prohibiting evil) is an Ibadat and a duty of the utmost importance. Its importance is of such a nature that its significance cannot be over-emphasised. Amr bil ma'ruf-nahy anil munkar is divided into many classes, each having rules and regulations to ensure its orderly operation. The scope of this article does not envisage the detailed discussion of the obligation of Amr bil ma'ruf-nahy anil munkar. The purpose of this article is to explain the Shar'i view regarding the question of women's 'tabligh' in the latest form originated by the Tablighi Jamat of recent times.

The Tablighi Jamat activity is one of the branches of Amr bil ma'ruf-nahy anil munkar, and if executed on the sound principles evolved by the founder, Hadhrat Maulana Ilyas (rahmatullah alayh), and contained within the limits prescribed by the Shariah, then this form of Amr bil ma'ruf will fall within the Mustahab category. The Shar'i definition of 'Mustahab' is a reference to acts which warrant Sawaab if executed, but occasion no punishment if not practiced. Insha'Allah, the whole Tablighi Jamat activity and its Islamic status will be outlined in a future issue of "The Majlis". Here our object is to elaborate on the question of the "ladies jamat" which operates under the auspices of the Tablighi Jamat of today.

The premiss upon which we shall initiate the discussion of the ladies jamat question is: *Tablighi Jamat activity, if contained within the Shar'i limits, is Mustahab.* This Mustahab Tablighi Jamat activity is applicable to males and not to ladies. Ladies do not fall within the ambit of such tablighi activity which is of the projecting type exclusive to males. Tablighi Jamat activity for ladies entails the following acts:

- (1) Emergence from homes for reasons which are not deemed imperative by the Shariah.
- (2) Gathering at various homes in the locality and elsewhere for talks, albeit on Deen.
- (3) Travelling from town to town and even abroad.
- (4) Identification as a special group peculiar to only the Tablighi Jamat.

EMERGENCE FROM HOMES

First and foremost, the Quraan Shareef declares with emphasis: **"AND, REMAIN RESOLUTELY WITHIN YOUR HOMES."**

(Surah)

Besides this decisive Quraanic verse, there are other ayat, as well as numerous Ahadith categorically establishing the Shar'i laws of Hijab which do not permit women to emerge from the home environment without valid Shar'i reason.

Participation in a form of tabligh or da'wat which is Mustahab is not sufficient and strong enough reason to permit women, whom Rasulallah (sallallaahu alayhi wasallam) described as 'aurah' (object of concealment), to emerge from the home in contravention of the Islamic Law of Hijab. It is not necessary here to go into detail to prove the rigid application of the Islamic Law of Hijab since this article is written for the benefit of those who acknowledge the Shar'i Law of Hijab. Those who have drifted from Siratul Mustaqeem will not be interested in this article, hence it has been considered superfluous to dilate on the question of Hijab. Such a detailed article on Hijab will, Insha'Allah, be forthcoming in the future, in "The Majlis" as well as in booklet form. This article is purely for those who subscribe to the Shar'i Law of Hijab, but act to the contrary on the basis of certain mistaken assumptions.

Often certain Ahadith pertaining to Jihad in which women participated in a secondary and in a non-organized role, are cited to condone the ladies' jamat tablighi programmes. However, the analogy is erroneous since Jihad and the specific tablighi activity of the Tablighi Jamat are two entirely different duties and obligations. The one should not be confused with the other. The Shar'i Ahkam pertaining to Jihad which is a Fardh Kifayah obligation - in rare cases it becomes Fardhe Ain - differ from the Ahkam pertaining to a Mustahab branch of Amr bil ma'ruf-nahy anil munkar. Here again there is no need to elaborate, since the respected Ulama linked with the Tablighi Jamat will be fully aware of the wide difference in the Ahkam of the two duties.

SECONDARY ROLE

It is worthy to note here that even in the Fardh Kifayah Jihad, Rasulallah (sallallaahu alayhi wasallam) discouraged the participation of women even in a secondary role. The few women who participated in the Jihad campaigns in a secondary role, did so of their own accord. Their participation was not organized by Rasulallah (sallallaahu alayhi wasallam), hence when he (sallallaahu alayhi wasallam) observed several women arriving for the Campaign of Khaiber, he (sallallaahu alayhi wasallam) became angry and demanded an explanation for their presence. However, they were then permitted to participate after Rasulallah (sallallaahu alayhi wasallam) heard their explanation. The significant fact to note here is Rasulallah's (sallallaahu alayhi wasallam) anger when he saw the ladies joining the Campaign of Jihad. This is sufficient evidence to prove that it was not normal for the Sahaabah ladies and early

Muslim ladies to participate in Jihad. Where they participated in Jihad campaigns, they did in a secondary role and in an unorganized manner, i.e. they were not called upon to join nor were they exhorted to participate.

Their presence - which was not normal practice - in Jihad campaigns was not for the purpose of fighting 'side by side with the men' as modernists would like us to believe. Imam Nawawi (rahmatullah alayhi), in Sharhul Muslim, states that the women who participated in Jihad campaigns primarily attended to their husbands and other mahareem relatives in the Jihad. Where a woman fought 'side by side' with the men, the circumstances were such to demand relaxation of the Hijab rules, since it was a matter of life and death. The rules pertaining to times of grave danger differ vastly from the rules regarding orderly and dignified tabligh activity. Once, Rasulallah (sallallaahu alayhi wasallam) expressed surprise when he saw a woman in the Jihad carrying a dagger. His surprise was such that he (sallallaahu alayhi wasallam) was constrained to enquire from the lady the reason for her carrying a dagger.

AZWAAJE MUTAH-HARAT

Furthermore, when Rasulallah (sallallaahu alayhi wasallam) did take along one of the Azwaaje Mutah-harat in Jihad, she was completely concealed in a cabin which was mounted on a camel. These cabins were specially used for Purdah Nasheen ladies who had to travel when the need arose. But the Hijab was complete. From the example of Rasulallah (sallallaahu alayhi wasallam), it will be manifest that even in Jihad which has a superior status (i.e. Fardhe Kifayah) than the specific tablighi activity of the Tablighi Jamat, Hijab was observed as far as was possible. The Ahadith make it clear that women never participated in Jihad in any organized form. There was no 'ladies regiment' or 'ladies jamat' operating 'side by side' with males. The presence of women in the Jihad campaigns paled into insignificance by virtue of their 'non-official' and unorganized participation.

Dictated by Circumstances

Even if women participated in Jihad campaigns it could not be cited as, justification for the 'ladies jamat' operating under the auspices of today's Tablighi Jamat. As has been stated earlier, Fardh Kifayah Jihad and Mustahab specific tablighi activity of the Tablighi Jamat are two different duties. The Ahkam of both differ. The one cannot be argued on the premises of the other. Tabligh is not something new. It existed in the time of Rasulallah (sallallaahu alayhi wasallam).

In fact, it was the mission of Rasulallah (sallallaahu alayhi wasallam) and of all the Ambiya (alayhimus salaam). There are therefore, detailed instructions and rules governing Tabligh. There is then no need to endeavour to prove the significance and importance of Tabligh on the basis of Jihad ayat and ahadith. It is a branch of Ibadat on itself, having its own rules and regulations, independent of Jihad. It is, therefore, erroneous to justify 'ladies jamat' activity on the basis of women having participated in a quiet role, unostensibly in the Jihad campaigns of Rasulallah (sallallaahu alayhi wasallam). Their engagement in actual fighting activity with the kuffaar was in the course of events.

Despite the great importance of Jihad, Rasulallah (sallallaahu alayhi wasallam) did not encourage ladies to participate. The following Hadith indicates Rasulallah's (sallallaahu alayhi wasallam) actual attitude to the question of women emerging from their homes even to participate in the Fardh Kifayah obligation of Jihad:

"Hadhrat Umme Kabshah (radiallahu anha) says:

'A woman of the tribe of Uzrah Bani Qadha-ah requested Rasulallah (sallallaahu alayhi wasallam): O Rasulallah! Do you permit me to participate in that army?'

Rasulallah (sallallaahu alayhi wasallam) refused permission. This woman said: O Rasulallah my intention is not Jihad. My motive is to tend to the wounded and sick and give them water to drink.

Rasulallah (sallallaahu alayhi wasallam) replied:

'If it was not for the fear of women's participation in Jihad becoming Sunnat and people saying (in future) that a certain woman (Sahaabi) went in Jihad, I would have given you permission. But, you remain behind.'

(Hikayatus Sahabah, Vol. 3) THE REFUSAL

This Hadith portrays: (1) Rasulallah's (sallallaahu alayhi wasallam), express refusal to women's participation in Jihad even in a secondary capacity, and (2), the reason for the refusal.

The reason for Rasulallah's (sallallaahu alayhi wasallam) refusal is given by Nabi (sallallaahu alayhi wasallam) himself as the fear that women's participation in Jihad will be interpreted as a Sunnat whereas it is not a Sunnat. Rasulallah (sallallaahu alayhi wasallam) did not wish his Ummah to cite women's participation in Jihad campaigns during the age of Rasulallah (sallallaahu alayhi wasallam) as being a standard Sunnat practice, hence he refused the permission and immediately furnished the reason for the refusal, viz., "THE FEAR THAT WOMEN'S PARTICIPATION IN JIHAD WILL BECOME TO BE

ACCEPTED AS A SUNNAT"

Now since Rasulallah (sallallaahu alayhi wasallam) himself negates women's emergence from the home to participate in the superior Ibadat of Jihad, it will be highly incorrect and totally in contradiction to the purport and spirit of Rasulallah's (sallallaahu alayhi wasallam) teaching for us in this age to assign 'ladies jamat' activity a higher rank (or even an equal status) than Jihad, by claiming that it is Sunnat for ladies to participate in the Tablighi Jamat 'ladies programmes'. Tabligh in group form has never been ordained for ladies. Acquisition of Islamic knowledge and the specific tabligh activity of the Tablighi Jamat should not be confused. Acquisition of necessary Islamic knowledge is Fardh upon every Muslim-male and female. But, this should not be interpreted as the specific tabligh activity of the Tablighi Jamat, for this specific tablighi activity is neither Fardh Ain nor Fardh Kifayah.

FORBIDDEN TO PERFORM SALAT

During the time of Rasulallah (sallallaahu alayhi wasallam), it was permissible for women to go to the Masjid for Salaat purpose. Despite this permission, Rasulallah (sallallaahu alayhi wasallam) discouraged women's Salat in the Masjid by exhorting much the superiority of their Salat at home. During the Khilafat of Hadhrat Umar (radiallahu anhu), Ijma' (Consensus) of the Sahabah (ridwanullah alayhim) was enacted on the prohibition of female attendance of the Masjid. Consequently, women were banned. Since, Rasulallah (sallallaahu alayhi wasallam) expressly commanded the Ummah to follow and adhere to the Sunnah of the Khulafa Rashideen and categorically stated that the Sunnah of the Sahabah is his (sallallaahu alayhi wasallam) Sunnah, the decree of Amirul Mu'mineen, Sayyidina Umar Ibn Khattab (radiallahu anhu) and the Ijma' of the Sahabah will not be at variance with the Sunnah of Rasulallah (sallallaahu alayhi wasallam). Thus the total prohibition of women's emergence from the home (except in cases on need) even for the greatest of all Ibadat, viz., Fardh Salaat, to be performed in the holiest of places, viz. the Masjid - the bastion of piety - is the SUNNAH OF RASULULLAH (sallallaahu alayhi wasallam) AND THE COMMAND OF ALLAH TA'ALA.

Now when the Shariah has prohibited a practice which initially enjoyed the sanction of Rasulallah (sallallaahu alayhi wasallam), viz. of ladies' participation in Jihad campaigns during the age of Rasulallah (sallallaahu alayhi wasallam) permission, shamelessness sets in. The results of this destruction of

basis of prohibition as the initial practice of women attending the Masjid. And, that common basis is the 'fitnah' attendant to their emergence from the home, which the Quraan rigidly prescribes:

"And remain resolutely in your homes."

FUTURE 'FITNAH'

Salaat is Fardh Ain. The specific Tabligh of the Tablighi Jamat is MUSTAHAB for men only, NOT for women. When the Shariah has blocked women's emergence from the home for discharging even the Fardh Ain in a place of supreme holiness and serenity as the Masjid, then it is inconceivable that a practice which is not even Mustahab for females would be accorded sanction in places and circumstances devoid of piety, holiness and serenity. The entire environment is charged with 'fitnah', jahl, fisq and fujur. How is it possible that women's emergence for a mubah (permissible) practice could enjoy Shar'i sanction when the Shariah has withdrawn its initial sanction from their emergence for a Fardh Ain obligation in even the holiest of times, places and circumstances? The intention underlying the establishment of ladies jamat activities is sincere, but it is fraught with the gravest of danger. The illustrious Sahabah foresaw this danger and promptly enacted the necessary ban to nip the future 'fitnah' in the bud. If the Sahabah did not prohibit women from visiting the Masjid, then today, our Masjid would have degenerated to levels of impiety worse than what is prevailing in the temples and churches of other religions.

PROJECTION AND SELF-EXPRESSION

The emphasis of the entire Shariah - the Quran and Sunnah - is upon 'ikhfa' (concealment) of the female adherents of Islam. Projection and self-expression of females are of the ways and customs of the kuffaar, for shamelessness is an inseparable attribute of kufr. On the contrary, an integral part of Iman is Haya (shame and modesty), hence Rasulallah (sallallaahu alayhi wasallam) said: "Shame is a branch of Iman." Allah Ta'ala has naturally imbued woman with this attribute of Haya. If this natural quality in woman is destroyed, she will then excel in shamelessness. It is normal that once a natural attribute is eradicated, its opposite will assert its dominance. Hence, if Iman is destroyed, kufr will manifest itself; if generosity is eradicated, miserliness will take its place; if courage is eliminated, cowardice will prevail in its place. Similarly, if the natural modesty of woman is destroyed, shamelessness sets in. The results of this destruction of

of
the

Tablīgī Jamāat

female Haya are too manifest to require elaboration.

BASTION OF HAYA

Emergence from the home, participation in group activities, travelling about unnecessarily projecting a special identity apart from the identity as members of Rasulullah's (sallallaahu alayhi wasallam) Ummah - as is the case of ladies movements of which the 'ladies Jamat' is also a branch - are all factors negating the natural Haya of the Muslimah. Her role has not been cast by Allah Ta'ala as a 'reformer of society', as the 'reformer of the Ummah' in the manner in which males have to perform this task. Allah Ta'ala has ordained upon her the training, care and reformation of her children and the execution of the affairs of her home. This then is what is FARDH AIN upon her, not her emergence from the bastion of Haya - her home - to project herself as some 'reformer of society'. This is not her role. She can never play that role. The whole futile exercise of 'ladies jamat' is doomed to a colossal failure since it does not hold the sanction of the Law of Allah-Azza wa Jal.

The TABLIGH which is Fardh Ain upon a woman, is her tabligh to her 'flock', viz., her children. Rasulullah (sallallaahu alayhi wasallam) has commanded this Fardh Ain tabligh. Thus he (sallallaahu alayhi wasallam) said:

"Everyone of you is a shepherd and everyone will be questioned about his (or her) flock..."

Her 'flock' then constitute the field of her Fardh Ain tabligh, not the public at large. She has to discharge this Fardh Ain upon her 'flock' in the highest possible degree as is commanded by Rasulullah (sallallaahu alayhi wasallam):

"Whoever among you see evil being committed, change it (prevent it, thwart it, destroy it) with the hand (using the necessary force where possible)..."

'FLOCK' AT HOME

This obligation she has to discharge to her 'flock' at home. The Shariah has given her the due authority for operation in the region under her jurisdiction, viz., her home and not the public - not the homes of others. She is not the 'reformer of society' and never shall she be, for Islam has not envisaged that role for her. Rasulullah (sallallaahu alayhi wasallam) commanded that Muslim males should not encourage her projection and expression, hence the holy Hadith speaks:

"Never will a community who appoints a woman over its affairs, be successful."

"Place them (women) behind like Allah Ta'ala has placed them behind."

That is their natural role - the role for which they are qualified - the role which only they can execute in perfection

- the role of the home - the role of reforming and teaching their children - not the role of teaching the public.

SAWAB OF JIHAD

It will be wrong to cite isolated examples of women's public services in order to negate the Shar'i emphasis that women occupy a position in the background. Exceptions to all general rules will be found. We are not discounting the exceptions. We are merely propounding the general, the normal the decreed LAW of the Shariah. The scope of this article excludes elaboration on exceptions to the general rule. The following Hadith of Nabi (sallallaahu alayhi wasallam) illustrates well the intended Shar'i role for women and defines the compulsory sphere of her activities:

"Hadhrat Ibn Abbas (radiallahu anhu) narrates that a woman came to Rasulullah (sallallaahu alayhi wasallam) and said:

"I am a delegate from the women to you. Allah Ta'ala has made Fardh this Jihad upon men. If they are victorious (in the Jihad) they obtain sawab. If they are martyred, then too, by Allah Ta'ala they are alive, and are granted sustenance. But, we women are engaged in service of men. What is the sawab for us in this service (to men)?"

Rasulullah (sallallaahu alayhi wasallam) said:

"Inform every woman you meet that obedience to the husband and the fulfilment of his rights are equal to the sawab of Jihad. Indeed, few among you women fulfil this Fardh properly."

(Hikayatus Sahabah, Vol. 3)

This Hadith as well as numerous other Ahadith clearly deprecate female emergence, projection and expression. Rasulullah (sallallaahu alayhi wasallam) gave women the assurance that their home service is equal to the sawab of Jihad - Jihad which is exclusively the duty of men - it is entirely a different matter that this important duty of Jihad has been cast overboard by the Muslim men of today, because the men of today in their total imitation of the kuffar have become like 'women'. Imitation of the kuffar is a lethal poison for the courage and quality of the Believer.

"KHURUJE NISA"

The elders of the Tablighi Jamat must take notice of the grave dangers inherent in the projection of women which the ladies' jamat entails. The Sahabah were far-sighted. The Fuqaha were far-sighted. They foresaw the dangers of this type of women emergence - emerging under the cloak of the Deen for Salat and now for tabligh - and promptly prohibited this danger on the basis of the principles given to them by Rasulullah (sallallaahu alayhi wasallam). It is, therefore,

extremely dangerous for the Ummah in this fifteenth century soaked with immorality and vice, to embark upon a project which neither the Sahabah nor the Fuqaha would have sanctioned. Whatever little benefit may be discerned in the 'ladies jamat', be rest assured that it will be effaced and mangled beyond recognition by the grave inherent 'fitna' always attendant to "khuruje nisa" (emergence of women). Rasulullah (sallallaahu alayhi wasallam) declared:

"Woman is 'aurah' (to be concealed). When she emerges, shaitan casts surreptitious glances at her."

It is imperative that the Tablighi elders recognize the evils which are bound to follow in the wake of 'ladies jamat' activity. It is imperative that they realise that the dangers far outweigh the advantages of this form of ladies tabligh. The recognized and accepted Shar'i principle is:

"Warding off evil has priority over the acquisition of benefit."

VERY SAME SUNNAH

The Ummah has a glorious past - we do not mean by this the mere political dominance of the Islamic empire after the three ages described as Qurune Thalathah - a past detailed in instruction, guidance, knowledge and precept based on the Quran and the golden Sunnah of Rasulullah (sallallaahu alayhi wasallam). It, therefore does not behave us to search for any vehicle of operation outside the confines of this glorious past. It is not of the ways of upholders of the Sunnah to originate ways and means contrary to the spirit of that very same Sunnah which we claim to be establishing. The spirit of Islam denies the operation of a ladies jamat, because any projection into the public by the women of Islam will negate their Shar'i role for which they have been divinely created and moulded.

ARGUMENTS IN FAVOUR OF LADIES JAMAT

Brothers of the Tablighi Jamat argue in favour of the ladies jamat in the following strain:

"The Majlis has prohibited the emergence of women for purposes of 'islahun nafs' and 'i-la kalimatullah'."

'Islahun nafs' means the training of one's self; to spiritually improve and develop; to rid one of the evil and lowly qualities and to imbue one with the higher and noble angelic qualities. 'I-la kalimatullah' means to elevate the Word of Allah Ta'ala.

In answer to the claim that we (of the Mujlisul Ulama) in prohibiting 'ladies jamat' are in fact prohibiting the aforementioned fundamental obligations of Islam, we say:

The claim is highly incorrect, misconceived and mis-directed. The claim is based on an erroneous

supposition, hence the erroneous conclusion. The Tablighi Brothers, with due respect to them and the elders of the Jamat, tend to, at times, over-emphasise the Shar'i status of the specific tabligh activity of the Tablighi Jamat. This over-emphasis have created the misconception that 'islahun nafs' and 'i-la kalimatullah' is restricted to within the confines of the Tablighi Jamat program and activity. This misconception presupposes that today there are no other ways of achieving and fulfilling the most important demands of 'islahun nafs' and 'i-la kalimatullah' - even if there happen to be other means, such means are insignificant and not really worthwhile. It is with this contention bred by this misconception that we and ALL Ulama-e-Haqq vehemently differ. The Tablighi Jamat is only one branch of the many Shar'i branches engaged in the work of 'islahun nafs' and 'i-la kalimatullah'. We do not wish to enter into a discussion on the superiority of other age-old branches of 'islahun nafs' and 'i-la kalimatullah'. This article does not envisage comparison of the various branches of Amr bil Ma'ruf-nahy anil munkar which are actively involved in 'islahun nafs' and 'i-la kalimatullah' activities.

ULAMA OF BANI ISRA-EEL

Hence, we do not prevent the acquisition of 'islahun nafs' and the pursuance of 'i-la kalimatullah'. We, unequivocally maintain that he who prevents and prohibits these two compulsory commands of the Shariah, is KAFIR. How then could we ever perpetrate such heinous deeds which we are fully aware will eject us from the vehicle of Islam? What we prohibit in the name of the Shariah is "KHURUJE NISA", because such "khuruje nisa" has been vehemently opposed by the Shariah, being severely proscribed by the Quran Shareef and criticized by Nabi (sallallaahu alayhi wasallam) and his illustrious Sahaba. "Khuruje Nisa" has been prohibited by the Shariah regardless of the purpose, (exceptions not falling within the scope of this prohibition), and the specific tabligh activity of the Tablighi Jamat does not qualify for the exemption of exceptions since even greater and perfectly lawful acts sanctioned initially by Rasulullah (sallallaahu alayhi wasallam), e.g. Fardh Ain Salat, were also placed beyond the classification of "exceptions" by the Sahabah and the Fuqaha - by the Ijma' of the Ummah. Such Ijma' cannot now be assaulted, nor shall it be permitted that this Ijma' occasioned by Rasulullah (sallallaahu alayhi wasallam) be violated. It is our duty as members of that 'ta-ifah min Ummati' to proclaim and protect the Haqq, the Law

of Allah Ta'ala, no matter from which direction and which bastion such violation may issue. We are upholders of the Sunnah, members of Rasulullah's (sallallaahu alayhi wasallam) Ummah who will not imitate the ways of the Ulama of Bani Isra-eel whom Allah Ta'ala castigates in the following verse:

"They regard their Ulama and their Saints as gods besides Allah."

TWO

PROHIBITIONS?

If our Ulama and our Saints are on the Haqq, we obey and we submit to them. If they trespass or err, we shall differ and speak up. This attitude of ours is no license to the general public to adopt a similar attitude. The layman has no real means of differentiating between 'ikhtilaf' of the Ulama. The layman must hold on to the rope of the Ulama-e-Haqq. The layman who hardly possesses sufficient knowledge regarding the rules of Salat, Quran recitation, Saum, etc. cannot imitate us in our differences with other Ulama-e-Haqq. The layman must follow the uprighteous Aalim or Ulama whom his heart and facts evidence to be on the Path of Haqq - on Siratul Mustaqeem.

Reverting to our discussion in main, it should be noted that Tablighi Jamat specific tabligh activity is not the only means of 'islahun nafs' and 'i-la kalimatullah', hence to claim that we are prohibiting these duties because of prohibiting "khuruje nisa" is highly erroneous and dangerous in its implication. If our prohibition of "khuruje nisa" is to be interpreted as prohibition of the aforementioned two obligations, will the Sahabahs and the Fuqaha's prohibition of "khuruje nisa" on the same basis be interpreted as prohibiting Salat? If not, then what is the difference between the 'two' prohibitions? In fact there are no 'two' prohibitions here. It is just one prohibition - the prohibition of the Quran Shareef, viz.,

"And remain resolutely in your homes."

NA-UZUBILLAH

How will our Tablighi Brothers differentiate between the prohibition of 'khuruje nisa' of the Sahaabah and the Fuqaha and our prohibition of "khuruje nisa" when the prohibition of the Sahabah applied to a superior practice, viz. Fardh Ain Salat, and our prohibition applies to a lesser practice, viz. specific tabligh activity which is not even Mustahab upon ladies outside the home environment?

Upon careful and dispassionate examination it will be realised that our prohibition of 'ladies jamat' activity of the Tablighi Jamat is not a prohibition of the acquisition of 'islahun nafs' and 'i-la kalimatullah', but a mere advocacy and upholding of the prohibition as commanded by the

Quran Shareef and Rasulullah (sallallaahu alayhi wasallam).

Rasulullah (sallallaahu alayhi wasallam) refused permission to ladies to participate in Jihad. Could it be argued that Rasulullah (sallallaahu alayhi wasallam) prohibited "khuruje nisa" for purposes of "islahun nafs" and "i-la kalimatullah", especially since the express purpose of Jihad is 'i-la kalimatullah'?

(2) Another argument presented to claim the 'error' or our prohibition of "khuruje nisa" is:

"The Majlis has made 'qiyas' (reasoned analogically) of the 'ladies jamat' on the question of 'female attendance of Musajid' during the time of Rasulullah (sallallaahu alayhi wasallam). The contention is that we have made an erroneous 'qiyas', hence our 'erroneous' conclusion prohibiting the 'ladies jamat'."

SHARI QIYAS

In reply we say:

This argument is fallacious and holds absolutely no substance. The holder/s of this claim, we are sure, are not aware of the meaning of Shar'i Qiyas. The analogical reasoning of the Shariah (Qiyas Shar'i) is not the type of reasoning which modernists and laymen employ. For the validity of Shar'i Qiyas, there are several conditions and fundamentals. If any of these are lacking then the 'reasoning' will not be Shar'i Qiyas. The transference (ta'diah) of the effect (hukm) of an original question (asl) to the new branch for which an effect (hukm) is sought (i.e. for the fara') will come into operation if the conditions (shurut) of Qiyas Shar'i are found.

Now, even if we had resorted to qiyas in this instance, it will have to be shown where and how we have erred in such qiyas. Which conditions of Qiyas Shar'i is/are lacking in the qiyas employed by us to prohibit the "khuruje-nisa" for ladies jamat activities? Which fundamental of Qiyas Shar'i did we violate to render our supposed qiyas invalid? Until these questions are answered satisfactorily the claim that our qiyas is erroneous will not be tenable.

For the benefit of those who have tendered this claim, we have to say that the 'hukm' of prohibition of 'khuruje nisa' is not a 'qiyasi' mas'alah. Prohibition of the emergence of women from the home environment is a 'mansus alayhi' decree. The Quran Shareef and numerous Ahadith of Nabi (sallallaahu alayhi wasallam) are explicit on this prohibition. Hence, when we prohibit the 'ladies jamat' programmes on the basis of 'khuruje nisa', we are not resorting to qiyas. We are merely stating a 'mansus alayhi' decree. Which will uphold the law of the Shariah for all time to come. Nothing

THE QUESTION OF THE LADIES JAMAT OF THE TABLIGHI JAMAT

Continued from Page 7

will be able to cancel this law of prohibition. Exceptions to the law are not to be construed as cancellation of the original 'mansus alayhi hukm', for such exceptions are countenanced by the Shariah itself. When 'khuruje nisa' for such a noble purpose as Fardh Ain Salat during the glorious time of the illustrious Sahabah constituted a 'sabab' (cause) of 'fitnah' in the opinion of the great Sahabah, then to a greater degree - far, far greater degree - will 'khuruje nisa' for a lesser purpose - inferior in rank and nobility to Salat - in the evil times of the twentieth century constitute a 'sabab' of 'fitnah'. It is too simple to understand. Only blind prejudice will refute this self-evident assertion.

DEFINITION

Our prohibiting 'khuruje nisa' for ladies programmes is not then a 'qiyasi' one. It is merely a proclamation of the original Quranic prohibition. However, this prohibition could also be firmly established by the employment of Shar'i Qiyas. The employment of Shar'i Qiyas will in fact strengthen our stand. Shar'i Qiyas will lend more support for our claim than 'khuruje nisa' for the ladies jamat programmes is Haram. Let us now test this prohibition on the basis of Qiyas Shar'i. It is imperative that we do, since some have claimed that such qiyas is erroneous.

The definition of Qiyas Shar'i is:

"The application (or transference) of the hukm (i.e. the law pertaining to an original question) to the ghair-mansus alayhi (a question on which there is no original hukm) on the basis of il-lat (cause or reason) of the (original) hukm."

(Usul Shashi)

The following will constitute the ingredients of our qiyas:

- The Asl (اصل) or 'maqeas alayhi' which is 'khuruje nisa' for Fardh Ain Salat.
- The Hukm (حكم) of the Asl, which is 'Haraam', i.e. 'khuruje nisa' for the above purpose is Haraam.
- The Fara' (فرع) or 'maqeas' or 'ghair mansus alayhi', which is 'khuruje nisa' for ladies jamat programmes.

SELF-EVIDENT REALITY

By the employment of Qiyas Shar'i we are seeking to transfer the decree of the Asl to the Fara'. For the validity of this qiyas the essential requisite is the 'illate mushtarakah' (طه المشترك) or the common reason which will be common to both the Asl and the Fara'. The Hukm of the Asl in the time of the Sahabah was based on the illat of 'fitnah' which accompanies 'khuruje nisa'. In our time - fourteen centuries away from the noblest of ages - this 'fitnah' is found to a greater degree. Anyone who argues to the contrary will be denying a self-evident reality. Thus, the presence of a common illat in both the Asl and the Fara' makes obligatory in terms of the Shariah the transference of the Hukm of the Asl to the

Fara'. Hence, it is perfectly correct on the basis of Shar'i principles to declare that 'khuruje nisa' for the specific tablighi activity of the Tablighi Jamat is not permissible.

It is reiterated that this qiyas although perfectly in order and based on the sound principles of the Shariah, is merely a single factor adding weight to the ruling that 'khuruje nisa' for ladies programmes is not permissible. Besides this qiyas, the Quran and the Ahadith portray sufficient evidence to ban this 'khuruje nisa' for ladies programmes of the type advocated recently by the Tablighi Jamat.

Any person desirous of assaulting the validity of this qiyas, should present his Shar'i grounds and evidence.

(3) Another argument advanced against the prohibition of the emergence of women for ladies jamat programmes is:

"The collective practice of this (referring to Tablighi Jamat specific tabligh) da'wat is for the purpose of 'i-la kalimatullah', hence when the occasion is at hand then women will have to participate. So much so, that when the occasion demands that women participate on the battle-field, they should be ready."

NOT FARDH AIN

In reply we say:

We do not deny the fact that the motive underlying the activity of the Tablighi Jamat is 'i-la kalimatullah' (elevation of the Word of Allah). What we deny is the assertion that it is compulsory and necessary upon women to emerge from their homes to participate in this particular type of 'i-la kalimatullah' programme. It has already been stated earlier that 'i-la kalimatullah' is not restricted to the activity of the Tablighi Jamat. Even if we have, for a moment, to assume that 'i-la kalimatullah' is confined to only the Tablighi Jamat, then too it does not follow that 'khuruje nisa' for 'i-la kalimatullah' is obligatory and necessary because 'i-la kalimatullah' is a Fardh Kifayah obligation. In the unanimous opinion of the Fuqaha - there exists Ijma' on this - 'i-la kalimatullah' is NOT Fardh Ain, hence the original ruling of the Quran as regards 'khuruje nisa' will remain unaffected even upon the assumption that this duty is restricted to the ranks of the Tablighi Jamat. But, the actual fact is that 'i-la kalimatullah' is not confined to any one branch of Islamic activity. Jihad (i.e. proper Jihad - the Jihad in which life and property is taken and given in the interests of 'i-la kalimatullah'), teaching Islamic Knowledge (not kuffar knowledge), writing, lecturing, khanaqa activity, parents teaching their children, etc., are all branches of 'i-la kalimatullah'.

OVERSTEPPING THE LIMITS

In the time of Rasulullah (sallallaahu alayhi wasallam) the highest form of 'i-la kalimatullah' against the kuffar was the shedding of

blood in Jihad. Despite, Jihad being the prime vehicle which transported and established 'i-lakalimatullah' on the hill-tops of the world, Rasulullah (sallallaahu alayhi wasallam) forbade women participation in Jihad campaigns for fear that their participation in Jihad will be interpreted as a Sunnah practice. This is precisely what is happening today. Our brothers of the Tablighi Jamat are guilty of a grievous wrong by attempting to equate their 'ladies jamat' programmes with the occasional, isolated and unorganized participation of some women in a secondary role in certain Jihad campaigns. This participation was not normal, as the Ahadith of Rasulullah (sallallaahu alayhi wasallam) clearly indicate. In this equation, they are overstepping the limits of the Shariah, since Rasulullah (sallallaahu alayhi wasallam) rejected female participation in his (sallallaahu alayhi wasallam) Jihad campaigns as being Sunnat. Rasulullah (sallallaahu alayhi wasallam) negated the Sunnah status of their participation in Jihad; he (sallallaahu alayhi wasallam) feared that the occasional participation of women in Jihad would be later wrongly interpreted as a Sunnah, hence he (sallallaahu alayhi wasallam) voiced his (sallallaahu alayhi wasallam) fears. Alas! today, those fears of our beloved Nabi (sallallaahu alayhi wasallam) have materialized in an extremely 'sad manner, viz., the upholders and preachers of the Sunnah are interpreting the early, occasional and unorganized participation of females in Jihad as a Sunnah. This is in total contradiction of Nabi (sallallaahu alayhi wasallam) wishes.

Women, in the execution of their Shar'i duties, especially those outlined by Rasulullah (sallallaahu alayhi wasallam) when they requested permission to participate in Jihad - and permission was refused - and in teaching their offspring the necessary ahkam of the Shariah, are fully and perfectly discharging their share of the obligation of 'i-la kalimatullah'. This extent of 'i-la kalimatullah' (related to their children) is Fardh Ain upon them - not the branch of 'i-la kalimatullah' which constitute the activity of the Tablighi Jamat.

FARDH KIFAYAH IBADAT

Our Tablighi Jamat brethren usually emphasise on the Ahadith and Quranic verses pertaining to pure Jihad - i.e. the Jihad waged against the kuffar - the Jihad in which blood was shed - to support and justify their exaggerated claims that their specific form of tabligh is Fardh Ain, as well as to justify the ladies jamat programmes. Let us state unequivocally here and now, that baatil groups like the Mym, etc. also make great play of women participation in Jihad to justify their desire to 'propel the women-folk into the Musajid in total opposition to the Sunnah of our Nabi (sallallaahu alayhi wasallam). We should also add, that such lop-sided and baseless forms

of 'reasoning' are understandable and expected in so far as they emanate from modernist groups which have no truck with true Islam - the Islam disseminated by the Sahabah. But, it is heart-breaking when such un-Islamic types of 'qiyas' and reasoning emanate from a Jamat like the Tablighi Jamat which we in all honesty and sincerity accept and believe to be propagating the Sunnah of our Nabi (sallallaahu alayhi wasallam). It is improper to cite the Jihad ayat and ahadith to substantiate specific forms of tabligh as far as ahkam are concerned. Why justify 'tabligh' on the basis of Jihad, when Tabligh existed in the time of Rasulullah (sallallaahu alayhi wasallam)? Tabligh was the actual mission of the Ambiya (alayhimus salam) hence sufficient Quranic and Hadith material exist to drive home the 'fadha'il' and the importance of this important Fardh Kifayah Ibadat. But, seldom, if ever, are Ahadith directly pertaining to Tabligh cited. What is the reason for neglecting these Ahadith pertaining directly to Tabligh?

THIS DANGER

Women's Tabligh? There is absolutely no origin for it in the Shariah, i.e. 'ladies jamat' programmes which entail the violation of the Shar'i prohibition on 'khuruje nisa'. Rasulullah (sallallaahu alayhi wasallam) never despatched groups of ladies on journeys of tabligh. Nor did the Sahabah. There are no 'fadha'il' pertaining to women's tabligh which entails violation of a Quranic prohibition. Indeed, the ladies jamat programmes have sown the seeds of a great 'fitnah'. It is imperative that the respected elders of the Jamat realise this danger and act according to the manner in which the Sahabah and the Fuqaha tackled the problem, viz. they cut at the very roots of the 'fitnah' by upholding steadfastly to the prohibition of 'khuruje nisa'.

The argument against us (i.e. No. 3 above) states: "When the occasion is at hand then women will have to participate. So much so that when the occasion demands that women participate on the battle-field, they should be ready."

WOMAN FOR THIS ROLE

Fourteen full centuries of Islamic history have lapsed, but never has there been occasion for the origination of a 'ladies jamat'. Never has there been the need for 'khuruje nisa' to participate in pure tabligh (propagation) activity in group form to 'reform society'. And, Insha'Allah, never will there arise such a situation because Allah Ta'ala has not created woman for this role. On the assumption that the entire community-na-uzubillah - chooses 'irtidat' then too, it will not devolve upon Muslim ladies to leave the holy precincts of their homes to make 'tabligh'. In fact, when the situation of the Ummah becomes so extremely bad that the task of reformation becomes impossible - fitnah surrounding one on all sides -

then we will be constrained to act on Rasulullah's (sallallaahu alayhi wasallam) advice:

"Leave the problems of the public."

If this then is the advice for even males, we shall apply it more rigidly to our women-folk upon whom the protection of Haya is Fardh Ain. It is Fardh Ain upon them to guard their modesty and protect their Haya, and in this pursuit a fundamental requirement is the prohibition of 'khuruje nisa'. This is their Fardh Ain duty, not making 'tabligh' outside the home circle.

MUSJIDUL AQSA

Regarding the assertion that women will have to participate in the battle-field when the occasion demands, we have to state that we at NO TIME denied that it is unlawful for women to participate in Jihad WHEN THE OCCASION DEMANDS. Let such an occasion first arise then you will find the men of Haqq and the women of Haqq fighting side by side against the kuffar, if needs be. But there is no such occasion. Myriads of Muslim men are existing all over the world, but they (we include ourselves) are impotent to wrench from a small group of kuffar a relic as sacred as Masjidul Aqsa. The lives, the property, the honour, the women-folk of Muslims are being plundered and pillaged daily all over the world, but the Muslim world at large remain snug in the perpetration of evil - in their drunken stupor of imitating the kuffar. The impotency of the Ummah is solely due to their spiritual impotency and moral bankruptcy. So, when the occasion demands - when such a contingency arises - then an entirely different principle of the Shariah will command their participation. In such dire and dangerous times - WHEN THE OCCASION IS SO GRAVE THAT INSPIRE OF THE PRESENCE OF MALES, WOMEN HAVE TO PARTICIPATE - the Shariah commands that the wife shall emerge even without the consent of the husband. But, neither the scope of this article nor the time in which we live envisage this contingency. But, let it be remembered that, the contingency we are speaking about refers to Jihad proper and not to Tabligh which falls outside this purview. (4)

Another argument presented against "The Majlis" announcement of the prohibition of 'khuruje nisa' for ladies jamat programmes is:

"Da'wat (i.e. the specific Tablighi Jamat form of da'wat) is also a branch of Jihad. The purpose of Jihad is 'i-la kalimatullah'. And, women also participated in this effort of Jihad."

In reply we say:

'JIHAD AKBAR'

This reasoning is not Shar'i Qiyas. In the first instance, we refute the claim that the specific da'wat of the Tablighi Jamat is a "branch of Jihad". Our discussion here does not take into account "ukhrawi sawab" (reward in the

Hereafter). Reward in the Hereafter is an entirely different matter. A tablighi act in one circumstance may carry greater "ukhrawi sawab" than a Jihad act in another circumstance, and vice versa. Zikrullah (i.e. pure Zikrullah) at one time may, in terms of sawab, be superior than Jihad and at another time the Jihad may be superior. Tablighi Jamat da'wat figuratively speaking is 'jihad' which literally means 'to make effort', 'to strive'. But, figuratively speaking, all forms of Islamic activities and women's home activity are also 'jihad'. Spiritual training, in fact, has been described by Rasulullah (sallallaahu alayhi wasallam) as 'Jihad Akbar' (the greater jihad). However, in terms of the Shar'i definition of Jihad - war against the kuffar - neither the Tablighi Jamat activity nor the activities of the other branches of Amr bil ma'ruf could be classified as branches of Jihad.

The participation of women in Jihad and the question of 'i-la kalimatullah' have already been dealt with earlier.

(5) Another argument presented is:

"The ladies programme is beneficial for the education of women in the field of Islamic knowledge, hence it is wrong to prohibit the ladies programmes of the Tablighi Jamat."

In reply we say:

While acknowledging that Islamic knowledge is Fardh upon Muslim women as well, and while acknowledging that most of our women-folk are ignorant of Islam - like most of our men-folk - we reject the ladies jamat as being the solution to the malady.

What then is the solution? Insha'Allah, we shall deal with this problem in detail in a future issue of "The Majlis".

NO ROOM

From the afore-going discussion it will be clear, Insha'Allah, to all those who examine this article dispassionately and without any bias, that in Islam there is no room for the operation of a 'ladies jamat' conducted along the lines of the Tablighi Jamat. The emergence of women is totally prohibited by the Quran and Ahadith. Women should, therefore, refrain from participation in this group activity.

NUMERICAL SUPERIORITY

Now that we have outlined the Shar'i stand on 'khuruje nisa' and on these grounds declare the ladies jamat as prohibited, the modernist camp may rejoice, not at the prohibition of 'khuruje nisa', but they will interpret our stand as opposition to the Tablighi Jamat and so will many Tablighi Jamat brothers. Since the modernist groups are opponents of the Tablighi Jamat as well as opponents of all upholders of the Sunnah, they will derive glee from what they will regard as a 'split' in the camp of the Upholders of the Sunnah. It is, therefore imperative that we dispel this false notion which will surely

THE QUESTION OF THE LADIES JAMAT OF THE TABLIGHI JAMAT

Continued from Page 8

creep into the minds of the modernists. To diminish the false hopes of the groups of baatil, we boldly align ourselves with the Tablighi Jamat although we are aware that the Jamat elders do not wish this to be so, since our stand seems to be perpetually 'controversial' in the eyes of those very people whom the Jamat is wooing - wooing for the sake of Allah Ta'ala. Our support is with the Jamat although we are fully cognizant of the fact that our stand against the 'ladies jamat' has invited the wrath of the Tablighi Jamat upon us. However, when it comes to the Haqq - to the Law of Allah Ta'ala - then we cannot be bothered of the likes and dislikes of any person or group regardless of their power or numerical superiority. In matters pertaining to the Deen, we are bound by the following declarations of Rasulullah (sallallahu alayhi wasallam):

"Announce the Haqq even though it may be bitter."

"Let not the fear of men prevent you from proclaiming the Haqq when you know it."

"He who seeks the Pleasure of Allah and (in this process) invites the wrath of the people, Allah is sufficient for him. And, he who seeks the pleasure of men (and in the process invites) the Wrath of Allah, Allah leaves him into the care of the people..."

ILM AND TAQWA

Spiritually, the Tablighi Jamat and ourselves as well as all upholders of the Sunnah are of the same stock. Our 'ilm' and our spiritual training is linked to the same fountain-head of Islam of this era, viz., Darul Ulum, Deoband. Hadhrat Maulana Ilyas (rahmatullah alayhi), like thousands of other Ulama and hundreds of Auliya of the highest standing, have all passed through the portals of Deoband - the Head-quarters of Islamic Knowledge in the fourteenth century of Islam, and by the Grace of Allah Ta'ala, it still is the bastion of Islamic Knowledge. The Tablighi Jamat - all its elders - as well as ourselves are proudly associated with Darul Ulum, Deoband. Whatever we have, has been derived from that citadel of Ilm and Taqwa. Differences, there will always be, but such differences should not be construed as 'splits' in the ranks of the Haqq. The modernists should not derive any pleasure and comfort out of differences in the camp of Haqq, for Haqq

by its very nature will everlastingly dominate and proclaim its voice vociferously against the combined forces of baatil.

YOU HAVE GUIDED US

Another point of great importance which we have to clarify is our statement that the tablighi activity of the Tablighi Jamat is Mustahab. This classification does not in the least bit detract from the significance and the importance of the noble work of da'wat carried out by the Tablighi Jamat. The designation of 'istihbab' is a Shar'i technical classification. The general public should not interpret this designation to mean that the tablighi activity of the Jamat is unimportant. It has never been and, Insha'Allah, never will be our intention to minimise the wonderful work of the Tablighi Jamat. We have merely explained the situation and the question in proper perspective in the light of the Shariah. The category of 'istihbab' (to be Mustahab) applies to the collective operation of the Tablighi Jamat as a branch of the obligation of Amr bil ma'ruf which as a whole is Fardh Kifayah - not Fardh Ain as some tend to claim. The specific Tablighi Jamat activity is Mustahab, but acquisition of Islamic necessary knowledge is Fardh Ain, hence, he who lacks the knowledge of the masa'il pertaining to his daily Ibadat and other activities is bound by the Shariah to seek that knowledge. If any person discovers that besides, the Tablighi Jamat, he has no other authoritative means of acquiring Islamic knowledge then we too claim that it will be obligatory upon such a person to join the Jamat with the aim of acquiring Islamic knowledge, and not with the intention of reforming others. And, even if one has other reliable means of acquiring Islamic knowledge, one could join the activities of the Tablighi Jamat and obtain the Pleasure of Allah Ta'ala. This, of course, does not apply to ladies. The Shariah does not allow its female adherents to emerge unnecessarily from the home environment to participate in group activities, and 'ladies jamat' programmes do not fall within the ambit of Shar'i necessities. And, Allah knows best.

"O our Rabb! Do not cause our hearts to deviate (from the Haqq) after You have guided us."

(Quraan)

Virtues of Jihad

Jannat lies under the shadow of swords.
(Rasulullah-sallallahu alayhi wasallam)

We are a nation whom Allah gave dignity through Islam.

(Umar Ibn Khattaab-radiallahu anhu)

The sword and the dagger are our flowers; the blood of our enemies is our wine.

(Hadhrat Ali-karramallahu wajhah)

SERVICE TO PARENTS

Hadhrat Aishah (radiallahu anha) narrates that a man accompanied by an aged man came to Rasulallah (sallallahu alayhi wasallam). Rasulallah (sallallahu alayhi wasallam) asked: "Who is this (Old Man) with you?" The young man replied that it was his father. Rasulallah (sallallahu alayhi wasallam) said:

Do not walk in front of him. Do not sit before he has sat. Do not address him by his name. Do not abuse the father of another, for he will in reply abuse your father."

A man came to Rasulallah (sallallahu alayhi wasallam) and requested permission to go in Jihad. Rasulallah (sallallahu alayhi wasallam) instructed him to 'wage Jihad' at his parents, i.e. he should engage himself in the service of his aged parents, for that was his 'Jihad'.

A man came to Rasulallah (sallallahu alayhi wasallam) and said:

"I yearn for Jihad, but lack the ability."

Rasulallah (sallallahu alayhi wasallam) asked if he had any parents living. The reply came that his mother was alive. Rasulallah (sallallahu alayhi wasallam) said:

Be kind to her and obedient to Allah. If you do so, it will be as if you have fulfilled Hajj, Umrah and Jihad."

Rasulallah (sallallahu alayhi wasallam) told Hadhrat Abu Hurairah (radiallahu anhu):

"Some of you think that if you are at your parents or with any one of them, you are not in the Path of Allah. As long as you are kind with them and fulfil their rights, you are in the Path of Allah."

Hadhrat Abu Hurairah (radiallahu anhu) then commented:

"Upon hearing this, I did not participate in any battle for two years until my mother remained alive."

Hadhrat Talha Bin Muawiyah Salmi (radiallahu anhu) narrates that he went to Rasulallah (sallallahu alayhi wasallam) and informed of his intention to participate in Jihad in the Path of Allah. Rasulallah (sallallahu alayhi wasallam) instructed him:

"Cling to the feet of your mother, for Jannat lies there."

OLD AGE IN ISLAM A BLESSING

Hadhrat Anas (radiallahu anhu), an eminent Sahaabi of Rasulallah (sallallahu alayhi wasallam) narrated that Nabi (sallallahu alayhi wasallam) said:

'Allah Ta'ala wards off insanity and leprosy from a man who has reached the age of forty years in Islam; when he attains the age of fifty years, Allah Ta'ala renders easy his reckoning; when he reaches sixty years, Allah Ta'ala strengthens his capacity of gaining Divine Proximity; when he reaches seventy years, Allah Ta'ala increases His love for the man and

instructs the inhabitants of the heavens to love him; when he becomes eighty years, Allah Ta'ala readily accepts his good acts and forgives his sinful deeds; and, when he reaches ninety years, Allah Ta'ala forgives all his sins and his name is registered among the special devotees of Allah. His intercession on behalf of his family will be accepted."

(BAHQI)

BLAME YOURSELF

- He who eats onions for forty (consecutive) days and contracts freckles, should blame none besides himself.
- He who eats eggs and fish together and suffers with a stroke or paralysis, should blame none besides himself.
- He who takes a bath on a full stomach and becomes paralysed, should blame none besides himself.
- He who consumes milk with grape juice and contracts gout or leprosy should blame none besides himself.
- He who consumes milk with fish and is afflicted with gout or leprosy or skin eruptions, should blame none besides himself.
- He who copulates before having ghusl after a wet dream and a dim-witted or insane child is born of this union, should blame none besides himself.
- He who eats cold boiled eggs to his fill and contracts asthma, should blame none besides himself.
- He who, looks in a mirror at night and suffers a stroke or some other malady, should blame none besides himself.

ZAAD UL MA'AD (AL JA'IZI)

(The above are not Shar'i masa'il. Non-observance of the advice given by Allamah Jauzi (rahmatullah alayhi) will not result in contravention of the Shariah. The above observations are the product of Allamah Jauzi's investigations. - Editor)

OBSERVANCE WITHIN LIMITS

Rasulallah (sallallahu alayhi wasallam) stressed much the huquq (rights) of the parents. Service to parents has been accorded a higher status than many great acts of Ibadat. Many a time Rasulallah (sallallahu alayhi wasallam) instructed Sahabah against participation in Jihad so as to enable them to remain in the service of their parents. This emphasis on service and kindness to parents should, however, not be misunderstood. Misunderstanding the true position of the rights of parents will result in the neglect or violation of the rights of others. It is therefore essential that the following Shar'i masa'il be understood well.

(1) If parents prevent their children from executing a command of the Shariah which is compulsory, it is not permissible for the children to obey.

(2) In fulfilling the rights of the parents it is not permissible to trample upon the rights of others, e.g. it is not permissible to spend all of one's earnings on parents thus depriving one's wife and children of their rightful due; it is the Islamic right of the wife that she can request separate living quarters so that she can stay in privacy, away from the husband's parents. If the husband's parents wish to prevent their son fulfilling his wife's right of demanding separate living quarters, it will not be permissible for him to obey the parents in this case.

(3) If parents desire that their children do something which is in violation of the Shariah, it is not permissible for them to obey, e.g. they order their children to take up some form of un-Islamic employment or un-Islamic study; they order their children to participate in customs of the kuffaar and in bid'ah practices.

ZIYARAH OF GRAVES

(Hadhrat Maulana Shah Muhammad Ismail Shaheed - R.A.)

Ibn Majah records the following Hadith narrated by Hadhrat Ibn Mas'ud (radiallahu anhu):

"Verily, Rasulallah (sallallahu alayhi wasallam) said: 'I had forbade you from visiting the graves. Now visit the graves, for verily, it (visiting the graves) engenders dislike for the world and it reminds of the Akhirah."

Initially, Rasulallah (sallallahu alayhi wasallam) had issued a total ban on visiting (ziyarat) the graves. At a later stage permission was granted to visit graves. There are two benefits in visiting graves. (1) It reduces love for the world, and, (2) it reminds one of death and Qiyaamah.

One should visit the graves with the intention of obtaining this two-fold benefit. If this is the intention, one will reflect that at one time the inmate of the grave was a person alive; walking and wandering about; eating, drinking and making merry; entertaining a variety of high hopes and desires; enjoying the company of friends and relatives; but today, he lays in the darkness of the grave. In a dark pit he lays alone; in solitude, without friend or sympathiser. Today no friend asks about him nor could his wife or brother assist him. In this abode none besides Allah Ta'ala is of aid.

When visiting the graves with this frame of mind, man will reflect: One day I too will have to die. All relatives, friends, wealth, etc. will be lost to me. Only deeds will accompany me to the grave, and only Allah Ta'ala will be able to assist me.

When man will meditate in this manner, greed and love of the world will be greatly reduced in him, and remembrance of the Akhirah will be with him. This meditation is facilitated by seeing desolate and broken graves. This correct form of ziyarat of the graves impels man towards righteousness and prevents him from evil. Ziyarat of the graves in the manner outlined above, is therefore permissible.

A ziyarat which does not reduce the love of the world in man's heart nor create in him the remembrance of the Akhirah, is not proper. One who visits the graves to read Salaat there (i.e. performing Salaat as an act of Ibaadat for the dead person); for making tawaaf of the grave, to kiss the grave, to embrace or hug the grave, to call the dead asking aid of them, requesting rizq, children, cure from sickness, etc., to spread sheets on the grave, to erect pavilions, to sound bugles, to place foodstuff on the grave, to light lamps, to indulge in meelad celebrations, and to indulge in any other evil acts, is either a bida' tee (innovater) mushrik (polytheist) or a perpetrator of abomination.

The majority of people visiting the graves in this age, do so for these unlawful acts. They do not visit the graves to obtain a reduction in worldly love and to engender the remembrance of the Akhirah. In fact they visit the graves for purposes of worldly love. They criticize and revile the one who prohibits them from such unlawful visiting, and present baseless arguments in support of their practices. The reason for this appalling state of affairs is that some molvis in search of worldly gain and some short-sighted masha-ikh visit the graves (of the Auliya) and sit there in meditation.

(translated from Urdu)

CAUSES OF DISEASE

THE FOLLOWING FOUR ACTS CREATES DISEASES IN THE BODY:

EXCESSIVE SPEECH: It diminishes the mind and weakens the intelligence.

EXCESSIVE SLEEP: It hastens old age, brings pallor to the face, 'blinds' the heart, creates indolence, produces harmful fluids in the body, and strains the eyes.

EXCESSIVE EATING: It causes harm to the stomach, weakens the body, and produces bad gasses and disorders.

EXCESSIVE SEX: It undermines the general health of the body, saps the energy, dries up useful body fluids, causes veins to droop, causes constipation, retards the mind, and adversely affects the Rooh (soul).

ZAAD UL MA'AD (AL-JAUZI)

Delaying Burial

An evil prevailing in the Muslim community nowadays, is to unnecessarily delay in the burial of the mayyit (deceased). This unnecessary delay is in direct contradiction to the command of Rasulullah (sallallaahu alayhi wasallam) who said in this regard:

"When one among you dies, do not hold him (the mayyit) back. Make haste with it (mayyit) to its grave."

Another Hadith states:

"Hasten the burial of the dead. If the dead was pious, let it hasten towards its goodness. If it was evil, remove it quickly from your shoulders."

The teaching of the Shariah, therefore is to make haste with the burial. It is not permissible to delay the burial unnecessarily. Time is wasted in wailing, sympathising, notifying people, waiting for distant relatives to come, waiting for the congregation to increase, etc. Further time is wasted unlawfully by transporting the mayyit unnecessarily from one town to another for burial. Such transportation of the mayyit is not permissible. If a resident of Durban happens to die in Johannesburg, it is considered incumbent to transport the body to Durban for burial. The body is loaded most irreverentially, like cargo, onto the plane and transported to the other city. To do so is Haraam. The mayyit has to be buried in the place where it died.

A notorious cause of the delay is the waiting for the arrival of friends and relatives residing in other cities. The journeying of relatives and friends from distant places to participate in the Janazah service, is mostly motivated by show and other despicable worldly considerations. Many a time, such relatives have ignored the dead person when he/she was alive. Whilst alive, they trampled on his/her rights; they never visited or assisted during the lifetime of the dead. Now suddenly, they realise they had a duty to their dead relative. But, let them know that they are not discharging any duty by travelling unnecessarily long distances to the Janazah, and as a result of their intended participation in the funeral, they cause delay in the burial. If they had any true and sincere intentions regarding the mayyit, they could have spent the travelling expenses constructively in the spiritual interests of the mayyit. The mayyit will not derive any benefit by their presence at the Janazah. The mayyit will derive benefit from acts of "Isale Sawab" offered on its behalf. Such squandered travelling expenses should be utilized in Islamic charitable acts with the niyyat of "Isale Sawab" for the mayyit.

It is indeed vile and un-Islamic to leave the mayyit lying overnight in some cases twenty four hours and even thirty six hours before burial. This is the ways of the kuffar. Muslims, in doing so, are flagrantly violating the express commands of Rasulullah (sallallaahu alayhi wasallam) on this matter, and in their unlawful delay, they are not benefitting the mayyit in the least bit.

KNOWLEDGE DEVOID OF PRACTICE

Imam Ghazali (rahmatullaahi alayhi) gives the following advice:

"Attention, O my son! It is simple to admonish (naseehat), but to accept and practice in accordance with the admonishment is difficult. When lust and desire dominate in man, naseehat seems very bitter. This is applicable to a greater degree to those who are involved in the acquisition of worldly sciences. They labour in the delusion that the acquisition of knowledge is sufficient for salvation (najat), practicing not being necessary. Indeed, this is a vile belief. It is the religion of the philosophers (whom Imam Ghazali and the Ahle Sunnah brand as heretics and renegades). Rasulullah (sallallaahu alayhi wasallam) warned:

"Verily, (among) the severest punished on the Day of Qiyaamah will be a learned man who derived no benefit from his knowledge."

SPIRITUAL ADVICE

- Shun greed of the world and have no desire for luxury.
- Do not accumulate wealth, for you do not know for whom you are accumulating.
- You do not know in which land you will fall in death.
- Verily, rizq (sustenance - your daily bread) is predestined, and the effort of man is of no benefit (in augmenting rizq).
- Everyone who desires is a pauper.
- Everyone who is contented is wealthy.

(Hadhrat Ali-karramallahu wajhah)

Zulm

"Zulm (injustice) on the Day of Qiyaamah will be darkness." (Bukhari and Muslim)

Injustice will on the Day of Qiyaamah assume the form of intense darkness which will aggravate the condition of the transgressor. On the Day of Qiyaamah Muslims will pass swiftly over Sirat, the Bridge which spans over Jannat and Jahannum, with the aid of a wonderful Nur (Light) which will extend in front of them. But, the perpetrators of injustice will discover complete darkness in front of them. They will stumble in the darkness along this tortuous path and finally land in Jahannum.

The need to abstain, therefore, from injustice is great. Seldom could injustice be committed against the strong. However, the weak are always made targets of injustice. Thousands of forms of injustices are to be found. It is compulsory to desist from all forms of injustice. A few forms of injustice (zulm) are enumerated here to facilitate the understanding of the meaning of 'zulm'.

- ★ The greatest act of injustice is to make sajdah (prostrate) to anyone or anything besides Allah Ta'ala.
- ★ To cast aside the wife and establish an illicit relationship with another woman.

★ To discriminate in the Shar'i rights of wives, e.g. if one has more than one wife, it is obligatory to accord equality of expenses and nights to them.

★ To retaliate in greater measure.

★ Unnecessarily delaying payment to creditors.

★ To unnecessarily delay the payment of wages to the employee.

★ To use the property of the employer or of anyone else without consent.

★ To pose unnecessary questions to the Ustad, motivated by some mean motive.

★ To make use of property left with one as amanat (in trust).

★ To kill ants, insects, etc. by means of fire and water.

Killing with fire and water has been specifically prohibited in the Hadith.

The above are just a few of the numerous kinds of injustices committed daily. These acts are not even thought of as being sinful. However, in Islam all acts of 'zulm' or injustice are fraught with grave consequence in the Akhirah. The great forms of injustice such as cruelty and torture are known and understood by all. Everyone regards such clear forms of 'zulm' as grave sins. However, the type of injustice enumerated above are considered as 'petty', hence no effort is made to abstain therefrom.

Unpardonable . . .

The following are some types of sins and rights which are not forgiven or waived by Allah Ta'ala as long as one possesses the means and ability to discharge them.

- ★ Fardh Salat which has been missed.
- ★ Fardh Fasting which has not been observed.
- ★ Fardh Hajj.
- ★ Debt.
- ★ Gheebat (slandering, scandalling, abusing, etc. others). If the slandered person has been informed of such slander, it will be necessary to obtain his/her pardon.
- ★ Usurping and suppressing the rights of others.

Death by Shahadat

The following types of deaths are regarded in the Shariah as deaths of Shahadat. In other words, a person who dies in any one of these ways will die as a Shaheed (martyr).

- Death in a plague or epidemic.
- Death by drowning.
- Death in a foreign land.
- Death while in the quest for Islamic Knowledge.
- Death by fire.
- Death in confinement.
- A woman who was patient when her husband married a second wife and remained steadfast in her patience (Sabr) until she died.
- A sick person reciting in the initial stages of his illness: *La ilaha il-la anta Subhanaka in-xi kuntu minaz-zualimeen.*, and then later dying in this illness.
- Death by poisoning.
- Death by having been killed by wild animals.
- Death by being crushed under a wall, etc.
- Dying while defending or protecting one's property.

The above are some forms of Shahadat Death. In the Ahadith of Rasulullah (sallallaahu alayhi wasallam) seventy kinds of death have been mentioned as death by martyrdom.

A Mujahid Speaks his Mind

The following is an extract from the cross-examination of a Syrian Mujahid by the Judge of the State Security Court.

Judge: Why did you resort to assassination? Would it not have been better to express your views through the party of the people's assembly?

The Mujahid: Assassination is the only language which this authority understands. The

days have proven this. The Baath party is a non-existing entity. The people's assembly is a fabricated play, with no beginning and no ending.

Judge: Why did you kill 'Yousuf Al Yousuf' despite the fact that he is a doctor?

The Mujahid: Because he is communist, an unbeliever, and openly denies the existence of Allah.

A Mu'min's Food

The food of a Mu'min is a receptacle of barmat from which much benefit accrues to the ruh (soul). The spiritual richness of a Mu'min's food is such that it is normal for food which has been prepared for two to be sufficient for four, and the food prepared for four will be sufficient for eight, and so on - the prepared food always sufficing for twice as many persons. However, there are several conditions necessary for obtaining this miraculous efficiency of food. These are:

- (1) The food must be Halaal, i.e. obtained by means of lawful earnings, and if it be meat, it should be slaughtered in accordance with the Law of the Shariah.
- (2) There should be no extravagance and waste.
- (3) Commence eating in the Name of Allah.
- (4) The hands should be washed, but not wiped, before eating.
- (5) Eating should be from the sides of the plate and not from the middle as according to the Hadith, the barmat settles on the middle of the food.
- (6) Food should be ate while sitting on the floor and not at tables in the western style.

JIHAD

WHAT IS JIHAAD IN THE PATH OF ALLAH? RASULULLAH (sallallaahu alayhi wasallam) SAID:

"He who wages Jihad for the elevation of the Law of Allah Ta'ala, has waged Jihad in the Path of Allah." (Bukhaari Shareef)

One Muqtadi

If there be only one Muqtadi, he should stand on the right side of the Imam. Similarly if the Muqtadi happens to be only a minor boy, he shall stand on the right side of the Imam.

Pictures and Dogs

"The Mala-ikah (Angels) do not enter a home in which there is a dog or pictures."

(Bukhari and Muslim)

(Pictures refer to pictures of humans or animals)

In this age some of our pleasure seeking brethren and those wealthy men anchored to the restrictions of modernism are suffering from an amazing malady. The keeping of dogs and household furniture, etc. decorated with pictures are nowadays regarded as objects of comfort. They keep dogs merely as pets and for no other reason. As a result, they are indulging in tasteless sin. When it is desired to furnish and decorate the lounge, then the inclusion of pictures in the decoration is regarded as a necessity.

Those who have studied a bit, do not stop at this indulgence, but interpret away the authentic Ahadith on this prohibition by resorting to baseless points in support of their practice. Does that Guide of Truth (Rasulullah - sallallaahu alayhi wasallam) then not enjoy over Muslims even this right that they abstain from a couple of totally futile practices which he (sallallaahu alayhi wasallam) has condemned? Know that comfort and adornment are lawful as long as these are contained within the confines of the Shariah.

(Muhaddith Sayyid Asghar Husain)



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MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

Q. In a Madressah are attending poor children who qualify to accept Zakaat. Is it permissible for the Ustad to accept Zakaat funds from the children's money as salary?

A. The question is ambiguous. How does he accept such monies? Is his salary being paid by the Madressah organizers out of Zakaat monies? If so, then it is not permissible. If the money was given to the children themselves or to their guardians then the children own the money. In this case payment is made out of their own property and not out of Zakaat funds. Once Zakaat has been handed to the rightful persons, it becomes their property since the condition of 'tamleek' (to make another the owner) has been fulfilled. When this condition is fulfilled, the money in the possession of the rightful recipients is no longer Zakaat.

Q. Will payment of Zakaat be discharged if it is given to the poor, and when giving it to them they are asked to donate it to a certain Madressah or some other charitable cause?

A. Conditions cannot be stipulated when giving the Zakaat to the rightful persons nor could any pressure be applied upon them to donate the money they have thus obtained. Any such condition or pressure will nullify the Zakaat payment. It will be in order if the Zakaat recipient voluntarily makes such a donation to a worthy cause, or if he donates the money upon request - i.e. a request which contains no pressure, direct or indirect.

Q. Hashim was liable to pay Zakaat, but died before paying it. Should it be paid out of his estate?

A. Upon death one's right of ownership ceases in one's estate. If he had made 'wasiyyat' to pay his Zakaat, it will be Wajib upon the executors of the estate to pay the outstanding Zakaat out of one-third of his estate. If the outstanding Zakaat exceeds one-third of the estate, then it will be permissible to pay the excess only if all the inheritors give voluntary consent. The consent of minor inheritors is not valid, hence, any amount in excess to one-third of the estate cannot be paid out of the shares of the minors. If the mayyit had not made any wasiyyat, it is not obligatory upon the inheritors to pay the Zakaat. However, if they do, it is hoped that Allah Ta'ala will pardon the deceased.

Current Nisaab of Zakaat R541,00 approx.

Q. If one doubts whether one has paid Zakaat or not, what should be done?

A. If you have no certainty of having paid your Zakaat, then you should pay the Zakaat.

Q. The Zakaat amount was kept aside, but before it could be distributed to the poor, it was stolen or lost. Has the Zakaat been discharged or will it have to be paid again?

A. It will have to be paid since the obligation remains.

Q. How must Zakaat be given on stock? Must it be given on very old stock or on the overall stock?

A. We do not understand the question. What is meant by "very old stock" and "overall stock"? Zakaat has to be paid on all stock in trade. From Zakaat-taxable wealth deduct all debts and pay Zakaat on the balance.

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardha has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

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Q. I have old South African coins in my possession - from tickey coins to five shilling pieces. Is Zakaat payable on these coins? If it is, how should it be calculated?

A. If the coins are silver, Zakaat shall be paid in terms of the ruling price of silver. You should weigh the coins and obtain the price of silver. Zakaat of 2½% will have to be paid. Example: Weight of old coins - 10 ounces; Price of silver R30 per ounce. Total value of the coins, therefore is R300. Zakaat on this amount will be R7,50.

Q. How should Zakaat be paid on 'shares' bought on the Stock Exchange. Some people say that Zakaat should be paid on the purchase price of the shares and others again say that Zakaat has to be paid on the 'market' price prevailing.

A. Zakaat is not payable on shares. See "RETRACTION AND EXPLANATION" elsewhere on this page.

Q. How is Zakaat to be paid on Kruger Rands?

A. 2½% of the weight of the gold coins multiplied by the current price of gold.

Example:
Weight of the coins = 20 ounces
Price of gold = R500 per ounce
Total value of coins = R1000
2½% Zakaat = R25

'SHARES' RETRACTION AND EXPLANATION

Sometime ago "The Majlis" had stated that Zakaat is payable on SHARES held in a company. Shares are generally purchased on the Stock Exchange and it has all along been held that Zakaat has to be paid on the ruling price of shares.

This view is erroneous. Shares held in a company are not Zakaat-taxable assets. Shares cannot be classified under any of the Zakaat-wealth categories. Shares are not tangible wealth of the Zakaat-taxable category. Shares are not at all tangible wealth or property. Shares are mere RIGHTS in a company entitling the shareholder to dividends when such dividends have been declared.

'RIGHTS' are not taxable by Zakaat. Even certain kinds of tangible and real wealth, e.g. fixed property, precious stones, etc., are exempted from Zakaat. To a greater degree will the exemption apply to something which is not tangible wealth, like 'shares' held in a company.

THE SHARI RULING, THEREFORE, IS, THAT ZAKAAT IS NOT PAYABLE ON SHARES HELD IN A COMPANY

(MUJLISUL ULAMA)

Hubbe Rasul

The outward sign of 'Hubbe Rasul' (love for Rasulullah - sallallaahu alayhi wasallam) is adherence to the Sunnat practices of Nabi (sallallaahu alayhi wasallam), abstention from sin and (especially) bid'ah and to strive with heart and soul for the upliftment of the Shariah of Rasulullah (sallallaahu alayhi wasallam).

(Muhaddith Sayyid Asghar Husain)

RIBA

AMEERUL MU'MINEEN, SAYYIDINA UMAR BIN KHATTAAB (radiallaahu anhu) SAID:

"WE ABSTAINED FROM NINE-TENTHS OF LAWFUL TRANSACTIONS FOR FEAR OF RIBA."

(Kanzul Ummaal)

The servant (of Allah) attains perfection when he recognizes his defects and diverts the attention of his heart from creation. Allah Ta'ala then grants him His Proximity in relation to his spiritual ability.

(Bayazid Bustami)

The one whose trousers is below the ankles will be in the Fire.

(Hadith-Bukhari)

Perfect Iman

Iman Kamil (perfect Iman), in reality, was the share of the Sahabah. Nevertheless we have to strive. Perhaps, with the aid of Allah Ta'ala, we too may realise perfection of Iman in some degree.

(Muhaddith Sayyid Asghar Husain)

Faqr (the poverty of the saints) is a secret between the servant and Allah Ta'ala. The servant remains trustworthy as long as he maintains this secret. When he reveals it, this faqr is eliminated from him.

(Shah Shuja' Kirmani)

The disaster of missing Asr Salat is as if one's family and wealth have been destroyed.

(Hadith-Bukhari)

Your Zakaat - our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shari' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

Nobility of the face

Of all the parts of the body, the head and face occupy the loftiest rank. Because of the nobility and superiority of the head and face over the rest of the body, Rasulullah (sallallaahu alayhi wasallam) said:

"When someone among you beats (another) let him refrain from the face."

(Abu Dawood)

If a need arises for meting out punishment in the form of a beating, it is not permissible to strike the face. This prohibition to hit in the face applies equally to both people and animals.

Futility Gheebat

Involvement in nonsensical and futile acts and activities is spiritually disastrous. Engagement in futility tarnishes the Rooh and severely retards spiritual development. Rasulullah (sallallaahu alayhi wasallam), in many Ahadith, exhorts the Believers to abstain from all things useless and nonsensical. In this regard Rasulullah (sallallaahu alayhi wasallam) said:

"The servant (i.e. the Believer) being involved in futile things is the sign of Allah having diverted His Special Gaze of Rahmat from the servant. If man wastes a moment in an activity for which he has not been created, indeed it is cause for great regret. If the condition of a man who has passed beyond forty years is such that his good deeds do not exceed his evil deeds, then he should prepare himself for the Fire."

"The beauty of a man's Islam (Faith) is in his shunning of futility."

Iman Ghazali (Rahmatu-llahi alayhi) writes in Ihya-ul-Ulum:

"Gheebat (slander and scandal) is not restricted to the tongue. Know that mentioning with the tongue (statements of slander and scandal) has been prohibited because it is defamation of your brother (Muslim) uttered in the presence of another as well as a statement which he will dislike (if he is informed about it).

Alluding (so as to bring about the same effect as would a statement of gheebat) is like the clear statement made. (i.e. Alluding or hinting in a manner which defames a brother Muslim, is likewise gheebat).

An act of the same import (as a statement of gheebat), e.g. talking, pointing, indicating, signs of the eyes, writing and all ways and means by means of which such intention (of gheebat) is understood, are all included in Gheebat which is Haraam."

Swords of Jihad

On Wednesday, 7th Safar, 1400 (26th December, 1979), five Muslim youths of Syria were martyred for their participation in the Jihad against the unbeliever, Assad, the tyrannical ruler of Syria. Acting in accord with the exhortation of Rasulullah (sallallahu alayhi wasallam):

"THE NOBLEST JIHAD IS TO UTTER THE HAQQ IN THE FACE OF A TYRRANICAL RULER."

the youths proclaimed to Assad that Allah is the Greatest and that they were seeking martyrdom in the Jihad against him (Assad) and his kuffar followers. When one of the youths was questioned by the leader of the kuffar as to the reason for his action against the State, he replied:

"My eldest brother is being pursued by the kuffar, my father, mother, uncle and brother are all being detained. Our house is occupied by the state's security torturers. Islam is being persecuted! What then could be sweeter to me than martyrdom?"

The youths made clear their stand on the basis of Islam against Assad and his kuffar followers and cronies. They are like the many other youths of Islam in Syria who have raised high the flag of Jihad. They are the youths who are defending the honour and dignity of Islam in the face of the onslaught of kufr emanating from the unbelievers who have usurped power in Syria. They are the youths who are standing up courageously against the arrogant tyrant out to crush Islam, but he does not know that Allah Ta'ala has said in his glorious Quraan:

"The (the kuffar) attempt to extinguish the Light of Allah with their mouths, but Allah will perfect His Light even though the kuffar detest it."

"And, Allah will establish the Haqq with His Word."

They are the youths who have filled the heart of the nation with fresh hope after the nation had become like scum following in the wake of

torrential rain. Allah Ta'ala says:

"Regard not those slain in the Path of Allah as dead. No, they are alive, obtaining sustenance from their Creator."

They are the youth who have been enrolled in the school of Iman and victory, not in the school of kufr and defeat. Their deeds of Iman and sacrifice are clear. The nation has witnessed their deeds of glory. The nation pays tribute to their feats of glorious Jihad. The nation of Islam will pay greater tribute to its youth of truth - the nation will pay the tribute with its blood. The nation will pay its tribute with the destruction of the kuffar of Syria who are hell-bent on eradicating Islam from their midst.

The youth of Islam - the followers of Abu Bakr, Umar, Uthman, Ali and Khalid - are in battle against the kuffar of international communism and the kuffar of American imperialism. The fight is long. . . The fight is fierce. . . The fight is glorious. The air is heavy with the fragrance of the blood of the Shuhada. The heavens are rent with the call of the Truth . . . calling, calling, calling to lay down life, to shed our blood at the blessed altar of Jihad. The clang of Jihad is in the air. The call of Jihad is wringing in the ears. The call of Rasulullah (sallallahu alayhi wasallam) has awoken the nation from its slumber of villainy. . . Rasulullah is calling. . .

"JANNAT LIES UNDER THE SHADOW OF SWORDS."

The Swords of Jihad. Jihad for the glory of Allah. The tyrant Assad hears these Swords clanging. The tyrant Assad knows that the Swords of Jihad will overtake.

The time for the nation is no longer to speak. Words are no longer of any avail. The answer to the kufr of Assad and his regime is the glorious Sword of Jihad.

- (Issued by the Mujahideen of Syria)

Uttering the Truth

A statement of Haqq uttered by a Mujahid in the face of the Judge trying him for assassination and sabotage:

"The object of the Mujahideen fighting against the regime of Assad is to fight the kuffar and everything that is against Islam. After we eliminate the kufr in this country (Syria) we will march in war against Israel."

Liquidate Islam!

Maj-Gen 'Mahmoud' Koshji, governor of Hama, - in Syria - when asked during the Baath Party Congress (Baath Party - is the group of unbelievers ruling presently in Syria) of the best way in which to crush the resistance of the Mujahideen of Syria, replied:

"Demolish all the Musajid and liquidate the majority of Hama's 200,000 people in the interests of the Party's stability."

VICTORY IS OURS

We, Muslims in general, and the Mujahideen in particular, believe that with the Help of Allah, Victory will be ours. This optimism is based on Iman and historical facts. Each time Muslims answer the call of Jihad, they were sure of Allah's support and victory. The Islamic revival in the Spirit of Jihad is shaking thrones and tyrants. Jihad encourages and solidifies resistance to kufr. Jihad cuts short the way to Victory.

True Muslims never lose faith in Allah, for Allah promises victory to Believers.

(AN-NAZEER - Organ of the Mujahideen of Syria)

Sweetness of Jihad

RASULULLAH (sallallahu alayhi wasallam) said:

"BY ALLAH! I WISH THAT I FIGHT AND GET KILLED IN THE CAUSE OF ALLAH AND LIVE AGAIN AND FIGHT AGAIN AND GET KILLED AGAIN AND LIVE AGAIN AND FIGHT AND GET KILLED..."

Our Dua for the Mujahideen

The Mujahideen (those who are waging the Jihad in Syria against the regime of kufr of Assad and his Nusairis) have unleashed a full-scale Jihad against the enemies of Islam in Syria. "The Majlis" as well as all Muslims of South Africa, as well as the entire Ummate Muslimah of the world, earnestly make Dua that Allah Ta'ala strengthen and aid the Mujahideen in their Jihad against the kufr of Allah's enemies. We pray that Allah Ta'ala grant the Mujahideen a resounding and a decisive victory over Assad and his kufr Party. It is the incumbent duty of every Muslim to at least make sincere Dua for the early and the glorious victory of our Mujahideen brethren fighting the enemies of Allah in Syria. Our Dua is not to be an empty ritual of show, but should be made often and in the privacy of our homes and hearts, for the Dua emanating from the innermost recess of a broken heart is most efficacious. The Doors of Heaven are open for the acceptance of such Dua of Power growing from the heart of a believer for the sake of another believer.

Like we make Dua for the Victory of the Mujahideen, we sincerely hope and make Dua that Allah Ta'ala grant them the tawfiq to honour their Jihad pledge of establishing the Law of Allah once Allah grants them victory over the enemies of Islam. Too many Muslim movements of recent times, which had initiated struggles in the name of Jihad . . . in the Name of Allah, pledging to establish the Sunnah of Muhammadur Rasulullah (sallallahu alayhi wasallam) once victory is achieved, have turned their backs on those Jihad pledges - those pledges which secured the happy co-operation of sincere Believers to shed their very last drops of blood, not for the sake of the miserable gain of this world, but for the glory and honour of Islam. For Believers there can be nothing, but Islam. Our fate, our dignity, our honour and our glory is the Glory which Islam has accorded us. Let, the Mujahideen never forget the following declaration of the greatest Mujahid, Sayyidina Umar Ibn al-Khattab (radiallahu anhu):

"WE ARE A NATION WHOM ALLAH HAS GIVEN GLORY THROUGH ISLAM."

ALCOHOLIC MEDICINE

Rasulullah (sallallahu alayhi wasallam) said:

"Verily, Allah has created sickness and (its) medicine. He has created for every sickness a medicine. Therefore, utilize medical treatment. And, do not prepare medicine with Haraam (substances)."

(Abu Dawood)

Tariq Bin Suwaid Ja'mi (radiallahu anhu) said that he questioned Nabi (sallallahu alayhi wasallam) regarding khamr (liquor). Rasulullah (sallallahu alayhi wasallam) prohibited it. He Tariq then said:

"I only utilize it in medicine."

Rasulullah (sallallahu alayhi wasallam) said:

"Verily, it is not medicine, but (on the contrary) it is a disease."

(Bukhaari)

Rasulullah (sallallahu alayhi wasallam) said:

"He who utilizes alcoholia (khamr) medicine, Allah will not cure him."

JIHAD IN SYRIA

(continued from Page 1)

They have sullied the honour of Islam. But, the Mujahideen and the Nation are undaunted.

O tyrant of Syria! (this is a reference to Assad, President of Syria). Allah is the Greatest! Izzat is for Allah and the Believers! You are pitted against such Mujahideen who love and yearn for death as you and your agents yearn for life. By Allah! We have long yearned to meet Allah and Rasulullah (sallallahu alayhi wasallam). We shall meet them with the dignity and honour of martyrs who have shed their blood . . . laid down their lives in defence of all that Islam stands for. O tyrant! Your head will roll! Your blood will be spilled like you have spilled the blood of many thousands of innocent men, women and children. Your end will be a bloody end. Our beginning and our ending is glorious . . . is victorious.

O murderer! Allah is the Greatest! America cannot save you. Russia cannot save you. We, the Mujahideen and

the Nation have accepted your challenge. Blood and life will be held cheap in answering the challenge. Our road is the blessed Road of Jihad . . . the Road which leads to Jannat . . . the Road along which our fore-fathers - the glorious Companions of Rasulullah (sallallahu alayhi wasallam) - marched to raise the Standard of Islam on the hill-tops of the world. Our Road is the Road of Courage and Sacrifice. Your road is the path of murder, raping, plunder, torture and cowardice. Our Road is the Road under the Shadow of Jannat. There is no fear and cowardice in our Jihad. The Mujahideen will get you and your agents of pillage. Our Road is covered with sincere and sinless blood. Stand down, O tyrant! Dignity and Glory is for Allah!

(The above are extracts from the Jihad manifesto issued by the Mujahideen of Syria).

- Editor

Intelligent & Ignorant

RASULULLAH (sallallahu alayhi wasallam) said:

"AN INTELLIGENT PERSON IS ONE WHO SUBDUES HIS NAFS (lowly desire) AND PRACTICES FOR THAT PERIOD WHICH WILL FOLLOW DEATH. AND, AN IGNORANT IS ONE WHO FOLLOWS HIS NAFS AND THEN CHERISHES HOPE IN ALLAH."

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The Syrian Jihad AL-MUJAHIDEEN IN ACTION

— AN-NAZEER —
(Organ of Al-Mujahideen of Syria)

The violent confrontation between the Muslims of Syria and the tyrannical regime of Assad has spread like wildfire throughout Syria. Recently, in response to a call from Al-Mujahideen, (the Muslim fighters of Syria), there was a nation-wide strike. The strike was accompanied by numerous skirmishes and actions between Al-Mujahideen and the Syrian security forces. Hand grenades and R.P.J. rockets were extensively used.

A huge demonstration of 25000 started off from the Main Mosque of Aleppo. The atmosphere on all sides was rent by the call of "Allahu Akbar."

Al-Mujahideen made repeated attacks on the security forces. The Syrian-Air office and the Aeroflot offices in Baronne Street were burnt down. The office of the so-called Revolution Youth Union was also gutted.

When Syrian security forces attempted to apprehend a Mujahid distributing leaflets, patrols of Al-Mujahideen intervened and killed a number of Syrian soldiers. An army brigade from the border was rushed to the scene to support the many different forces of the regime already there. Approximately 70 people were killed in the ensuing action.

Security forces opened fire on a demonstration which started off from As-Sultan Mosque in the city of Hama. The demonstration headed towards the Baath Party headquarters. Seven of the marchers were killed and the security forces using rocket-fire demolished the minaret of the Suqush Shajarah Masjid as well as a number of houses.

In the first week of Rabiuth Thaani, the houses of two brigadiers and a doctor were blown up by Al-Mujahideen.

The security branch of Halbouni quater was also attacked by Al-Mujahideen.

In the second week of Rabiuth Thaani, Al-Mujahideen assassinated Sgt. Ali-Gabi who was responsible for torturing Muslims in Al-Muzah Prison.

In Rabiuth Thaani, a Nuseiry Lieutenant-Colonel was killed in his house in the Nuseiry quater of Az-Zahra.

In an operation near the Friday open market, Al-Mujahideen clashed with 15 security men, killing five of them, and wounding five.

On 11th Rabiuth Thaani, Al-Mujahideen attacked a convoy of 8 security vehicles in the Eastern part of Aleppo. In the half-hour engagement all eight vehicles were destroyed with no losses to the Mujahideen.

On Friday, 13th Rabiuth Thaani, Al-Mujahideen attacked a mini-bus transporting some security members. The attack occurred in front of Aminah Binti Wahhaab Mosque in Saifud Daula Street. Bombs and machine-guns were used in the attack.

On Sunday 15th Rabiuth Thaani, Colonel Adnan Ram Hamdani, Commander of Military Intelligence in Aleppo was killed at a security check-point.

FITNAH

In reality the motives should be made subservient to the Ahkaam (Laws of Allah), and not the Ahkaam to the Aghraaz (motives and desires). Alas? this is not the case. Certain people in order to fulfil the motives of their desires dub the propagation of Islam as Fitnah and strife.
(Hadhrat Masihullah)

Maslihat

Even in religious duties people's gaze is fixed on motives and desires, hence, they firstly see if the religious duty is in accord with their motives. Whenever they see that their motive will not be realised by the execution of the religious duty they claim that this duty is not in accord with maslihat or expedient.
(Hadhrat Masihullah)

Base Motives

The only reason for not practising Amr bil Ma'roof is because in doing so worldly motives and desires are lost.

For example, we fear that our friendship will be broken; the smiles and the salutations will not remain; if we call someone's attention to the right thing he will be displeased with us, and when we displease him he may harm us. In reality all these talks of causing harm (i.e. to the one who practices Amr bil Ma'roof) are baseless suspicions.
(Hadhrat Masihullah)

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DEEDAT'S CONFUSION

The Durban weekly, "Graphic" in a recent issue stated:

"In the same programme Mr. Ahmed Deedat of the Islamic Propagation Centre, explained ... that while there is no prohibition against women attending mosque, this is traditionally not done in order to avoid the distraction of the mind of the devotee."

Firstly, it is essential to state and stress that Mr. Deedat is not a man of Islamic learning. He is not qualified to speak on matters pertaining to the Shariah. What is Fardh upon Mr. Deedat is the acquisition of the basic rules pertaining to Wudhu, Salaat, Saum, etc. so that he may be in a position to discharge his daily Islamic duties. But, Islamic Law is not his avenue. Mr. Deedat is absolutely confused by claiming that "there is no prohibition against women attending mosque" and "this is not traditionally done." His confusion is the product of his stark ignorance of the Shariah.

It is not necessary for us to expound the Islamic prohibition on women attending the Masjid, for all Muslims who accept the Sunnah of our Nabi (sallallahu alayhi wasallam) are fully aware that the practice of the Shariah which has come down to us authoritatively down the long corridor of fourteen centuries is the HAQQ. The baatil preached by the modernists propagators of kufr has no basis in the Shariah. The limit of their knowledge-source is their nafs.

Mr. Deedat is dabbling in matters about which he has no knowledge and possesses no ability and no qualification has brought himself under the purview of Rasulullah's (sallallahu alayhi wasallam) warning:

"He who speaks a lie on me should prepare his abode in the Fire."

It is about people of Mr. Deedat's calibre that Sayyidina Umar (radiallahu anhu) said:

"Verily, the people of opinion are the enemies of the Sunnah."
All Muslims should beware of the un-Islamic and baatil propagations of those who hold no status in Islamic knowledge. The modernists in propagating their kufr and baatil are trifling with Imaan. Their end shall be disaster.

Simba Chips

Readers of "The Majlis" have requested for information regarding Simba Boerewors and Smoked Beef flavoured chips. In response to our enquiries Messrs. Simba-Quix (Ltd.) states:

"Both these flavours contain no ingredients from animal origin whatsoever. In fact all our specifications stipulate this requirement and we have affidavits from all our flavour suppliers stating this is indeed the case."

This assurance is accepted. Nevertheless, from the Taqwaa point of view, we advise Muslims to abstain from these flavours connoting "meat."

Mr. Advocate's Nonsensical Statement

The "Graphic" of Durban in its issue dated 6th June, 1980 states:

"As Adv. Abubaker Mahomed said on TV last week, Islam is a religion with few rules but it requires strict adherence to them."

If this statement attributed to Icsa's man is correct then it is a clear indictment of his ignorance of Islam. The ignorance of the men of Icsa as far as the Shariah is concerned is colossal and not at all surprising. It is, however, necessary to point out this gross ignorance of the Shariah so that Muslims may not labour under the deceptive notion that the modernists who have grouped themselves under high-sounding Islamic titles possess any Islamic qualification to lead and guide the community. We have said it in the past and we repeat that the modernists lack Islamic knowledge and Islamic guidance, hence they are in no position to represent or lead the Muslim community.

Advocate Abubaker Mahomed is totally in the dark if he believes that "Islam is a religion of few rules." The "intelligentsia" of today - those who sat at the feet of western and kuffaar tutors - are extremely deficient in faith (Aqaa'id) and practice (A'maal). They are bewildered by the Islamic restrictions placed on every facet of a Mu'min's life. The multitude of exhortations, restrictions, commands and prohibitions of the Shariah are not palatable to the taste of those schooled in the anti-Islamic sciences. Those modernists enamoured by technological progress feel that the details of Islam constitute an obstacle to the concepts propagated by their western masters of technology and science. Thus, any Islamic teaching or injunction which violently clashes with the "religion" of western science is either rejected outright or defaced and mutilated by a system of kufr and baatil interpretation so that such "orthodox" and "camel-age" rules could sound more logical to the kuffaar who are the true guides of our modernist bretheren.

The statement of "few rules" blurted out so irresponsibly by the man of Icsa seriously initiate doubts regarding Advocate Abubaker's knowledge concerning even basic and elementary duties such as Wudhu and Salaat.

Let us consider the Ibaadat of Wudhu alone and see if "Islam is a religion of few rules" or more clearly a vague religion which leaves its Beliefs and Practices to the fanciful and whimsical interpretations of men unschooled in the Shariah. If Mr. Advocate earnestly makes a study of the rules pertaining to only Wudhu - a knowledge required by every Muslim child - he will realise that there are more than a hundred rules (Masaa'il) related to Wudhu. Whole books have been compiled on the rules pertaining to Salaat, Saum, Zakaat, Hajj and the numerous other subjects covered by the Quraan and the Ahadith of Rasulullah (sallallahu alayhi wasallam). Take the Islamic Laws of Inheritance. The Quraan deals with this subject in some detail, but let Mr Advocate try and gain a thorough understanding of these from only the Quraanic text. He will fail hopelessly. This science of Islamic Inheritance contains numerous rules, a thorough knowledge of which, is essential for the correct Quraanic distribution of the estate of the deceased. Take Hajj and see the host of rules governing this Ibaadat. Take any subject or question of the Shariah and a study will reveal the numerous rules connected with it.

Mr. Advocate has rendered himself and Islam a great disservice by voicing himself on a subject for which he is totally unqualified. Let him heed the warning of Rasulullah (sallallahu alayhi wasallam):

"He who explains the Quraan with his opinion, should prepare his abode in the Fire."
"He who speaks a lie on me should prepare his place in the Fire."

If Mr. Abubaker Mahomed is qualified in western law, let him restrict his energies and his opinions to that avenue. His gate-crashing into the domain of Islamic Law - a subject for which he possesses no Shar'i qualifications - is utterly deplorable. His academic qualifications in a branch of non-Muslim study does not

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QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
PORT ELIZABETH.

Q. When does Asr Namaaz time start? When does it end? If the Asr Namaaz is read before its time, is it valid? Should it be repeated in this case?

A. According to the Hanafi Math-hab, Asr Salaat commences when the shadow of an object reaches twice the length of the object plus the length of the object's shadow at the time of Zawwaal, e.g. length of a stick is 50 cm. At the time of Zawwaal, the length of the shadow was 20 cm. Twice the length of the shadow plus the length of the Zawwaal shadow will therefore be 120 cm. When the shadow of this stick attains 120 cm. then Zuhr time will end and Asr will commence.

Asr time expires with the setting of the sun. However, it is Makruh Tahrimi (forbidden) to delay the Asr Salaat to sunset or even to that time when the sun's rays have lost their intensity, i.e. about twenty minutes before sunset.

According to the Shaafi Math-hab, Asr commences when the shadow has reached one length of the object plus the length of the Zawwaal shadow.

Salaat performed before time is not valid. Such Salaat should be repeated.

Q. It has been learnt that the product 'Listermint' manufactured by Chamberlain's and used as a mouthwash contains alcohol. Is it permissible to use this product as a mouthwash?

A. Our enquiries have established that the type of alcohol used in 'Listermint' is Ethanol which is obtained from Cane Sugar. This type of alcohol does not fall under the 'khamr' classification, hence small quantities mingled in a substance will not render the substance Haraam. However, it is best to abstain from 'Listermint' since in the opinion of some Fuqahaa (Islamic Jurists) all types of alcohol are Haraam. There is no real need for using this product. Millions of Muslims as well as non-Muslims do without it. Wherever there is a doubt regarding a product being Halaal or Haraam - in this case the doubt is real because of the difference of opinion among the Fuqahaa on the question of alcohol - the safest course is to abstain. The need to abstain becomes more necessary since this product is not an essential in our lives.

Q. There are four Hanafi ladies and one Shaafi lady in a house. Can they perform their Salaat in Jamaat or should they read separately?

A. It is Makruh for ladies alone to perform Salaat in Jamaat. They should perform their Salaat individually.

Q. Is it allowed to eat something offered by a non-Muslim?

A. If you are certain that what has been offered is Halaal, and Taahir (Paak, Pure - Islamically clean) then its consumption will be permissible. This applies to non-meat foods. Meats provided by non-Muslims are Haraam.

Q. I have R8000 in the bank on fixed deposit. I get about R600 interest on this saving. As interest is Haraam, I give half to the charity for the blind, deaf beggars, community chest, etc. The other half of the interest I use to pay for my car parking at the garage. Is this permissible?

A. To invest money in a bank savings account is 'aanaat alal ma'siyat' (aiding sin). It is not permissible to place money in a bank savings account. Banks utilize these funds in Riba undertakings. Where circumstances compel the opening of a banking account, the least of the evils will be a current account. It is, therefore, imperative that you withdraw your savings from the savings account and deposit it rather in the bank's safety box for which there is a charge. As long as your money is in the savings account, you will be incurring sin. In the event you refuse to heed the Law of Islam in this regard (i.e. you maintain your savings account) then nevertheless, it will not be permissible to utilize the interest for any of your personal needs. Hence, it is Haraam to pay your garage-parking fees with the interest money. The Haraam interest has to be given in charity without a niyyat of Sawaab.

Q. If one buys a house or vehicle with a loan obtained from a building society or bank, interest has to be paid. If one has no other alternative, could such purchases be made through necessity?

A. It is not permissible to obtain a loan from a bank or building society since Ribaa is definitely involved. We do not accept that "one has no other alternative". The society in which we live makes us believe and imagine that there is "no other alternative". If you cannot afford a house, then hire lodgings within your means. If you cannot afford a car, use bus, train, taxi transport. Millions of people go through life without owning properties and cars.

Q. Are there any Muslim bodies through which long-term interest-free loans could be negotiated?

A. None of which we are aware.

Q. Where the 'credit card' is used to purchase goods, no interest is charged if the debt amount is paid within the stipulated period of 25 days. Is this in order?

A. Interest is being paid even if the debt is paid within 25 days. The holder of the card does not pay it, but the seller of the goods pays it. Hence, credit-cards are not permissible.

Q. Should one recite the 5 Kalimas before retiring to bed at night?

A. It could be recited. However, there are special Sunnat Duaa which should be recited. Ayatul Kursi could also be recited. It is of great benefit to recite the following ten ayats of Surah Baqarah at night: *Four ayaat at the beginning of Surah Baqarah, Ayatul Qursi and the two verses immediately following, and the last three ayaat of Surah Baqarah.*

In a Hadith, Hadhrat Abdullah Bin Mas'ud (radiallaahu anhu) says that if these ten verses are recited at night, no jinn or shaitaan will be able to enter the home and all calamities will be warded off.

Q. Which Shi'ite beliefs amount to kufr? Do they recognize Prophet Muhammad (sallallaahu alayhi wasallam)?

A. Among the Shi'ites are many sects. Those who believe that Hadhrat Jibra-eel (alayhis salaam) erred in the delivery of the Wahi to Nabi Muhammad (sallallaahu alayhi wasallam) are not Muslims. Some other beliefs of kufr are: the Quraan originally contained 40 Juz, but Hadhrat Aishah (radiallaahu anhaa), destroyed ten Juz of the Quraan, since these contained the virtues and excellence of Hadhrat Ali (radiallaahu anhu); belief in the divinity of Hadhrat Ali (radiallaahu anhu); belief that Hadhrat Aishah Siddiqah (radiallaahu anhaa) was Na-uzubillaah-guilty of adultery; the present Quraan Shareef is not authentic. Those who entertain these beliefs are kaafir by virtue of Ijma' of the Ummat (Consensus of the Ummat).

Q. Will a Muslim be questioned on the Day of Qiyaamah for not giving the message of Islam to the non-believers?

A. The propagation of Islam (Amr bil Ma'ruf, Nahy anil munkar) is a Fardhe Kifaayah obligation. If a group or a few in the community execute it, the rest of the community is absolved. It is not Fardh upon every Muslim to propagate the Deen. There are conditions and requirements necessary for 'Da-wah' work. In certain cases, propagation for some people is even unlawful. In terms of the Quraanic command, the duty of propagation first and foremost devolves upon the Ulama. However, wherever possible, one should put forward the Message of Islam to others. But, to do so is not Fardh, hence sin is not incurred by not propagating.

Q. Pilgrims returning from Hajj recently have complained of poor treatment in Saudi Arabia. Sloppy officialdom at passport and ticket offices; understaffed areas and poor administration leading to long queues lasting hours; lack of toilet facilities, hygienic conditions and other amenities; exorbitant prices. Will the Saudis not borrow ideas from the organization during the Olympic Games where millions are catered for?

A. How can they learn? When Muslims imitate the Kuffaar, their intelligence is stunted. When Muslims adopt the ways and culture of the Kuffaar, then their intelligence retrogresses. Muslims today - not only the Saudis - are caught in a morass of intellectual stagnation, nay, they are plunged in progressive intellectual retrogression. They are capable of adopting only the worse that kuffaar culture has to offer. What is good in today's kuffaar culture, e.g. hygiene, efficiency, etc. are in fact from our own house. These are teachings of Rasulullah (sallallaahu alayhi wasallam) and the Quraan which Muslims have long ago discarded in their drunken stupor of imitating all the negative and spiritually destructive aspects of kuffaar culture. The Muslim of today is the slave of kuffaar mentality, hence he does not know how to spend his wealth constructively, but the kuffaar knows how to usurp, exploit and spend the Muslim's wealth constructively and efficiently - although, of course, in the interests of the kuffaar. The Arabs possess enormous wealth, but that wealth is a curse. It is infinitely better that the Arabs live in penury, for then they will be closer to Allah Ta'ala. Sayyidina Hadhrat Umar (radiallaahu anhu) predicted that the destruction of the Muslim nation lies in the wealth of the world.

The kuffaar utilize Arab oil and other Muslim resources and materials to produce whatever is good and in their interests. But, the Arabs utilize the wealth yielded by their oil to purchase brothels, football institutions, derelict mansions in England and elsewhere, installing gold toilet-pans, and generally in all Haraam and useless things. What do you then expect of such debased lovers of the world? Rasulullah (sallallaahu alayhi wasallam) said:

"The love of the world is the root of all evil."

This evil is impregnated in the Muslim nation of today. This evil is gnawing at the heart and brain of the Muslim nation. They will go to the Olympic games, participate in all the Haraam activities there, visit the brothels of Europe, squander the Amaanat of wealth on women, wine and rapine, but they will not learn or pick up anything that may be good in the technological developments of the kuffaar.

As far as the pilgrims are concerned, they should remember that they are not on a holiday jaunt. They have left their homes to perform Hajj - to execute one of the greatest acts of Islamic Ibaadaat. Hajj calls for sacrifice, patience and contentment. The more difficult the journey, the more uncomfortable the stay, the greater the Sawaab. Pilgrims should, therefore not grumble about the inefficiency of the Saudis. They must rather meditate about their own spiritual inefficiency - their own 'unhygienic' spiritual condition. They should patiently bear these temporary inconveniences of long queues, lack of facilities and amenities and not complain. Have they ever complained about their own disobediences; about their own disregard for Allah's Laws; their trampling upon the rights of others; and the many other flagrant violations of the Shariah? When they depart from their homes, the pilgrims should rectify their intentions and set out with only the aim of discharging the great obligation of Hajj. If they leave with sincere and pure intentions, with a clean heart and a desire to obtain Allah's Pleasure then all petty inconveniences will wither into insignificance. They should further remember that when they are within the precincts of the Holy Places, they have no right to complain. They should consider themselves extremely fortunate that Allah Ta'ala has permitted them the opportunity to visit His Most Sacred House. It is therefore, gross ingratitude for 'pilgrims' to come back here and complain about the inconveniences they had to encounter on their Hajj. If they desired worldly comfort and conveniences they could have obtained it right here sitting in their mansions of luxury. The pilgrim does not go to Hajj to obtain these miserable worldly comforts. He goes to purchase the everlasting luxury of the Aakhirah.

Q. Is it permissible to watch news on T.V.?

A. T.V. is Haraam. The evil of it far outweighs the good of it. Alcohol and gambling also have their advantages. The Quraan Shareef acknowledges this, but proclaims these as Haraam. Similarly T.V. is Haraam. It is not permissible to watch any type of program on T.V. If you have not read our booklet on T.V., write for your free copy.

Q. A certain Molvi preaches against Bida't, yet attends Meelad celebrations and lectures especially on nights such as Ashurah. He argues that he delivers sermons on such occasions solely for the purpose of reforming the congregation. What is the ruling on such a Molvi?

A. We do not and will not question the sincerity of the Molvi Saheb. His intentions may be sincere, but his action is totally un-Islamic and highly erroneous. It has never been the method of the great eliminators of bida'h, viz., the Ulama-e-Haqq, to participate in the Haraam activities of the wrong-doers. Indulgence in Haraam and evil can never produce the Haqq. Participation in Bida'h will not secure the reformation of the congregation. All those illustrious Sons of Islam, the Ulama-e-Haqq, who were and are responsible for the safeguarding of the Divine Shariah never united with the people of baatil on the common platform of baatil. A similar question was posed by a certain Molvi Saheb to Hadhrat Masihiullah Khan, one of the senior Khalifah of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (R.A.) and Hadhrat Masihiullah Saheb replied:

"When you have soiled yourself in their bida'h, how can you then claim that you have made tableegh?"

The methods of acquiescence adopted by some learned people will not pay dividends for the Haqq. It has been witnessed that these very same 'reformers' of the congregations finally succumbed to the wrong and bida'h of the ignorant masses. Years of association and participation with bida'h have watered down their stand against

baatil, hence they present all forms of arguments and reasonings which were never entertained by the Ulama-e-Haqq, neither of former times nor of our times.

Q. Our local butcher has his meat delivered by a non-Muslim. The non-Muslim delivers the meat in his own truck. Will the meat be regarded as Halaal?

A. For the meat to be regarded as Halaal, it is essential that the meat be under Muslim supervision right from the abattoir to the premises of the Muslim butcher. If there is no Muslim supervisor accompanying the non-Muslim's truck, such meat will not be considered Halaal.

Q. A certain person has a surname which was a nickname of his grand-parent. Should steps be taken to change the surname to the correct one?

A. If the nickname is offensive, it should be changed. Rasulullah (sallallaahu alayhi wasallam) would change the bad names of people, even if such people happened to be of advanced age.

Q. A friend says that he performs only one Namaaz per day. He assumes that through the grace of Allah Ta'ala he will be forgiven for not performing the rest of the Namaaz. Is he correct in this assumption?

A. If his 'yaqeen' is so firm and solid in the 'grace' of Allah Ta'ala then he could extend by the same line of reasoning the grace of Allah Ta'ala to total discarding of Salaat. He may just as well not perform even the one Salaat and assume that Allah's grace will be applicable to him. As long as man has the ability to perform Salaat there is no forgiveness and no grace for the faasiq who deliberately shuns Salaat. Rasulullah (sallallaahu alayhi wasallam) described such a hopeless hopper in the grace of Allah, as 'most ignorant'. Allah Ta'ala is Most Merciful, but His Rahmat is for those who err, for those who are not shameless in their naked violation of Allah's commands. For them there is Jahannum. After all, Jahannum too must have some purpose. Jahannum too will require satiation. The shameless violators, the rebellious insulters of Allah's Law will constitute the 'food' of Jahannum. May Allah Ta'ala save us from such colossal ignorance.

Q. Is the sale of statues permissible for a Muslim, e.g. antiques, birds, animals and human beings?

A. It is Haraam. Rasulullah (sallallaahu alayhi wasallam) said: *"The severest punished on the Day of Qiyaamah will be the image-makers."*
"Every image (or picture)-maker will be in the fire."
"The Angels (of Rahmat) do not enter a house wherein there is a dog or a picture."

In one Hadith, Rasulullah (sallallaahu alayhi wasallam) compared the image-maker to the murderer of Nabis and parents. The Shariah prohibits with much emphasis making, keeping, selling and buying of pictures, photographs and statues of any object of life.

Q. I have touched a seven year old girl with lust. I am engaged to marry her mother. I have been given the impression that it is now no longer permissible for me to marry her mother. What is the Shariat ruling on my predicament?

A. If the girl was nine years old, then it would have been unlawful to marry her mother. Since she is seven, it is permissible for you to marry her mother. It is imperative that you exercise extreme caution and refrain from touching or proximity with this girl, for you may, after having married her mother, find your marriage wrecked and your life and the life of your future wife thrown into misery by your lust.

Q. Is it permissible to send Eid cards to friends and relatives?

A. The custom of sending Eid cards is not a Muslim custom. It is an imitation of a kuffaar custom. It entails considerable waste of money, as well as disrespect for the Quraanic verses which at times appear on these cards which are thrown away later. Muslims should, therefore, put an end to this un-Islamic custom. The money wasted on these futile cards should rather be expended on some useful or charitable purpose.

Q. After our daily Isha Namaaz we have Kitaab-reading. We read the Teachings of Islam by Hazrat Maulana Zakariyah. We have already completed the book several times. Is it permissible to read other Islamic books instead of the Teachings of Islam which we have completed several times? In our group we have no Aalim. Is it then permissible for us to read a translation of the Holy Quran or a translation of a Hadith Kitaab? Some persons insist that instead of the Teachings of Islam we should read the translation of Sahih Bukhaari. Please advise us.

A. The Tablighi Jamaat's insistence on the reading of only certain books, e.g. Teachings of Islam during the Kitaab-reading is based on good and sound reasoning. It is essential that only the books prescribed by the Jamaat be read during the Kitaab-reading sessions. The Tablighi Jamaat is a mass and an international movement. Strict precautions have to be taken to guard against the infiltration of kufr, baatil, qaadianism, etc. If there were no safeguarding principles regulating the activities of the Tablighi Jamaat, the pure Islamic movement and activity of this body would have long ago been subverted by the modernists and others would have preached their kufr beliefs and practices under the garb of the Tablighi Jamaat. It is therefore, essential, for those conducting Islamic Tablighi and Islaahi activity under the aegis of the Jamaat to rigidly adhere to the principles of the Jamaat. Only the books described by the Jamaat should be read. The greatest danger to one's Imaan is introduced by the modernist in the name of Islam by exhorting laymen to study translations of the Quraan and Hadith. These modernists are astray and they seduce the Imaan of the unwary. These plunderers of Imaan must not be permitted to inject their kufr and baatil into the community under the guise of tableegh and da'wah. Under no circumstances is it permissible for the ordinary and unwary Muslim folk to study kufr translations of the Quraan like the baatil commentaries of Yusuf Ali, Mohammad Ali and Muhammad Asad (Leipold Weiss). For laymen to indulge in a study of English translations of Hadith books - translated by men of dubious faith and practice - is even a greater danger. May Allah Ta'ala protect our Imaan.

Q. I have memorised only short Surahs. Is it permissible to join several short Surahs in Tahajjud Namaaz?

A. It is permissible.

Q. Money-coins have pictures imprinted on them. Is it permissible to perform Salaat with such coins in one's pocket?

A. It is permissible.

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
PORT ELIZABETH.

Q. I am in a complete quandry regarding the work of the Tablighi Jamaat. I am told by some persons that it is Fardh Ain to join the Tablighi Jamaat. However, recently an Aalim in our town said that it is not Fardhe Ain. What is the correct version of the Shariat?

A. Tablighi Jamaat tabligh activity although important and highly meritorious is not Fardhe Ain. Fardhe Ain refers to such practices which are Fardh or absolutely compulsory upon every Muslim, e.g. the daily Salaat. One who without valid Shar'i reason neglects a Fardhe Ain Ibaadat is a Faasiq and one who rejects a Fardhe Ain injunction is a Kaafir. Great Ulama and Auliya of Islam as well as millions of Muslims do not participate in Tablighi Jamaat activity, but not even the Tablighi elders dare brand them as Faasiq and Kaafir.

Q. Our Jamaat Khana has wall to wall carpeting. The whole room is carpeted by a single carpet. A child urinated on the carpet. How shall we purify the carpet? Some brothers say that the whole carpet has to be removed and washed normally. Others say that the application of some detergent or carpet-cleaning fluid will purify the carpet. It will be very costly and difficult to remove the whole carpet and then replace it expertly. Please explain.

A. It is essential to thoroughly wash the impure section of the carpet. That section of the carpet will become taahir (Islamically purified) only if it is washed with pure water and squeezed out to expel all impurities. Carpet-cleaning liquid, etc. will not render the carpet taahir. It is not necessary to remove the whole carpet. The soiled section should be cut out and washed. After having purified it, it may be expertly sewn back again. This is the simplest way of purifying the carpet. It is best when carpeting Musjids and Jamaat Khanas to carpet with runners instead of a single carpet covering the entire area. In the event of any portion becoming impure, purification will be relatively simple by merely removing the particular runner and washing it.

Q. Where is Qiyaamah going to take place?

A. Allah knows best.

Q. Is it permissible to distribute sweat-meats on the 27th Night of Ramadhan when the Quraan has been completed. This is a regular practice in many places.

A. Such customs are not Islamic practices. These customs are the inheritance of the kuffaar. These un-Islamic customs have become part and parcel of the religious practices of many Muslims. They have assumed bid'ah proportions. They are the salient signs of the followers of bid'ah (innovation). It is not permissible for Muslims to indulge in such un-Islamic bid'ah forms of merriment under the name of Ibaadat.

Q. Does the fast break if semen is expelled from the body during a wet-dream during the hours of fasting?

A. The fast will not break.

Q. I am liable for a kaffarah of Ramadhan. I deliberately broke a fast, without any good reason, and I regret sincerely the sin committed. I just do not have the health or strength to fast the sixty days of the kaffarah. I wish to fulfil the kaffarah by means of feeding sixty poor as is required by the rules of kaffarah. In terms of present value, how much should I pay?

A. Each poor should be given the value of Sadaqatul Fitr which is the retail price of 2.5 kg of bread flour. The whole amount, i.e. 60 X price of the flour, should not be given to a single poor on a single day. It could be given to a single person, but distributed over sixty days or in a single day to sixty persons.

Q. I want to open a savings account so that I could pay my income tax with the interest which the savings will earn. Is it permissible?

A. It is not permissible to open a savings account in a bank which is an institution of ribaa. Opening a savings account in the bank is to aid in sin and disobedience of Allah Ta'ala. The crime is aggravated by making a niyyat to obtain interest even if you do not intend using the interest for your personal needs.

Q. Is it not advisable that the Ulama go and visit Muslim prisoners and preach to them?

A. Whoever is inclined towards this method of preaching should himself execute it. It is not the duty of the Ulama to visit prisons for this purpose. If any Aalim wishes to make tabligh in this manner, he is at liberty. But, Muslim are mentally affected and spiritually deranged by western kuffaar influences. They see Christian priests and missionaries visiting prisons to preach, hence they feel that the Ulama too should imitate and vie with the priests in this field.

Q. Don't you think that our Ulama should hold hospital visiting cards so that they may visit at any time the sick?

A. No, we do not think it necessary at all. The relatives of the sick should visit them. Muslims from the general public, who wish to undertake this task should arrange to obtain such cards, and instead of wasting their time in kuffaar sport and past-time, could utilize their time more constructively. Westernized Muslim are enamoured with the phrase, "social work". Let them then do this task. The prime function of the Ulama is the Knowledge of the Deen; to safeguard the purity of Islam and to strive against baatil.

Q. Where is Hadhrat Ali (radiallahu anhu) buried?

A. The whereabouts of Hadhrat Ali's grave are not known.

Q. Should one observe intention (niyyat) for the fasts of Ramadhan at the beginning of the month or is it necessary to intend for each day separately?

A. A niyyat should be made for each fast separately. It is best to make the niyyat during the night, i.e. at any time before Subah Saadiq when the fast commences. However, if the niyyat was not made at night, it could still be made until approximately one hour before Zawwaal. The exact time limit until when the niyyat for fasting in Ramadhan is valid is calculated as follows: Determine the duration of time from Subah Saadiq until sunset. Divide this time by two and add the result to the Subah Saadiq time. This will be the time limit after which the niyyat will not be valid. Example:
Subah Saadiq 5.30 a.m.
Sunset 5.40 p.m.
Time duration from Subah Saadiq to sunset 12 hours 10 minutes. Divide 12hrs. 10 mins. by 2 = 6 hrs. 5 mins.

Add this result to sunset: 5.30 + 6 hrs. 5 mins. = 11.40 a.m. Therefore, the time limit for the validity of the Ramadhan niyyat (in this example) is 11.40 a.m.

Q. If fasting Ramadhan weakens me and will impair my efficiency in the examinations which I will be writing for my degree course, will it be permissible to postpone the fast for another time? Is it a serious offence to skip the fast for such an important and vital event as the writing of exams upon which my whole future career depends?

A. Allah Ta'ala has created us to fulfil his Ibaadat. Our prime purpose on this earth is the Ibaadat of Allah Ta'ala. One's Imaan will be the determining factor in the conflict between mundane considerations and Deeni demands. The Believer has no alternative but to assign priority to the demands of Allah Ta'ala. One's sustenance and existence on this earth is in the power of Allah Ta'ala. Your career as a Mu'min is dependant upon Allah Ta'ala and NOT on any degree to be conferred upon you by the kuffaar. In the clash with the demands of Allah Ta'ala, confound your degree course. It is not permissible to forgo the fast of Ramadhan upon some baatil considerations of imagined inefficiency in writing kuffaar examinations. Even upon the assumption that the fast will adversely affect your ability to write the examinations then too the Shariah commands that you keep the fast and confound the examinations. The infinitesimal loss of a kuffaar degree is nothing compared to the punishment of Jahannum. The Quraan says: "Say (O Muhammad!) The Fire of Jahannum is severest in regard to heat."

Q. In our town the Ulama refuse to serve on the administrative body of the Mosque. People who have only worldly education are serving on the Mosque committees, therefore there is no restraint on the wrong decisions of the Mosque officials. But, these Ulama point a finger at the intelligent men running the Mosque and Madressa affairs. Please comment.

A. If any Aalim refuses to become a Mosque official or trustee, he is fully entitled to such refusal. Acquisition of Islamic knowledge does not obligate one to accept posts of trust. The Ulama concerned cannot be blamed for their refusal. They must be having their reasons. Some reasons may be personal, others may be concerning the community. We do not understand the meaning of "pointing a finger at the intelligent men." If it means that the Ulama are criticizing the activities or decisions of the Mosque committee or trustees, it should be ascertained if such decisions are in conflict with the Shariah. If any aspect of the Shariah is violated by the Mosque committee, the Ulama will have a sacred duty to speak out against such baatil. Rejecting and criticizing the decisions and activities of the officials of the Mosque are not conditioned by being members or officials of the Mosque committee. Amr bil Ma'ruf Nahy anil Munkar is the prior obligation of the Ulama, and this incumbent injunction of the Shariah could be best and most efficaciously executed if the Ulama remain aloof or dissociated from all bodies and organizations where ignorant people (the 'intelligent' ones in the eyes of western minds) propound theories of baatil and kufr and enact decisions of disobedience on the basis of their ignorance and lowly nafs

Q. We are a few brothers. My father has put equal amounts in the bank for the seven of us. This money is idle in the bank. It has been placed on fixed deposit so that we may get interest which we will spend on poor non-Muslims. We have a special interest account where all the interest goes. Is this procedure permissible?

A. Ribaa, of which interest is one form, is a heinous sin in Islam. Rasulullahu (sallallahu alayhi wassallam) described ribaa as a greater sin than a conglomeration of seventy major sins - the lightest of these major sins being the equivalent of committing fornication with one's own mother. Depositing money in a fixed deposit account in a bank is aiding and abetting in the capital crime of ribaa. The Quraan Shareef prohibits assistance in ventures of sin. If there is just no alternative to opening a banking account, the lesser of the evils will be to open a current account or a safety box could be engaged at the bank to store one's savings if no other safe place of keeping is available. It is not permissible to open an account or indulge in any form of transaction which yields ribaa even if the intention is to utilize such haraam money in a noble cause and not for one's personal needs. Hence, the procedure described by you is not permissible.

Q. I would like to know if sadaqah money could be given to non-Muslims?

A. Sadaqah is a term of different meanings. You have not specified what actually you mean by this term. If you refer to Sadaqah Waajibah, e.g. Sadaqatul Fitr and any other forms of compulsory charity such as Zakaat, Nathr (Vow), then it is not permissible to give such Sadaqah to non-Muslims. If you mean non-obligatory charity, then it is permissible to give such charity to non-Muslims.

Q. Are retirement annuity schemes permissible?

A. Retirement annuity are schemes and contracts of ribaa. Such schemes are haraam.

Q. A pension scheme entails contribution of funds by both the company and employees. These funds are invested to earn interest. The Pension Fund, thus derives a substantial amount of gain from interest. Is it permissible for a Muslim employee to join such a fund?

A. This pension scheme is a ribaa contract. Further, it aids ribaa undertakings by investing in such avenues. It is haraam. It is not permissible for Muslims to participate in such schemes.

Q. I am a doctor. I intend to build my house but do not have sufficient cash. As a doctor I could obtain a certain amount for the building from the State, but this will necessitate an interest bond. Could I make use of this facility of State-aid in building my house?

A. Your explanation of the form of "State-aid" is ambiguous. We do not understand the aspect of "interest bond" in regard to the State-aid you may obtain. Please explain clearly. It is definitely haraam to obtain a bond bearing interest.

Q. I wish to know the mas'alah in dealing of shares on the stock exchange. Is it Islamically lawful to buy shares on the stock exchange?

A. We are not aware of the Shariah's ruling on this question. It is necessary for us to make an indepth study first of the whole share and stock exchange affair. Alhamdulillah! We are presently engaged in this study. Insha'Allah, our findings will be conveyed to you. We have, however established so far that Zakaat is not payable on shares.

Q. A pamphlet distributed by Universal Printing Works of Durban contains a Dua called "Ahad Naama". The pamphlet lists several virtues and benefits of reciting the Ahad Naama. Are the virtues mentioned correct?

A. The Dua which you have sent us is in order. Regarding the virtues and benefits stated, we are not aware of the source or authority from which these have been obtained. Number 5 in the list of benefits of reciting this Dua is in conflict with the Shariah, since according to the Shariah no written Dua or Quraanic ayat should be placed in the kaffan or qabr.

Q. In our place in Mauritius some Muslims are owners of gambling clubs. A bookmakers' office (for horse-racing) is opposite the Musjid and these bookmakers during the month of Ramadhan offer syrup and other sweat-meats to the fasting people in the Musjid. Is it permissible for us to partake of these foods which these gamblers offer?

A. Since their open profession is gambling and ostensibly the food they are buying is also from their haraam gambling proceeds. It is therefore not permissible for Muslims to eat of the food provided by gamblers. Assuming that they procured the food from some lawful income, then too Muslims should abstain from it since their advertised way of obtaining their income is haraam.

Q. These gamblers entertain the idea that their sin of gambling, eating haraam, wearing haraam and giving Zakaat and charity from haraam will be washed away by the Qurbaani of Eidul Adhaa and the Salaat they are daily performing. Is this true?

A. Rasulullahu (sallallahu alayhi wasallam) said that the greatest ignoramus is he who commits sin against Allah and then pins his hopes in Allah. The Rahmat and Forgiveness of Allah Ta'ala is not for deliberate transgressors and rebels against Allah's Law. The notion that we may sin and transgress as we please, our sins being taken care of by certain acts of Ibaadat, is highly erroneous. Committing vice on the basis of Divine Rahmat is extreme ignorance or total disregard for the Punishment of Allah Ta'ala. Neither charity nor Zakaat is accepted out of haraam. Rasulullahu (sallallahu alayhi wasallam) said: "The body nourished by haraam will not enter Jannat. The Fire has a greater demand on it."

Q. In our town are quite a few Muslim insurance agents. They call themselves successful agents. They sell and encourage Muslims to buy insurance policies. I am told that their commission is paid out of the interest money. Please clarify if such commission is halaal or haraam?

A. Insurance policies are ribaa contracts. Ribaa, as every Muslim ought to know is one of the worst sins. It is not permissible for Muslims to sell or buy insurance policies. Insurance companies are bastions of ribaa. All their income is derived from haraam. Their funds and assets are haraam. The commission they pay is haraam and out of haraam earnings. It is not lawful for a Muslim to use such haraam money for his/her personal needs. It is not permissible for Muslims to eat the food provided by such agents. Their commission is haraam. If they invite one to their homes, it is not permissible to consume the haraam food they offer.

Q. A very wealthy man died. He has two sons and three daughters. According to his Will the only heirs are his two sons. Nothing for the daughters. Must the sons give the daughters' shares in spite of the Will not providing for this? What is the Shariah's ruling?

A. It is compulsory upon the mayyit's two sons to give the daughters their rightful haqq. If they do not, the Wrath of Allah Ta'ala will overtake them. The Will made by the mayyit is baatil according to the Shariah. It is null and void. The Will cannot cancel the shares of the daughters. The Shariah has stipulated their shares which the two sons must give. According to the Shariah they have no other alternative. The punishment for such usurpation and injustice is denial of entry into Jannat. Jahannum is the lot of those who usurp the property of others.

Q. A man paid a sum of money to become a life trustee of the Musjid, but he hardly comes to Musjid nor does he attend any Musjid committee meetings. What does the Shariah say about this?

A. It is not lawful to pay or accept money for the post of trustee of a Musjid. The money realised by the Musjid administrators by this baatil contract is not lawful for use in the Musjid or Madressa. It has to be returned to this so-called life trustee. This man is totally unfit for the post of Musjid trustee. His first disqualification is his application to become a trustee. His second disqualification is his neglect of Salaat. He is thus a Faasiq and it is not permissible to appoint a Faasiq as a trustee of the Musjid. It is incumbent upon the Jamaat to strive for the dismissal of all such unqualified and incompetent trustees and officials of Musjids.

Q. What are the qualifications of a Musjid trustee?

A. He must be a Muslim male; regular at Salaat; paying Zakaat if due upon him; accepting all the beliefs of Islam; have knowledge of the rules pertaining to Waqf and Musjid administration; he must not be a Faasiq (a perpetrator of major sins); he must not make any application for the post. In short he must be an uprighteous practicing Muslim.

Many modernists nowadays entertain beliefs of kufr such as denial of Hadhrat Isaa's (alayhis salaam) Return and him being alive; denial of the physical existence of Jannat and Jahannum; believing that Wudhu is not necessary for touching the Quraan Shareef; denial of the resurrection of human bodies on the Day of Qiyaamah. These are beliefs of kufr which make the believer a kaafir. It is not permissible to appoint such murtads as trustees of Musjids even if they perform Salaat and keep fasts.

Q. Half of a man's earnings are derived from haraam sources. He uses his mixed money (i.e. half haraam and half halaal) for running his house, business and providing Islamic education for his children. Will the education of the children be adversely affected by such contaminated money?

A. Why not? The halaal wealth has been contaminated just like pure water is contaminated by the addition of najaasat (impurity). The utilization of such contaminated wealth must necessarily be harmful to the spiritual development of all those who partake of it. Haraam is always deprived of blessings. Technical interpretations in this regard will not create the Noor of Halaal earnings in the contaminated wealth.



TASAWWUF



The System of Bay't

The system of Bay't - pledging fealty or allegiance - in vogue among the Sufiyah Kiram has been labelled by some persons as a bid'ah. They have claimed it to be bid'ah since according to them, this system of the Sufiyah (Auliya) is not proven on the basis of Rasulullah's (sallallaahu alayhi wasallam) Sunnah. It is argued that the bay't system in vogue during the age of Rasulullah (sallallaahu alayhi wasallam) envisaged the acceptance of the pledge of allegiance only from kuffar who embraced Islam and from Muslims enrolling in Jihad. However, this claim is not corroborated by the Ahadith of Rasulullah (sallallaahu alayhi wasallam). The following Hadith appears in Abu Dawood and Nisa'ee:

"Hadhrat Auf Bin Malik Ash-ja-i narrates:

We were by Nabi (sallallaahu alayhi wasallam). We were a group of nine, eight or seven persons. He (Rasulullah - sallallaahu alayhi wasallam) said:

'Do you not make bay't (swear allegiance) to Rasulullah (sallallaahu alayhi wasallam)?

We, then stretched out our hands and asked:

'Regarding what shall we make bay't to you, O Rasulullah?'

He (Rasulullah - sallallaahu alayhi wasallam) said:

'On that, you will worship Allah; not associate with Him anything; perform the five Salat; you will hear and you will obey.'

The audience of Rasulullah (sallallaahu alayhi wasallam) on this particular occasion was a group of Sahabah. This bay't was therefore, assuredly, not a bay't on Islam. It was not a bay't of the kuffar embracing Islam nor was it a bay't on Jihad as the practices enumerated by Rasulullah (sallallaahu alayhi wasallam) in this Hadith, clearly indicate. This group had already embraced Islam and were practicing according to the Commands of Allah. What then was the purpose and the meaning of obtaining 'the bay't (pledge of allegiance) from Sahabah on practices such as Salat, Iman, obedience, etc. which they were engaged in offering daily? The clear import of the Hadith is that the purpose of this bay't was for the strict adherence and regulation of the practices of the Deen. And, the purpose of the system of bay't in vogue by the Sufiyah is precisely the same, viz., strict adherence and regulation of the exoteric demands and the esoteric demands of the Shariah. The bay't of the Sufiyah Kiram is merely a pledge made by the mureed (disciple) that he will, to the utmost of his ability, adhere strictly to all aspects of the Shariah, executing the demands of the Shariah pertaining to the external acts of Ibadat, e.g. Salat, Saum, etc., as well as the internal acts of purification, e.g. purifying the heart from the lowly bestial attributes of avarice, pride, etc. There exists, therefore, not the slightest doubt in the Sunnat nature of the bay't system entertained by the Auliya.

During the initial era of Islam, i.e. after the age of Rasulullah (sallallaahu alayhi wasallam), when the system of bay't was employed also by the temporal Khulafa (the Rulers of the Islamic Empire), the Sufiyah abstained from making use of it (the bay't system) to avoid any confusion and resemblance with the temporal rulers. During that early stage, subhat (the disciple's association with his Murshid) was considered sufficient to achieve the purpose envisaged by the custom of bay't.

Nature of Bay't

The nature of bay't (the system of being initiated into the Path of Tasawwuf by pledging obedience to the Shariah on the hands of the Murshid - mentor) could be understood from the technical as well as literal meanings of the words, iradah (to intend, to plan) and mureed (the disciple; the one who intends or plans).

"Iradah" does not refer merely to a wish or hope. Iradah means to become involved in the acquisition of the essential ways and means of realizing the wish or hope, or to commence the journey which leads to the final destination. The mureed (disciple of the Murshid) in the terminology of Tasawwuf is the disciple who fixes the reformation of his deeni (religious) condition, both exoteric and esoteric, as his goal and then acquires the ways and the means of attaining this goal. The meaning of bay't is to enlist the aid and companionship of a qualified guide in the attainment of this goal, and to follow his instructions in order to remain protected against the dangers of deviation and to traverse this spiritual road with relative ease.

NOTE

CHANGE IN NISAAB
SEE PAGE 11

The Qualified Murshid of Tasawwuf

Before accepting a spiritual guide (Murshid) who will guide one along the Shariah, who will assist the Mureed to cure his spiritual maladies, e.g. enmity, avarice, anger, stinginess, greed, love of wealth, love of fame, cowardice, etc., and to imbue within him the lofty attributes of kindness, generosity, forgiveness, courage, abstention from desire, love of solitude, etc., it is vital that one recognize the truth and the qualification of the person one intends to offer one's pledge of allegiance (bay't). The perfect and qualified Murshid is one who is imbued with the Knowledge of Allah and the Love of Allah. If he lacks in these fundamental requirements of Masheekhat (the post of being a spiritual guide), he will be nothing but a liar and a deceiver. He will ruin the spiritual life of the Mureed with his deception and falsehood. It is, therefore, imperative that the Mureed-to-be judge the intended spiritual guide on the following standard formulated by the great Auliya of Allah Ta'ala.

(1) He should possess sufficient Islamic Knowledge which he could have obtained by systematic study or from the association with Ulama. This knowledge is essential for his protection against evil and deviated beliefs and practices, as well as for the protection of the searchers of the truth (his mureeds).

(2) He must be a strict adherent in the beliefs, morals and practices of the Shariah.

(3) He must be a man whose love is not anchored to the world. He should incline to the Akhirah.

(4) He must not be a claimant of perfection. Claiming perfection is a branch of the world.

(5) He must be a man who was in the companionship of Auliya, obtaining spiritual grace and benefit from them.

(6) In imparting instruction to his mureeds, he should show concern and affection. He should reprimand and prevent his mureeds upon any evil or wrong which they perpetrate. He should not leave them free to do as they please.

(7) The majority of his mureeds should be of a good standard in regard to obedience to the Shariah and paucity of greed for the world.

(8) The contemporary uprighteous Ulama should hold him in good esteem.

(9) More people of piety and understanding should incline towards him than the ignorant.

(10) Worldly love should decrease after having sat in his company on a few occasions.

(11) He should be one who engages in Zikrullah and practices of piety. If he is not a practicing guide, there will be no barkat in his instruction.

These are the qualifications of one who is a Murshid - a spiritual guide - who will be able to lead his Mureed along the precarious Road of spiritual development.

Fruit of Tasawwuf - Divine Pleasure

The system of bay't has been subjected to much abuse, excesses and deficiencies. Some have adopted the one extreme of calling it bid'ah while others have gone to the other extreme of reducing the system to mere kissing of hands and adoration, the disciple not being required to do anything in the direction of reforming his nafs. Nothing is to be gained by adopting a mere outward show of the system of bay't. The actual purpose is to labour arduously - to strive in the direction of attaining spiritual progress under the guidance of a qualified Guide even though one does not become a mere customary and ritualistic disciple.

The true purpose underlying the system of bay't is the obtainal of Allah's Pleasure. This is the true purpose of Tasawwuf. The Pleasure of Allah is obtained by the observance of the Ahkam (laws) of the Shariah and by being constant and steadfast in Zikrullah. Hence, the fundamental basis of Tasawwuf is not the ritual of bay't, but the obtainal of the Pleasure of Allah Ta'ala through the observance of the Shariah in the minutest of detail. This is the instruction imparted by the Murshid to the Mureed who should ever be ready and alert to follow these instructions.

Trodding the Path of Tasawwuf is not for the purpose of experiencing any spiritual state of ecstasy. The Fruit of Tasawwuf is the obtainal of Divine Pleasure, the consequence of which is entry into Jannat, communion with Allah and salvation from the everlasting torments of Jahannum.

Renew Iman

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallaahu alayhi wasallam) said:

"Renew your Imaan constantly."

Upon being asked of the method of renewing Imaan, Rasulullah (sallallaahu alayhi wasallam) said:

"Recite LAA ILAAHA IL-LAL-LAAH in abundance."

INCOMPETENT AND DANGEROUS MENTORS

Rasulullah (sallallaahu alayhi wasallam) warned that a time will come when men will utilize the Deen to earn material benefit. Many forms of such betrayal of the Deen are to be found. One of the severest forms of plundering the Deen and the Iman of innocent and unwary believers is for "wolves in sheep-skins" to lure unwary and ignorant Muslims into their Iman-plundering traps. Such men will be found in abundance among the Ahle Bid'ah (the people of innovation). They will be found to be posing as spiritual guides (Shaikhs and Murshids of Tareeqat). They lay great claims of being spiritual masters of tasawwuf. They don long, flowing and impressive garments to convey the impression that they are masters of tasawwuf. But, in reality they are, in the words of Rasulullah (sallallaahu alayhi wasallam), men with the hearts of wolves, and shayateen in human bodies.

Such fraudulent "peers" employ the system of bay't (initiation of disciples into the spiritual orders of tasawwuf) as a lucrative trading practice, charging at times exorbitant fees as payment for initiation. The money-making racket does not cease at the "admission" fees. An annual "renewal" fee also has to be paid to avoid expulsion and the inauspicious wrath of the fraudulent "mentor" who acts as the agent of shaitan. Besides the "admission" and "renewal" fees, there are several other side-charges which have to be paid for dubious spiritual acts and customs.

It is essential that Muslims realise that these "peers" among the Bid'atees are NOT masters or Murshideen in any of the Orders of Tasawwuf. They have no relationship whatsoever with the purpose of tasawwuf, which is to attain the spiritual reformation of the Mureed through the agencies of the Shariah, and not via some methods which are a conglomeration of hotch-potch kufir and bid'ah rituals. These fake "peers" of the Ahle Bid'ah mercilessly plunder the Sunnah of Rasulullah (sallallaahu alayhi wasallam), but audaciously and vociferously trumpet the slogan of "Hubbe Rasul" (Love of Rasulullah - sallallaahu alayhi wasallam). There is no relationship between these false "peers" and "Hubbe Rasul".

Muslims should not permit themselves to be caught in the web of these tricksters who are out to amass wealth at the cost of Iman. They fall within the purview of the Quranic ayat:

"They trade the Laws of Allah for a miserable price."

It is not permissible to become bay't on the hands of one who is linked with bid'ah (innovation). If the "peer" is a man of bid'ah, he will never be in position to instruct the Mureed along the lines of the Shariah. The beliefs of bid'ati "peers" are defective and contagious. Association with a bid'ati "peer" will despoil the Iman and the practice of those who are supposed to be the Mureeds of such an unqualified "peer". A bid'ati "peer" will endeavour his utmost to entrench the Mureed in bid'ah and beliefs of shirk. He is not in position to administer ta'leem (spiritual instruction) and naseehat (advice and admonition) based on the Sunnah and Shariah. He will resort to queer and baseless interpretations to justify his anti-Sunnah practices. There, therefore, exists the grave danger of the Mureed being seriously deviated from the Road of Iman.

The "instruction" and "naseehat" of the bid'ati "peer" will not be imbued with anwar (spiritual lustre) nor will it be efficacious. Divine aid will not be with the bid'ati "peer" in his instruction of the Mureed.

It is therefore of utmost importance in the interest of safeguarding one's Iman that one fully recognize the person to whom one is offering the allegiance of bay't. The Auliya of Islam have explained the signs by which a true Shaikh of Tasawwuf could be recognized. These signs of a true Murshid along the Path of spiritual reformation, are enumerated elsewhere on this page.

Hadhrat Ibn Abbaas said:

- ★ The first to have made tawaaf of the Baitullah Shareef were the Malaai-ikah.
- ★ The portion of the ground from Hajr Aswad to Rukn Yamaani is a portion of the graves of Ambiyaa (alayhimus salaam). When a nation's persecution of their Nabi exceeded all limits, the Nabi would leave them and pass the last of his days in Ibaadat in this place.

And, then, there will dawn an age when the one who is steadfast on the Deen will be like one who is holding (in his hand) a glowing coal.
(Rasulullah-sallallaahu alayhi wasallam)

Verily, We have established you on a Shariah (Path) with regard to affairs. Follow, therefore, it, and follow not the desires of those who have no knowledge (of the Deen).
(QUR'AAN)

PORT SHEPSTONE MASJID TRUST

A COPY OF THE NOTARIAL DEED OF THE PORT SHEPSTONE JUMMA MASJID TRUST HAS BEEN SENT BY MR. YACOOB AGJEE TO THE MUJLISUL ULAMA FOR SCRUTINY AND COMMENT. MR. AGJEE'S QUESTIONS AND OUR COMMENTS IN THIS REGARD APPEAR HERE.

REFERENCE CLAUSE 2

You will note that this clause restricts membership of the Trust to persons or decendants of persons born in certain districts within the Presidency of Bombay. Muslims of any other origin, e.g. a Chinese Muslim, etc. are barred from serving on these Trusts that administrates the House of Allah. It is fair to conclude that the Prophet (SAW) would not have qualified to serve on either of the Trusts.

QUESTION ONE

Since the criterion of merit in Islam are faith and piety and since Islam does not permit division of people on the basis of tribe, race, colour, language or class is this clause not in contravention of the Quran and the Sunnah?

OUR COMMENTS

Firstly it should be noted that according to the Shariah the founders, erectors or originators of a Masjid, Madressa, etc. enjoy the prerogative right to appoint the trustees, Imaam and Muazzin of the Masjid. The original Trustees, by virtue of this Shar'i right are entitled to stipulate who the future trustees, Imaam and Muazzin shall be. In this connection, the authoritative Book of the Shariah, Durre Mukhtaar states:

"The stipulation of the Waaqif (the one who made the Waaqf) is like the declaration of the Shariah (in effect)."

This prerogative right of appointing Mutawallis and Imaams of the Masjid is inherited by the children and the family of the original establishers of the Masjid as well. The Shariah states:

"Similarly (as stated in the aforementioned quotation) his (the Waaqif's) children and his family are more qualified than others."

"As long as anyone of them possesses the qualification for mutawalliship a stranger (i.e. one who is not of the family of the Waaqif) shall not be appointed as the Mutawalli."

(Durre Mukhtaar)

Since it is the Islamic right of the founders of the Masjid to arrange and stipulate who the mutawallees of the Masjid will be, Clause No. 2 of the Notarial Deed is not un-Islamic. Muslims of "any other origin" not being able to serve as trustees of the Port Shepstone Masjid is not a matter which is in conflict with the Shariah.

Mr. Agjee's observation: "It is fair to conclude that the Prophet (SAW) would not have qualified to serve on either of the Trusts.", is an argument of a hypothetical nature. The assumption is groundless. The right to restrict mutawalliship is an edict of the Shariah, hence it carries the authority of Rasulullah (sallallahu alayhi wasallam), himself. Further, on the assumption that Rasullullah (sallallahu alayhi wasallam) was present, the possibility of recourse to the kuffaar to prepare a Notarial Deed would never have arisen. If Rasulullah (sallallahu alayhi wasallam) was present then fussaag of the calibre who instructed the preparation of the Notarial Deed would never have been able to serve as mutawallis of the Masjid. Let us therefore exclude the assumed presence of Rasullullah (sallallahu alayhi wasallam) from the scope of our activities and discussions, for any argument based on such a groundless supposition will be devoid of any value and truth.

REFERENCE CLAUSE 31

This clause which is self-explanatory encourages the collection of INTEREST on money invested on behalf of the Trust. Although the Trust have not acted on this clause the fact that it appears on the Deed of this Islamic Society is a matter of concern to any God-fearing Muslim.

QUESTION TWO

If this clause is repugnant to the injunctions and directives of the Holy Quran Shareef can this Notarial Deed be considered un-Islamic and as such invalid?

OUR COMMENTS

"Repugnant" is too mild a term to describe the despicable nature of the vile clause of ribaa inserted in the Notarial Deed. Rasulullah (sallallahu alayhi wasallam) said in regard to ribaa: that ribaa is a conglomeration of more than seventy evils, the lightest of this conglomeration being the equivalent of the crime of committing zinaa with one's own mother. In one narration the evil of ribaa is described as worse than committing fornication with one's mother right in the Ka'bah Shareef. A Muslim, who, therefore, has the vile audacity to dignify the immorality of ribaa by having it inserted in a Masjid and Madressa document, is a faasiq of the highest order. Such fussaag cannot be administrators of the Waqf affairs of Allah Ta'ala. Such ignoramuses who perpetrate crimes worse than zinaa can never be mutawallis of a Masjid. It is incumbent upon the Muslim Jamaat to strive for the removal of such fussaag from the office of mutawalliship. Whoever has the power or influence which could be wielded in the direction of removing such fussaag and highly unqualified "trustees" from the posts of mutawalliship but desists to utilize his power and ability for no valid Islamic reason, is guilty of aiding sin and crime. The Quraan Shareef prohibits aiding and abetting vice.

This ribaa-clause is invalid. Those concerned and involved in this matter should take immediate steps to eliminate the offending clause/s from the document.

REFERENCE CLAUSE 29

In order to bring about a change of this Deed one requires a

95% majority to support the amendment. The change is unlikely to come as more than 5% of the registered members are in favour of this Deed remaining in its entirety.

QUESTION THREE

As this clause 29 makes it impossible to change this legal document, what alternatives are open to the Jamaat to invalidate this Deed?

OUR COMMENTS

People ignorant of the Shariah and welded to the dictates of their lowly nafs usually insert such un-Islamic clauses in their constitutions so as to protect their un-Islamic desires for some cheap glory which they believe posts of Trust promise them. We have no Shar'i government to anull any un-Islamic documents and contracts. Besides speaking out against the evil aspects of the notarial deed and the un-Islamic manner in which trustees are governing the affairs of Musjids and Madressas, there is nothing much that could be done in terms of the law of this land to achieve the aims of the Shariah. You are only required by the Shariah to do what is within your ability. More than that, you are not called upon to execute. When Allah Ta'ala desires the removal of the undesirable elements who serve as mutawallis of Musjids and Madressas, He will eliminate them.

QUESTION FOUR

If an Islamic Trust consciously ignores the Quran Shareef and the Shariah, and enacts its own constitution and laws or borrow it from any other source in disregard of Quranic directives then does such a body break its contract with Allah and forfeits its right to be called Islamic? Does this apply to these Trusts?

OUR COMMENTS

From the Notarial Deed it is clear that from the very inception, the Port Shepstone Jumma Masjid Trust was not an ISLAMIC TRUST. The members of this Trust may regard their body as 'Islamic' because they happen to be Muslims, but in terms of the Shariah, the Trust of the Natal merchants (we refer to them as merchants since the notarial deed appellates this designation to them) is not based on Islamic principles and teachings. The founder member of this Trust have accepted Allah's declaration of war against them by their act of elevating ribaa in their constitution. And, in assigning 'legality' and 'respectability' to ribaa they are among those whom the Shaitaan has driven to madness by his touch. Allah Ta'ala states about the propounders and lovers of ribaa:

"Those who devour ribaa do not stand except as one who has been maddened by the Shaitaan."

Those who do not desist from ribaa should take notice of the Quraanic declaration of war against them. Says the Quraan in this regard:

"If you do not (abstain from ribaa) then take notice of war from Allah and His Rasul ..."

Those who are guilty of having inserted the ribaa clauses and those who desire to maintain them in the Musjid constitution have most assuredly broken their pledge of obedience with Allah Ta'ala. They have surely broken their contract of faith with Allah Ta'ala. These trusts are un-Islamic. Muslims who fear Allah and who treasure their Imaan should not participate in the activities of these Trusts. It is permissible to participate only with the view of bringing about Islamic change. If it is discerned that the situation has become hopeless then all social and Islamic ties with the upholders of ribaa should be broken, for they have rebelliously scorned the injunctions of the Quraan.

QUESTION FIVE

Knowing that the Trust is violating the basic principles of Islam and acting contrary to its teachings is it permissible for Muslims to donate in cash or kind towards the administration of either Trust?

OUR COMMENTS

These Trusts are anti-Islamic Trusts operating in violation of the Laws of Allah Ta'ala. If the method of operation is not brought into conformity with the Shariah then it will not be permissible to assist in the affairs of these Trusts. Muslims should not contribute towards the administration of these un-Islamic Trusts.

And Allah Ta'ala knows best.

Gheebat

"O assembly of people who have professed Imaan with the tongues, but not with the hearts! Do not make gheebat (scandal and slander) of the Believers. Do not pry into their hidden faults. He who searches for the hidden faults of a brother (Muslim), Allah will reveal his faults. And, if Allah searches for the hidden faults of a person, He will disgrace him (that person) even within his own home." (Rasulullah - sallallahu alayhi wasallam)

CHAMELEONS

In twenty four hours the opinions of philosophers and scientists change thirty six times.

(Sahbanul Hind)

IBN Umar relates Rasulullah said: "Verily Allah and His Mala'ikah send Mercy upon those who eat sehri (sower - suhoor)."

The Ibadat upon which one is steadfast (and constant) is most beloved to Allah, even if that Ibadat is offered in small measure. (Hadith-Bukhari)

ANAS reports: "Once when Ramadhan commenced, the Messenger of Allah said: 'A month has verily dawned over you wherein lies a night better than one thousand months. Whoever is deprived of its blessings has indeed been deprived of (almost) all good. And none is deprived of its good except him who is completely unfortunate.'" (Hadith)

"Islamic" Bodies — But Kuffar Constitutions

The style of constitutions governing Muslim bodies such as Musjid Trusts, Madressa Trusts and numerous other organizations which have recently mushroomed in the community is a clear indication of the un-Islamic thinking process which has afflicted Muslims of recent times. Constitutions are made for purely Islamic institutions such as Musjids and Madressas, but these constitutions are modelled in entirety along the lines adopted by the constitutions governing kuffaar bodies.

A host of rules and regulations — kuffaar rules and regulations — are inserted in the constitution. Many of the clauses flagrantly violate the Shariah. As examples are the clauses pertaining to the acceptance of ribaa-dealings by the organizations purporting to serve the interests of the Deen. Certain qualifications are stipulated for the eligibility of office-bearers and trustees, but never are the Shar'i qualifications accorded any pedestal in these kuffaar constitutions. The qualifications which the Shariah imposes for the eligibility of persons to hold posts of trusts are in all cases totally ignored. It will thus be found

that a drunkard can serve as a Musjid Mutawalli in terms of the kuffaar constitutions governing the organizations established by Muslims awed by western norms and influences. A gambler can occupy a position of trust in a Musjid or Madressa organization in terms of the constitution. An ignoramus — ignorant of Islam and the Shariah — can become a Mutawalli of a Madressa and a Musjid in terms of the kuffaar constitutions, but a person who possesses all the Islamic qualifications could be debarred from positions of trusts in terms of the constitutions modelled along kuffaar-thinking. Wealth and worldly considerations are the chief criteria employed by the constitution-makers.

The Quraanic qualifications of Salaat, correctness of Aqa-id and A'maal, integrity, honesty and essential Islamic knowledge are totally ignored. The greatest of fussaag and in some cases murtads are nominated to posts of sacred trust in terms of these modern constitutions. Yet, the culprits befool themselves into believing that they are serving the interests of Islam. May Allah Ta'ala save Muslims from such stark ignorance and colossal transgression.

SPIRITUAL CORRUPTION AND POLITICAL OPPRESSION

Hadhrat Abu Dardaa (radiallahu anhu), an eminent Sahaabi of our Nabi (sallallahu alayhi wasallam) on the occasion of the Muslims conquering the Island of Qibris, observed:

"Among creation these people (the inhabitants of the island) have become most despicable when they shunned the Commands and Prohibitions of Allah. They were a nation of power and rulers. They neglected the Command of Allah and have fallen to this level which you now observe. Allah has caused their subjugation and reduced them to slavery. When Allah subjugates a people, He then no longer cares for them."

This Hadith as well as other directions of the Quraan and Ahadith amply illustrates that a ruling nation being vanquished and transformed into subjects of domination by their conquerors is a form of the Wrath of Allah Ta'ala. This Wrath and Divine Punishment are the consequences of the evil perpetrated by those who were previously in power. Allah Ta'ala then obliterates their power.

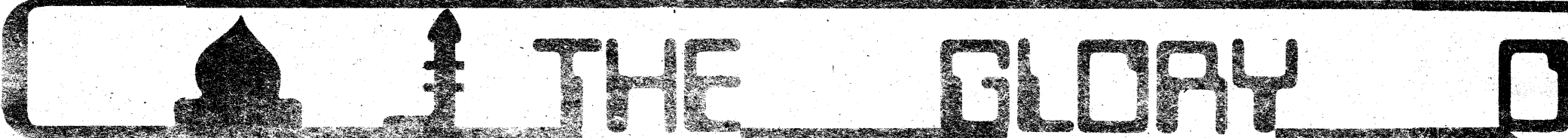
Those who are the victims of suppression and injustice by an unjust and cruel government or ruler have none besides themselves to blame. The cure to the misery of oppression by the rulers is to eliminate the oppression and injustice which man is perpetrating on his own soul by brutally plundering the commands of Allah Ta'ala. Muslims by rectifying their spiritual condition will attain the political domination and power which the Quraan promises to the pious servants of Allah. Muslim prestige and ascendancy can never be attained by linking with kuffaar forces and means of baatil.

Rasulullah (sallallahu alayhi wasallam) taught that cruel and unjust rulers are merely mirrors of our own degenerated spiritual condition. The ugly and abominable rule of oppressors is merely the abominable 'face' of our corrupt spiritual state. Islam's solution for political corruption and oppression is rectification of our spiritual condition. Islam makes it abundantly clear that the elimination of an oppressive regime could be secured only through Islamic reformation of the-nafs.

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THE EDITOR,
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Editorial

The Need of the Ummah

The gracious month of Ramadhan has once again dawned upon us, ushering in all the barkat, rahmat and transcendental rewards stated by Rasulullah (sallallaahu alayhi wasallam) to accompany this glorious month. The need for us to avail ourselves of this opportunity of roohani (spiritual) lustre and gain is vital. The condition of the Ummah - i.e. the spiritual and moral state - is deplorable and heart-breaking. The rejuvenation of the dormant and indolent spirit of Imaan which still smoulders in our hearts stands in dire need of the type of roohani injection which the month of Ramadhan administers. The blessings of this glorious month should be earned to the best of our ability. The spiritual benefit and roohaani energy which our Imaan requires for its healthy development in its journey towards the goal of the Akhirah could be obtained only by effort in the direction of Taqwa - and Taqwa is based upon the Sunnah of Rasulullah (sallallaahu alayhi wasallam) - Sunnah down to the minutest detail.

Sunnah is not the name of some vague conception of "social work" nor is it restricted to the raising of slogans about the brotherhood and unity of the Ummah. Sunnah incorporates all vestiges of Rasulullah's (sallallaahu alayhi wasallam) life and teaching beginning with the little and "insignificant" duaa which the Mu'min recites when he opens his eyes in the morning - permeating every thought and act throughout the course of the day. Every "little" Sunnat taught by Rasulullah (sallallaahu alayhi wasallam) if adhered to, generates roohaani energy in the Imaan of the Mu'min. Observance - constant and active observance - of all facets of Rasulullah's (sallallaahu alayhi wasallam) life creates consciousness of Allah and the Akhirah in the heart of the Mu'min.

The Ummah, in the fulfilment of its purpose here on earth stands in no need of finance. It does not require organizations. The considerable squander of finance, time and brains in conferences and conventions, meetings and symposiums, is the inheritance of the shaitaan. Muslims, in order to achieve the purpose of their creation, viz., the acquisition of Allah's Pleasure and Najaat in the Akhirah, stand in no need of the organizational trappings of modernity being traded under the name of Islam by men whose deception, deviation and Islamic incompetence qualify them for the scope of Rasulullah's (sallallaahu alayhi wasallam) words:

"... They are shayateen in human bodies."

These human shayateen who are craving for positions of leadership in the Muslim community have no thought of the Akhirah. They do not know their direction. They have no Islamic bearings. They are drifting rudderless in a stormy ocean of kufr and baatil. They are the enemies of the Deen, but they understand not. They are like the Munaafiqeen about whom the Quraan says:

"When it is said to them: Do not spread mischief on earth! They say: Verily, we are only reformers."

Listen! Verily, they indeed are the ones who spread mischief but they understand not."

The Ummah does not require the kufr and baatil leadership of men who have no truck with the Deen. Men whose association with the Deen dangles over the precipice of kufr and baatil can never lead Muslims in the direction of the Akhirah. The Akhirah is to be attained on the basis of the Sunnah of those men whom if witnessed today by these modernists will be labelled as "madmen". The Love of Allah - the Pleasure of Allah for which we have to strive is to be found in the ways of love of those valiant sons of Islam, who wielded the Sword of Islam on the basis of Rasulullah's Sunnah - the Sunnah which is a clear-cut and well defined code of life comprising of rules, etiquettes and laws for every occasion and every sphere of our life on earth. The Sunnah is not some empty and vague concept embracing the theories of kufr and baatil of this century's self-appointed myriad of 'mujaddids'.

The monotonous cacophony of slogans of "brotherhood", "unity", "social justice", etc. is a demonstration of modern "Muslim" thinking - thinking impregnated with western influence. The Muslim youth of today is caught up in a quagmire of inferior mentality. He suffers from the disease of gigantic ignorance of Islam, but his deplorable spiritual condition makes him believe that he is a beacon of light guiding the destiny of mankind. The modernist who shouts so vociferously about Islam - who is quick to raise slogans and an adept at cowardice and disobedience displays his hollowness when it comes to practical Islam. Islaami Aqaa-id and A'maal have no meaning for those whose Islam is based on slogans

painted in the hues provided by the western masters of kufr and baatil. The Ummah stands in no need of the activities of these vainglorious and selfish leaders of the nafs. They are astray and lead astray many ignorant ones.

The Mu'min, for his spiritual march unto Allah Ta'ala requires correctness of Aqaa-id and rectitude in A'maal. These are vital items of his spiritual luggage along his roohaani sojourn back home from whence he has hailed. The journey to Akhirah can never be successfully traversed if our A'maal and Aqaa-id are interwoven with the fabric of kufr and baatil so much traded nowadays. The Path the Mu'min has to follow is the noble Path established by the Sahaabah and trod by the great Auliya of Allah Ta'ala. That is the avenue in which we will be able to cleanse our hearts from all the spiritual maladies with which we are afflicted. Our spiritual improvement - the gaining of Taqwa - cannot be achieved by some programme thrashed out at conferences by some unqualified men donning western suits and ties. Our spiritual success is dependant upon the way of those Auliya who may have appeared like mendicants but who were the rulers of the hearts of millions. They possessed the most valuable of treasures - the treasure of a purified heart - a heart imbued with Taqwa secured in imitating the Sunnah of our Nabi (sallallaahu alayhi wasallam) in the minutest of detail. They were masters of that wealth about which Rasulullah (sallallaahu alayhi wasallam) said:

"The best of wealth is the wealth of the heart."

The mu'min should sit back and reflect. He must endeavour to meditate on the purpose of his presence here on earth. He must meditate on the temporary nature of this earthly life. He must meditate over the Reckoning which Allah Ta'ala will demand from him. He must meditate about the grave which Rasulullah (sallallaahu alayhi wasallam) said calls out daily:

"I am an abode of darkness; I am an abode of solitude; I am an abode of sand; I am an abode of worms."

The Muslim must reflect. What was is beginning and what will be his end. What value has his break-neck pursuit after worldly gain and glory? His constant meditation (muraqabah) will reveal to him the true worthlessness of his mundane pursuits. If the Mu'min desires true relationship with Allah Ta'ala, it is essential that he consciously and regularly meditate and thus realise the futility of life-pursuits of pleasure, comfort and nonsensical targets of worldly success. Life will soon fold up. The never-ending existence will unfurl itself at the termination of this ephemeral life. What arrangements are then being made by the Mu'min for the long and arduous climb which awaits him? Once the Mu'min realises his purpose - the purpose of his creation - he will become immune to the calls and the shouts of baatil and nafs which perpetually din into the ears. It is only one who has discerned his goal of the Akhirah, who will be able to ignore the calls of baatil and remain far from the snares of deviation being arranged daily to throttle out the Imaan of the Believer.

The sacred opportunity of Ramadhan has been presented to you by Allah Ta'ala. Avail yourself fully of it, for you have no assurance that you will live until next year to take advantage of the wealth of blessings of this auspicious month. Do not waste your time and your thoughts in evil and futility. Pass these sacred days in Ibaadat and obedience. Increase your tilaawat of the Quraan. By tilaawat we mean plain recitation of the Quraan as taught to the Ummah by the Sahaabah and as the Ummah has practiced for the past fourteen hundred years. Recitation of the Quraan - the recitation upon which is the Promise of Sawaab - excludes the new-fangled idea of modern "tafseer" sessions conducted by men who do not understand the meaning of even the Kalimah. Tilaawat does not mean engagement in studying baatil commentaries of Yusuf Ali, Muhammad Asad, etc. Tilaawat occasions the Pleasure of Allah whereas the study of baatil commentaries by ignorant people invites the Wrath of Allah.

Tilaawat, Istighfaar, Durood, Nafil Salaat are great practices of this month. We should strive against the nafs even more during this month and practice these forms of Zikr in abundance. But remember, that even more efficacious in the attainment of Taqwa is abstention from disobedience. Maintaining silence is most efficient in this direction. Rasulullah (sallallaahu alayhi wasallam) said:

"He who maintains silence is saved."

Fasting should not be restricted to only food and drink, but should be extended to the tongue as well. One should abstain from conversation as far as is possible, even if such conversation be permissible, but not essential. Unnecessary conversation leads in most cases to gheebat which is the death-knell of Taqwa. Taqwa cannot be achieved by only acts of pure Ibaadat. Ibaadat, abstention from sin, elimination of the bestial traits of the nafs and inculcation of the higher angelic qualities are all essential ingredients for the attainment of Taqwa. This month is highly conducive for the attainment of Taqwa. It should, therefore not be squandered and destroyed in idle and vain pursuits, in activities which are of no value in the development of the Imaan. May Allah Ta'ala imbue us with this Taqwa which will make easy for us the answering of His Call when it is sounded at our departure from this transitory abode.

NIYYAT FOR FASTING

1. According to the Hanafi Madhab Niyyat (intention) for fasting in Ramadhan is made during the night time or even during the morning.
2. The meaning of "Niyyat" is simply to form the intention: "Today I am fasting, or, tomorrow I shall be fasting." However, it is preferable to recite the following Niyyat formula:
ALLAHUM MA ASOOMU LAKA GHA-DAN.
3. Participating in Sehri will substitute for the Niyyat. If one forgot to form the Niyyat for fasting, but partook of Sehri, the fast will be valid.
4. Niyyat for fasting in Ramadhan could be made until just before midday if one did not eat or drink up to that time.
5. It is necessary to renew Niyyat for each day's fasting. A single Niyyat made for the whole month of Ramadhan will not suffice.

RAMADHAAN - A SPECIAL OCCASION FOR DUA

ABU Saeed Khudari relates that Rasulullah said:
"Every day and night of Ramadhan Allah sets free a great number of souls from Jahannam. And for every Muslim during every day and night there is a time when his duaa is certainly accepted."

Exemption from Fasting

THE Holy Quran has granted exemption from fasting for the sick and the traveller. Traveller (Musaafir) in the terminology of the Shariah applies to a person who undertakes a journey of forty eight miles or more, i.e. the same distance which qualifies a person for the concession of Qasar Salaat, viz., to read two rakaats Fardh instead of four rakaats. The concession of exemption from fasting prevails only during the period of sickness and on the journey. The sick person and the traveller are, however, required to fast a like number of days missed, after the

journey or after regaining one's health in the case of the sick person. The exemption from fasting is optional. The Holy Prophet (S.A.W.) has given the option to his followers to fast or to break fast during a journey or during illness. If the journey is rigorous then it is preferable not to fast. However, if the journey is one of ease and comfort and the traveller can easily sustain the rigour of fasting then it is preferable that he should fast on the journey although he is entitled to the concession of exemption regardless of the ease or rigour of the journey.

The Eyes and Fasting

THE SUNNAH OF SEHRI

RASULULLAH said: "The difference between our fasting and that of the Ahul-Kitaab (Jews and Christians) lies in partaking of food at sehri time. They do not."

"Eat sehri because in it lies great blessings." In three things there are great blessings:

"Eat sehri and strengthen your fast. And sleep in the afternoon (siesta) so as to gain assistance in waking up in the latter portion of the night (for Ibaadah)." Abdullah bin Haarith reports that one of the sahaaba said: "I once visited Rasulullah while he was busy partaking of sehri. Rasulullah then said: "This is a thing full of blessings which Allah had granted you. Never leave it."

"Even though there be no food, then too one date should be eaten or a drink of water taken."

AT all times and in all cases the Shariah commands that Muslims restrict the glances of their eyes. This restriction is emphasised during the state of Saum (Fasting). For the proper discharge of the rights of the Fast and for the obtainal of the great spiritual reward and benefits of the Fast it is of utmost importance to exercise control over the eyes. It is not lawful to cast glances or to look at unlawful places and objects.

Rasulullah (sallallaahu alayhi wasallam) said:

"He who restricts his gaze from evil because of Fear of Allah, Allah will grant him much sweetness and ecstasy of Faith which he will perceive in his heart."

The great Sufis of Islam state in the interpretation of the above Hadith that one should abstain from looking at all such things which distract one from the Zikr (Remembrance) of Allah Ta'ala.

**SEE PAGE ELEVEN FOR
CHANGE IN NISAAB**

FASTING ESTABLISHES SUPREMACY OF SOUL

(By Muhaddith Shah Waliullah (R))

THE preponderance of animality in man is an obstacle in the path of the manifestation of angelic and celestial attributes. Therefore, it has become necessary to subjugate this attribute of animality in man.

Since the dominance and power of bestial attributes are caused by eating, drinking and excessive indulgence in lowly desires - the latter playing the dominant role in the assertion of bestial attributes - it is essential to curtail and curb the onslaught of the flesh by a reduction in these factors (eating, drinking and indulgence in desire). Precisely for this reason do we find unanimity among all those who desire the supremacy of the soul and the subjugation of the flesh. All such men are unanimous in their assertion that the method of establishing the

supremacy of the soul over the body is to reduce indulgence in eating, drinking and lowly desire. A remarkable fact is that this unanimity exists despite the different religions and lands of these men (i.e. those who desire the supremacy of the soul).

It is of prime importance that the animal body remains within the power and control of the higher soul so that it (the body) becomes infused with the nobility and transcendence of the higher soul. It is likewise essential that the celestial soul remains

aloof of the flesh in a way that will protect it from coming under the sway and control of the animal body. There is no better method of asserting the supremacy of the soul over the body than denial of the material and animal wants and desires of the body. Self-denial compels the animal body into obedience and submission of the celestial soul. Material dictates and animal desires are attributes of the animal-self, therefore, by self-denial man aligns himself with the Angelic realm. And, this purpose is achieved by means of Fasting.

Kaffaarah

KAFFAARAH is the penalty which the Shariah imposes upon a Believer for flagrant violation of the sanctity of the Fasting during the month of Ramadhan. A penalty of sixty consecutive days fasting is imposed for deliberately breaking or terminating a Fast of Ramadhan. If Niyat for fasting was made during the night time (i.e. up to the time when Sehri expires) then the deliberate breaking of such a fast will make one liable for the penalty of Kaffaarah. The penalty of Kaffaarah (i.e. fasting sixty days in succession - one day after the other) applies ONLY for breaking a fast of Ramadhan for which Niyat was formed during the night time.

MASAA-IL PERTAINING TO KAFFAARAH:

- Kaffaarah applies to only the fasts of Ramadhan. Hence, if a Nafil or any other fast was deliberately broken, then Kaffaarah is not imposed. For a Nafil fast broken, only Qaza is offered, i.e. one day has to be fasted in lieu of the Nafil fast which was nullified.
- If Niyat for fasting during Ramadhan was not formed at night, but was made during the day (any time after Subuh Saadiq - i.e. the time when the fast officially commences) then only Qaza of one fast has to be made if the fast was nullified. However, to break the fast without valid Islamic reason is a heinous sin warranting severe punishment.
- Should a person be liable for the execution of Kaffaarah, but his/her health is such that there exists no hope of fulfilling the sixty consecutive fasts then instead of the sixty fasts, sixty Masaakeen (poor persons) have to be fed - each poor to be given two square meals. Alternatively, it is permissible to give each miskeen the amount which is given as Sadaqatul Fitre (approx. one S.A. Rand). It should be remembered that the alternative of

providing sixty Masaakeen in execution of the Kaffaarah of Ramadhan is permissible only in the event of total inability to fast the sixty prescribed fasts of the Kaffaarah.

- In addition to the sixty days of Kaffaarah an extra day fast shall also be kept as Qaza (fulfilment) of the day nullified.
- Even if a number of fasts during any one Ramadhan are nullified deliberately, only a single Kaffaarah penalty is imposed. However, if fasts of different Ramadhans were broken then the number of Kaffaarahs will be equal to the number of Ramadhans. For example: Someone deliberately ended one or more fasts some years ago in a single Ramadhan, and last year he again broke one or more fasts, and this year he did likewise. In this case three Kaffaarah penalties will be imposed upon the criminal because three different Ramadhans are involved. However, this does not mean that he must fast 180 consecutive days. After completing one Kaffaarah (sixty consecutive days) he may commence his second Kaffaarah after some time, and the third Kaffaarah sometime after completing the second.

Iftaar

Sahl Bin Sa'd (R) reported that Rasulullah (S.A.W.) said: "The people will remain prosperous as long as they hasten with Iftaar (i.e. they break their fast immediately time for Iftaar enters)." (Muslim Shareef)

It is Sunnat to make Iftaar (to break one's fast) immediately after sunset. One should not delay in Iftaar until the stars begin to appear as is the common practice of the Ahle Kitaab.

EVIL HEARING AND FASTING

LISTENING to that which is un-Islamic and sinful also wroughts great destruction to the spiritual benefit and Sawaab which flow in the wake of Fasting. It is therefore imperative that the ears be restrained from turning in the direction of listening to what is evil in Islam. Listening to gheebat, music, nonsensical talks, etc., all fall within the degree of prohibition. The Muslim should, therefore, at all times and especially during fasting refrain from misusing his faculty of hearing and in this way despoil the soothing spiritual effect of the fast.

Shaafis Note!

According to the Shafi madhab it is compulsory to make the niyyat for Ramadhan fasting during the night time. When the time for Sehri expires the time for forming the Niyat will also end.

FASTING - ABSTENTION FROM EVIL

THE Qur'aan commands: "Fasting has been prescribed for you."

The commentators of the Qur'aan say that from this verse it is deduced that fasting is made compulsory for every portion of the body. Thus, fasting of the ears means not listening to evil. Fasting of the eyes means not to look at any form of evil and sin. Similarly fasting of the self means to be free from all carnal desires. Fasting of the heart means casting from it the love for worldly things. Fasting of the mind means avoiding thought about anything other than Allah.

EATING HABITS AT IFTAAR

SOME people are in the habit of over-eating at the time of Iftaar. The practice of eating to capacity (and to a great extent over-eating) is spiritually detrimental. This applies to the consumption of Halaal foods. In other words, even if the food consumed is absolutely Halaal, then too one should not eat to one's full satiation. The object of Fasting is defeated by this manner of eating.

Food which nourishes the physical body have a tendency to strengthen and stimulate carnal desire and passion whereas Fasting has the opposite effect. Hence, in Ramadhaan, eating and drinking should be maintained at a minimum. The spirit of Ramadhaan requires that the Month of Fasting be not transformed into a month of feasting. Imaam Ghizaali (rahmatullaahu alayhi) asks:

"When the object of Fasting is to conquer carnal passion, then how can this object be achieved if eating at Iftaar is excessive?"

The true effect of Fasting is only perceived by actual hunger carried out in a spirit of Ibaadat (worship) - observing all the Divine restrictions and increasing generally all aspects of worship. In Maraaqil Falaah it is stated:

"Do not eat excessively at the time of Sehri as this causes defeat of the object of Fasting."

Allaamah Tahtaawi (R.A.) writes:

"When hunger is really felt, the reward for Fasting increases, and feeling for the poor is generated."

Munificence of Allah in Ramadhaan

ALLAH commands a caller from the heavens to call out three times on every one of the nights of Ramadhan: "Is there anyone begging of Me that I may grant him his desire? Is there anyone repenting to Me that I may turn in Mercy to him? Is there anyone begging for forgiveness that I may forgive him? Who is there who shall give a loan to the One whose wealth does not diminish, and the One who duly fulfills without unjust deductions."

Important

In the event of a fast being nullified by accident or mistake, it is Wajib (Compulsory) to pass the whole day in the state of fasting. If one's fast was mistakenly ended, e.g. participation in Sehri erroneously when in fact the time for Sehri has already expired, it becomes Wajib to pass the whole day in fasting, and after Ramadhan a day will have to be fasted as Qaza for the missed day.

Gheebat and Fasting

THE QUR'AAN SHAREEF AS WELL AS RASULULLAH (sallallaahu alayhi wasallam) HAS LIKENED "GHEEBAT" (scandalling, gossiping, backbiting) TO THE CONSUMPTION OF A BROTHER MUSLIM'S DEAD FLESH. The following narration will bear out the vicious effect of "gheebat" on one's Fasting.

During the time of Rasulullah (sallallaahu alayhi wasallam) two women were on the verge of death as a result of extreme hunger apparently due to fasting. Their state was so critical that the Sahaaba reported the matter to Rasulullah (sallallaahu alayhi wasallam) who instructed them to go with a basin to these women and command them to vomit

therein. This was done. The vomit of both women consisted of pieces of flesh and fresh blood. Rasulullah (sallallaahu alayhi wasallam) remarked:

They fasted and abstained from the Halaal food of Allah, but participated in Haraam by backbiting people."

This incident and explanation given by Rasulullah (sallallaahu alayhi wasallam) clearly indicate that the Fasting becomes more strenuous and difficult as a result of indulgence in "gheebat". In one Hadith, Rasulullah (sallallaahu alayhi wasallam) compared the villainy of "gheebat" to the evil of Ribaa which according to the Hadith is worse than committing fornication with one's own mother. Thus Rasulullah (sallallaahu alayhi wasallam) said:

THE VILEST FORM OF RIBAA IS TO SLANDER A BROTHER MUSLIM."

VILLAINY OF NOT FASTING

ANYONE failing to fast in Ramadhan without any valid excuse becomes a Faasiq. The Fuqaha (jurists) have gone so far as to state that anyone eating publicly in Ramadhan without excuse should be put to death. It is unfortunate that we have no Islamic government to enforce this law and thus put an end to such actions. Nothing, however, stops us from expressing dislike, resentment and hatred against such actions. That is the least to which our Imaan should drive us.

FASTING PROTECTS THE BELIEVER AGAINST THE FIRE OF HELL.
FASTING PROTECTS THE BELIEVER FROM THE EVILS OF LOWLY DESIRE.
FASTING STRENGTHENS THE RESOLVE OF THE BELIEVER TO GAIN THE PLEASURE OF ALLAH.
FASTING FORTIFIES THE BELIEVER AGAINST THE PLOTS OF SHAITAAN.
THAT IS WHY RASULULLAH (S.A.W.) SAID:
"FASTING IS A SHIELD"

Miscellaneous Fasting Rules

1. Eating, drinking, etc. in a state of forgetfulness do not nullify the fast, i.e. while eating, etc. one completely forgets that one is fasting.
2. Water slipping down the throat while gargling the mouth breaks the fast even though by mistake. This is so because when the water slipped down the throat the fasting person remembered that he is fasting. A fast nullified by error is compensated by a single Qaza after Ramadhan.
3. Injections do not break the fast.
4. If the fast is ended even a minute before Iftaar or the actual time for breaking the fast, Qaza will have to be offered.
5. A single person sighted the crescent moon of Ramadhan, but his testification was not accepted due to his unreliability. Although the community will not be fasting the following day, he is obliged to fast notwithstanding the rejection of his evidence.

RISALAT - IS IT A REQUISITE OF IMAN?

WESTERN LIBERALISM

Some people among Muslims believe that Najat (salvation in the Hereafter) is not dependant upon belief in the Risalat (Prophethood) of Muhammadur Rasulullah (sallallaahu alayhi wasallam). This is indeed a grave misconception which is a belief of open kufr. The holder of the belief which discards the Risalat as well as the Finality of Risalat of Rasulullah (sallallaahu alayhi wasallam) is a kafir in the unanimous opinion of the Ummah. There are no two opinions on this vital issue in the Shariah.

Those associated with this kufr belief are men who have been schooled in modernism. They lack Islamic knowledge and are gripped by servile and inferior reasoning anchored to the attitude of western liberalism. Since their capacity to reason on the basis of Iman has become crippled, they attempt to substantiate this belief of kufr on the following Quranic verse: "Verily, those who have accepted Iman, and those who have become Jews, the Sabians and the Christians who have accepted Iman in Allah and the Last Day and practice righteousness, for them is their reward by their Rabb. No fear upon them nor will they grieve."

(Surah Baqarah, verse 62)

This verse has been grossly misinterpreted by the holders of the kufr belief. This verse is not a negation of the belief in Risalat. Risalat of Rasulullah (sallallaahu alayhi wasallam) is one of the fundamentals of Iman. Minus Risalat there is no Iman. Without Risalat there is no Najat in the Akhirah. Rejection of the Risalat of Rasulullah (sallallaahu alayhi wasallam) is tantamount to the rejection of the Quran. Acceptance and belief of the Quranic truths are based upon belief in the Prophethood of Rasulullah (sallallaahu alayhi wasallam). If there is no belief in Muhammadur Rasulullah (sallallaahu alayhi wasallam), there can be no belief in the Quran. Islam, the Truth, Belief in Tauhid, Belief in the Akhirah, in Resurrection, etc. are inextricably interwoven with the Risalat and Finality of Muhammad Rasulullah (sallallaahu alayhi wasallam). The Quran categorically again and again emphasises the Risalat of Rasulullah (sallallaahu alayhi wasallam).

AXIOMATIC TO BELIEF

The above-cited Quranic verse upon which the kufr belief is lamely based, merely states two fundamentals of Iman, viz., belief in Allah and belief in the Akhirah. The verse briefly mentions Iman. A brief description of Iman cannot be interpreted as the negation of the detailed definition of Iman. This verse, further briefly mentions Allah and the Last Day. It cannot be claimed on the basis of this concise mention that Allah Ta'ala is devoid of the Attributes of Power and Splendour nor could it be said that the belief in the eternity of Allah Ta'ala is not a requisite of Iman because in this verse no such mention of Allah's Eternity is made - only mention of Allah is made. The verse in question merely states: "those who have believed in Allah". A sensible Believer will not claim on the basis of this concise mention of belief in Allah that all the other beliefs, which are axiomatic to belief in Allah, do not constitute an integral part of Iman. Any person who ventures to deny the Eternity of Allah, etc. and tenders as his proof this verse, is branded as an open kafir.

Similarly, belief in the Akhirah (the Last Day) is a fundamental of Iman which entails belief in all the other beliefs attendant and axiomatic to the belief in the Last Day. Belief in the Last Day, necessarily implies belief in the Resurrection, Jannat, Jahannum, Sirat, Kauthar, and the numerous other teachings of Islam pertaining to Akhirah. One who claims that belief in the Last Day means belief in a future existence without having to believe in Jannat, Jahannum and the rest of the Akhirah beliefs stated by the Quran and Rasulullah (sallallaahu alayhi wasallam), and then, as his basis of deduction, cites the aforementioned verse containing a concise reference to the Last Day, will undoubtedly be beyond the pale of Islam and will be labelled a kafir.

SALAT AND ZAKAT

In a like manner, Iman has been referred to in this verse briefly, not in detail. Two fundamentals of Iman, viz., belief in Allah and belief in Akhirah are here mentioned. The other fundamental articles of Iman, viz., belief in the Mala-ikah, the Divine Revelations, the Ambiya, Qadr, etc. are not mentioned in this verse. But, the silence of this particular verse on these details is no negation of the fact that these are all integral constituents of Iman. Minus any one of them, Iman is negated and the negator becomes a kafir. Numerous verses refer briefly to Salat - in fact all the verses speaking of Salat and Zakat, refer to these Ibadat in brief. No details of Salat and Zakat are furnished by the Quranic verses. It will be clear kufr if any person rejects the present form of Islamic Salat and Islamic Zakat, saying that any manner of worship is Salat and any form of charity is Zakat, and in substantiation for this misconception cites some Quranic verse which make mere mention of Salat and Zakat minus the detailed description of these Ibadat.

The definition - the full definition - of Iman as defined by Rasulullah (sallallaahu alayhi wasallam) is obtained from the various Quranic verses and Ahadith pertaining to Iman. This particular verse cannot, therefore, be divorced from the rest of the Quranic verses dealing with Iman. On the contrary it has compulsorily to be read in conjunction with all other Islamic matter defining the meaning of Iman.

THE GREEK PHILOSOPHERS

All the kuffar - whether Hindu, Christian, Jew or Sabian - believe in Allah. But, their belief in Allah is not the conception of Tauhid as believed in by the adherents of Islam, i.e. the Islam brought by Muhammadur Rasulullah (sallallaahu alayhi wasallam). Hence, if they believe in God, we cannot claim that they have fulfilled the Quranic command of belief in Allah and cite as proof the verse containing a mere reference to belief in Allah. Belief in Allah does not mean mere belief in a divine being. Belief in Allah is the specific and particular concept of Tauhid as taught in its minutest detail by Rasulullah (sallallaahu alayhi wasallam). Rejection of the detailed definition of Tauhid is nothing but a negation of belief in Allah. The Greek philosophers, as well as the later philosophers such as Farabi, Ibn Sina, etc., all claimed to believe in Allah. But, their belief in Allah was not the Islamic concept of Belief in Allah, for they, while professing belief in one 'first cause' which they even referred to as "Allah" to beguile the masses, stripped Allah Ta'ala of all His Attributes. They rejected, for example, that Allah Ta'ala had knowledge of all the particulars, etc. Iman cannot, be claimed for these philosophers merely because some deviated persons claim that mere belief in Allah minus the details, is sufficient, and as evidence cite the verse briefly referring to belief in Allah.

Let us now refer to the Quran Majeed for the Ruling of the Shariah on the question of the Risalat of Rasulullah (sallallaahu alayhi wasallam).

The Quran declares the purpose of Rasulullah (sallallaahu alayhi wasallam) being despatched by Allah Ta'ala:

"Verily, We have sent you (O Muhammad!) as a witness and a warner so that they believe in Allah and in His Rasul (viz., Muhammad - sallallaahu alayhi wasallam).

In this verse, the Quran refers to Iman as 'belief in Allah and His Rasul'. On the basis of this verse, non-acceptance of the Rasul will be tantamount to non-acceptance and rejection of Allah, since Allah Ta'ala, Himself states that He has sent Muhammad (sallallaahu alayhi wasallam) so that mankind believe in Allah and in His Messenger.

This verse, like the verse cited by the negators of Risalat as being a requisite of Najat, refers briefly to the Islamic concept of Iman. It does not outline Iman in detail. If the logic of the negators of Risalat is to be entertained, it could be claimed likewise that belief in the Last Day is not requisite to Iman, since this verse speaks of only belief in Allah and belief in His Rasul. If someone had to argue that belief in the Ambiya besides Muhammad (sallallaahu alayhi wasallam) is not a requisite of Iman and cites as proof this verse wherein Iman is spoken of as only belief in Allah and belief in Nabi (sallallaahu alayhi wasallam), then the error of such logic will be manifest. The kufr too, of the propounder will be manifest.

THE KAFIREEN

Another verse of the Quran reads:

"Verily, the Mu'min (those who have accepted Iman) are ONLY those who believe in Allah and His Rasul (Muhammad), and then they entertain no doubt . . ."

(Surah Hujurat)

Belief in the Risalat of Rasulullah (sallallaahu alayhi wasallam) is explicitly mentioned here.

The Quran states:

"And whoever does not have Iman in Allah and His Rasul (Muhammad) verily, we have prepared for the kafireen (the rejectors of Iman) a blazing fire."

The Blazing Jahannum awaits those who reject the Risalat of Rasulullah (sallallaahu alayhi wasallam). This verse clearly states that those who do not believe in either Allah or Rasulullah (sallallaahu alayhi wasallam) are the "Kafireen".

Again the Quran declares:

"Say (O Muhammad!), Obey Allah and the Rasul (Muhammad). And, if you turn away (from this belief), then verily, Allah does not love the kafireen."

Those who refuse acceptance of Rasulullah's Risalat are the "Kafireen" according to this verse as well.

The following Quranic verse presents the detailed definition of Iman:

"O people of Iman, Believe in Allah, His Rasul and in the Book which Allah has revealed to His Rasul (Muhammad) and in the Book which He has revealed before. Whoever commits kufr (rejects) against Allah, His Mala-ikah, His Books, His Messengers and the Last Day, verily, he has gone far astray."

Risalat of Rasulullah (sallallaahu alayhi wasallam) as well as belief in all the previous Ambiya (alayhimus salaam) are stipulated in this verse as requirements of Iman. Whoever rejects any one of these ingredients of Iman, is labelled by this verse as having committed kufr, and as a consequence has drifted far from the Hidayah of Islam.

The verse No. 62 of Surah Baqarah which the negators of Risalat cite in their support cannot be utilized to negate the above verse in which the details of Iman are enumerated. In verse, No. 62 of Surah Baqarah, only two requirements of Iman were referred to. However, this verse mentions a number of essential requirements of Iman. Rejection of any one of these essentials will render one a kafir.

The Quran says:

"Verily, those who commit kufr (reject) with Allah and His Rasul (Muhammad) and desire to differentiate between Allah and His Messengers, saying: We believe in some (Messengers) and we reject some . . . Indeed, they are truly

the kafirun."

The Quran in this verse explicitly states that differentiating between belief in Allah and belief in the Ambiya is kufr. Those who subscribe to any such incomplete 'Iman' are "the kafirun" according to this verse. Those who believe in some of the Ambiya and disbelieve in others, are "the kafirun" according to this verse. Hence, in terms of this verse negators of the Risalat of Rasulullah (sallallaahu alayhi wasallam) are "the kafirun".

Again the Quran states:

The Rasul (Muhammad) and the Mu'minun (Believers) believe in what has been revealed to him (Muhammad) from his Rabb. Everyone (of the Mu'minun) have Iman in Allah, His Mala-ikah and His Messengers. We (Believers) do not differentiate (regarding believing in them) among any of His Messengers."

(Surah Baqarah)

The Mu'minun are those who do not reject the Risalat of any among the Ambiya. They believe in everything revealed to Muhammad (sallallaahu alayhi wasallam). This verse states that the Mu'minun as well as the Rasul believe in all the ingredients and details of Iman as contained in the Revelation of Allah.

The Quran commands in very clear terms in Muhammad (sallallaahu alayhi wasallam). Those who deny belief in Muhammad (sallallaahu alayhi wasallam) are not on the Guidance of the Quran and are beyond the pale of Islam. The Quran says in this regard:

"Say (O Muhammad!) O people! Verily, I am the Rasul of Allah to all of you . . . Therefore, have Iman in Allah and His Rasul (Muhammad), the Nabi who is the Ummi . . . And, follow him (Muhammad) so that you may attain guidance."

(Surah Hujrat)

What could be clearer than this command to have Iman in the Risalat of Rasulullah (sallallaahu alayhi wasallam)?

The Quran emphatically describes the Mu'min (Believer) as the one who believes in all the essentials of Iman, such as Allah, Ambiya, Mala-ikah, Akhirah, Kutub, etc. "A'mal Salihat" (righteous deeds) without Iman are of no significance in so far as Najat (salvation) in the Akhirah is concerned. Righteous deeds on the pivot of Iman are acceptable by Allah Ta'ala. Without Iman, righteous deeds are not acceptable for reward in the Akhirah. Hence, the Quran states:

"Whoever practices righteousness, be it man or woman, while he (or she) is a MU'MIN, verily they will enter Jannat."

(Surah Nisa)

Entry into Jannat (Salvation in the Akhirah) - Najat - is dependant, therefore on being a MU'MIN. And, what is a Mu'min? The Quran is explicit that a Mu'min is one who believes in all the essentials of Iman.

Describing the Believers, Allah Ta'ala states in Surah Muhammad:

"And, those who have accepted Iman and practiced righteousness, and have accepted Iman in that which has been revealed to MUHAMMAD - and indeed it is the Haqq - from their Rabb - Allah has forgiven their sins and rectified their condition."

The requisite of Iman is belief in Muhammad (sallallaahu alayhi wasallam) as this verse categorically declares. Allah Ta'ala states that the revelation to Muhammad (sallallaahu alayhi wasallam) is "the Haqq from their Rabb". He, who then chooses to deny the Haqq - to deny Muhammad - to deny the Risalat of Muhammad (sallallaahu alayhi wasallam), has rejected Iman and has rendered himself a kafir.

The Islamic conception of Iman is declared incumbent upon followers of all religions by the Quran. The Quran hinges the Success of the Hereafter, viz., Najat, onto belief in Nabi Muhammad (sallallaahu alayhi wasallam), hence, it appears in Surah A'raf:

"(Those who will obtain the Reward of Allah) are those who have Iman in Our Laws; those who follow the Rasul (Muhammad), the Nabi, the Ummi, he whom they (Jews and Christians) find written by them in the Taurah and Injeel . . . Therefore, those who have Iman in him (Muhammad who has been prophesied in the Taurah and Injeel) . . . they, indeed, are the ones to attain Success."

This verse is clear that it is imperative for obtaining Najat, that the Yahud and Nasara will have to accept Rasulullah (sallallaahu alayhi wasallam). Practicing righteous deeds will not avail them in the Akhirah if they had rejected the Risalat of Rasulullah (sallallaahu alayhi wasallam).

Who among the People of the Book (Yahud and Nasara) will obtain Najat? The Quran answers:

"And, verily, among the People of the Book (Ahle Kitab) those who have Iman in Allah and in that which has been revealed to you (Muslims) and in that which was revealed to them, fearing Allah - they do not trade the Verses of Allah for a miserable price - they, indeed are the ones who will obtain their Reward by their Rabb."

Hence, for the Reward by Allah - the Najat in the Akhirah - it is essential that the Ahle Kitab subscribe to the Risalat of Muhammad (sallallaahu alayhi wasallam). Verse No. 62 of Surah Baqarah should be read in conjunction with this verse so that the definition of Quranic Iman is not distorted.

If every brief reference to a teaching of Iman or practice had to be interpreted as a final and comprehensive definition of Iman or a teaching, there would then not remain a single belief or practice of Islam intact. Every belief and practice of Islam would be the product of an individual's understanding and fancy. It is, therefore, highly erroneous and dangerous to read a

(Continued on next page)

FOSSIL FRAUD

The students of a college once reduced some bones of a goat into shreds. These were presented to an evolutionist who was an expert at examining fossils. The students indicated that the bones were found in a certain place. The expert at fossils examined and tested the bones and came up with the astonishing conclusion:

"These are the bones of an animal which inhabited the wilderness of Siberia five thousand years ago."

The students burst out in laughter and informed the evolutionist of the trick.

This then is the worth of the conclusion of evolutionists and philosophers, be it Socrates, Aristotle, Galen, or Abu Sina (Avicenna).

(Sahbanul Hind)

IN RASULULLAH'S HONOUR

Nowadays, open blasphemy and sacrilege are committed against Nabi Kareem (sallallaahu alayhi wasallam). If a Muslim, stirred by true ardour and zeal rises in defence of the dignity and honour of Rasulallah (sallallaahu alayhi wasallam) and in the process holds cheap his life, he is branded as a religious fanatic and a madman. On some occasions such courageous sacrificers of life are severely ridiculed and accused of taking the law into their hands. They speak as if taking the law in your own hands in defending the honour of Rasulallah (sallallaahu alayhi wasallam) is a great crime, such a crime that in comparison to it, insult to the Seal of the Ambiya (alayhimus salaam) is of no significance.

The condition among people is such that political anarchists and the murderers of innocent people are praised and regarded as worthy of assistance and sympathy. But, those who sacrifice their lives in upholding the honour of Muhammadur Rasulallah (sallallaahu alayhi wasallam) are branded as religious madmen, criticized and reviled.

(Sahbanul Hind)

RISALAT IS A REQUISITE OF IMAN

particular verse of hadith out of the context of its proper meaning and divorced from all other Islamic material pertaining to the belief or teaching being dealt with.

Verse 62 of Surah Baqarah mentions three things essential for Najat, viz., belief in Allah, belief in Akhirah and practicing of righteous deeds. The negators of Risalat attempt to substantiate their distorted conception of Iman by restricting the fundamentals of Iman to these three factors contained in this verse. If this strain of reasoning be accepted, then a further restriction and shrinking of the fundamentals of Iman will have to be accepted on the basis of other verses which also refer to Iman. Verse II of Surah At-Talaq states:

"And whoever has Iman in Allah and practices righteousness, He (Allah) will enter him (the believer in Allah and practicer of righteousness) into Jannat beneath which flow rivers. Forever wise they dwell therein . . ."

VERSE 62

This verse mentions only two things as essential for Najat, viz., belief in Allah and practicing of righteousness. Can any sensible believer now argue that for Najat in the Akhirah, only belief in Allah and practicing righteousness are necessary, belief in the Akhirah, in the Ambiya, etc. not being requisites of Iman? The fallacy and absurdity of such an argument are evident. This verse, by mentioning only belief in Allah as a requisite of Najat, does not negate the other fundamental requirements of Iman. It does not mean that because only belief in Allah is mentioned in this verse, there is no need for believing in the other fundamentals of Iman. This verse, like the verse 62 of Surah Baqarah, have to be understood in the light of the Quran and Tafseer of Rasulallah (sallallaahu alayhi wasallam). In fact, the Quran is explicit that belief in Allah, necessarily means belief in the Ambiya, in Akhirah, in the Mala-ikah, etc. Without attesting to the truth of all the articles of Iman, belief in Allah is not possible.

Besides these verses cited at random from the Quran Majeed, there are numerous other verses and Ahadith of Rasulallah (sallallaahu alayhi wasallam) which unambiguously define the Iman demanded by the Quran Shareef for the obtainal of Najat in the Akhirah. This Iman propagated by the Quran stipulates unequivocally that the Risalat of Rasulallah (sallallaahu alayhi wasallam) is a fundamental constituent part of Iman. Anyone rejecting this Risalat or claiming that this Risalat is not essential for Salvation in the Hereafter is himself a kafir. May Allah Ta'ala save us all from this calamity of kufr.

One who professes to be a Muslim - a believer and follower of the Quran which is the Divine Message delivered via the agency of the Risalat of Muhammadur Rasulallah (sallallaahu alayhi wasallam) - but at the same time denies the need to subscribe to the Risalat and the Finality of the Risalat of Rasulallah (sallallaahu alayhi wasallam), cannot be a Muslim. He, if he was a Muslim previously, will now be branded a Murtad - a renegade - one who has turned his back on Islam. Allah preserve all Muslims from the disaster of kufr and irtidad.

ADVICE TO THE ARMY

Ameerul Mu'mineen, Hadhrat Abu Bakr Siddique (radiallahu anhu) appointed Hadhrat Usamah (radiallahu anhu) commander of an army. As the army was departing, Rasulallah (sallallaahu alayhi wasallam) issued the following advice to Hadhrat Usamah (radiallahu anhu).

- ★ Do not commit khiyaanat (abuse of trust).
- ★ Do not speak lies.
- ★ Do not violate a pledge.
- ★ Do not kill children, the aged and women.
- ★ Do not cut or burn any fruit-bearing tree.
- ★ Do not slaughter more

animals than necessary.

- ★ When passing by a people call them towards Islam with kindness.
- ★ When you meet people, honour their rank and position.
- ★ When food comes to you, recite The Name of Allah and eat.
- ★ Do not molest the Jewish and Christian monks who live in solitude in their monasteries.
- ★ Do not decrease or increase in any of the commands which the Rasul of Allah has issued.
- ★ Fight with the Kuffaar in the Path of Allah.

Worst Friend

"THE WORST BAATINI (esoteric; inner; pertaining to the soul) FRIEND IS KHIYAANAT (BREACH OF TRUST)."

(Rasulullah - sallallaahu alayhi wasallam)

OF THE THINGS WHICH ARE FILLED, ALLAH TA'ALA DETESTS MOST THE FILLING (TO CAPACITY) OF THE STOMACH.

(Rasulullah sallallaahu alayhi wasallam).

Philosopher or Nabi?

The conception of Rasul and Nabi is defined and explained by Wahi (Divine Revelation) as being the exclusive, divinely appointed and chosen agency for conveying the Commands of Allah Ta'ala to his creation among mankind and jinnkind. It is the highest relationship between man and Allah Ta'ala. Above the rank of Nubuwwat (man being Nabi), there is no higher rank. It is a pedestal which cannot be acquired by any means. The stage of Nubuwwat is conferred upon man by Divine Choice, i.e. by Allah Ta'ala, Himself choosing among His servants a man who will don the mantle of Nubuwwat and Risalat.

The meaning of Rasul and Nabi is exclusive and strictly limited. It does not have the wide and ambiguous meaning of terms such as 'prophet', 'guide', 'reformer', 'philosopher', etc. These are all man-conferred titles which cannot be compared with the lofty title of Rasul or Nabi. The rank of a Nabi is, therefore, not enhanced by dubbing him a 'philosopher', a 'reformer', a 'guide', etc. Any mortal could claim these titles and act in the capacity envisaged by the conception of these terms. To label a Nabi - especially the highest of all Ambiya, Muhammadur Rasulallah (sallallaahu alayhi wasallam) - a 'philosopher', a 'guide', a 'reformer', etc. is to detract from his lofty rank and Divine status. It does not befit Believers to refer to the Ambiya, and to Rasulallah (sallallaahu alayhi wasallam), in particular titles which are derogatory of their rank, even though the intention may not be degrading. What nobler titles could be ascribed to the Ambiya, than the Quranic titles of Rasul and Nabi? But, Muslims due to the inferiority inherited by imitation of alien cultures, consider it worthy to call Rasulallah (sallallaahu alayhi wasallam) by names and titles which are far lower in elevation than the Islamic titles of Rasul and Nabi. No service is rendered to the Ambiya (alayhimus salaam) by labelling them as 'philosophers' and 'reformers'. The overwhelming majority of 'philosophers' were kuffar. They rejected the Islamic conception of Tauhid. It is, therefore, highly disrespectful to the Ambiya to refer to them as 'philosophers'. By no stretch of Islamic understanding were the Ambiya (alayhimus salaam) philosophers.

The Ambiya were chosen by Allah Ta'ala to specifically convey to mankind the Hidayah of Allah Ta'ala. Mankind was schooled in the teachings of Allah Ta'ala by the Ambiya (alayhimus salaam). They were not chosen and despatched by Allah Ta'ala as 'philosophers' to formulate concepts of whim and fancy as was the past-time of the philosophers. The opinion and guidance of philosophers and reformers are accompanied by the distinct possibilities of misconception, deception and error. But not that of a Rasul and Nabi. The statement of a Rasul are based on Yaqeen - the highest degree of faith, certainty and confidence. The teachings of a Nabi do not brook the slightest vestige of doubt or uncertainty. No one else can claim this distinction.

All titles besides the title of Nabi and Rasul fall far short of the dignity and the truth of the Ambiya (alayhimus salaam). It is imperative that Muslims rid themselves of the acquired inferiority reasoning and refer to the Ambiya, as Ambiya. Our Nabi (sallallaahu alayhi wasallam) should be referred to with the lofty title of Rasulallah (sallallaahu alayhi wasallam). The title of Rasul invokes the Dua of 'sallallaahu alayhi wasallam' or 'alayhis salaam', etc., but not the titles of 'philosophers', 'reformer', etc. Its dignity, honour and holiness are thus self-evident.

FEASTING on the DEAD

Many Muslims are clinging to the evil custom of gathering and feasting at the home of the mayyit (deceased). They assert that they have Islam at heart; they deceive themselves into believing that they are sincere and pious Muslims, inspite of the despicable practices of bid'ah which they are perpetrating and falsely regarding as being the Sunnah customs of Rasulallah (sallallaahu alayhi wasallam). In their acceptance and perpetration of this crime of feasting at the home of the mayyit, they are indirectly levelling a false claim against Rasulallah (sallallaahu alayhi wasallam). The evil innovation of inviting people to a feast at the mayyit's home is a Haraam practice, an evil practice, a despicable act of bid'ah which has been prohibited by Nabi (sallallaahu alayhi wasallam) and his illustrious Sahabah. Hence, in according this despicable custom of feasting on the dead person an Islamic status of Ibadat and believing it to be proper, the transgressors should take note of the following severe warning of Rasulallah (sallallaahu alayhi wasallam):

"He who asserts a lie against me deliberately, should prepare his abode in the Fire."

The custom of feasting and merriment at the home of the mayyit is a custom of Jahiliyyah (the times of ignorance preceding the advent of Nabi - sallallaahu alayhi wasallam). Hadhrat Jareer Bin Abdullah (radiallahu anhu) said in connection with this custom of kufr and bid'ah:

"We (the Sahabah) regarded the gathering at the home of the mayyit and the preparing of food there as among the customs of niyahah."

(Musnad Ahmad)

Niyahah is the custom of female organized wailing - fraudulent and deceptive wailing and moaning - which usually accompanied the funeral during the times of Jahiliyyah. According to Rasulallah (sallallaahu alayhi wasallam) this custom of gathering for eating at the home of the mayyit is a practice of the kuffar of the times of Jahiliyyah. Those Muslims who are wallowing in this despicable form of transgression should examine their hearts to see if they really do possess any love for Rasulallah (sallallaahu alayhi wasallam).

"The following verdict of the Shariah appears in Muntaqil Akhbar:

"The preparation of food after burying the mayyit is among the customs of niyahah."

The Shariah has declared the custom of inviting people for a feast after burial of the mayyit a Haraam act. But those grovelling in satanic pride, flagrantly violate the Law of Allah Ta'ala by most audaciously announcing right in the Qabrستان - a place which should draw one's attention closer to Allah Ta'ala - after burying the mayyit that this (Haraam) custom will be taking place at the house of Mr. so and so, and that all people are invited to participate in the food (Haraam 'carrion') which will be served. The representatives of the mayyit should ponder and question themselves as to how much concern and love they possess for the mayyit. They make laborious arrangements - Haraam arrangements - for the funeral of their 'beloved' mayyit, but in reality they are doing nothing whatever which could be of some benefit to the Ruh of their 'beloved' mayyit. These representatives of the mayyit are concerned with only the realization of the despicable motives of their pride, hence they will perpetrate any custom, any Haraam custom, any bid'ah custom - any practice to stab our Nabi (sallallaahu alayhi wasallam) in the heart - as long as they could achieve their foul aims.

Let the perpetrators of this bid'ah understand that the custom of feasting on the dead man and at the home of the dead is a practice unanimously prohibited by the great authorities of Islam. Allamah Ibnul Haj Maliki says:

"Verily, the people of the mayyit preparing food and the gathering of people (at the residence of the mayyit to feast) has not been narrated (from Rasulallah - sallallaahu alayhi wasallam). It is a detested bid'ah."

Allamah Ibn Hajar Shaafi states:

"All these practices (including the practice of feasting at the mayyit's home) are evil bid'ah practices."

Imam Shamsud-din Bin Qudamah Hambali said:

"The preparation of food by the people of the mayyit for other people is forbidden . . . It is in imitation of the practice of the people of Jahiliyyah."

Let them further take heed of Rasulallah's (sallallaahu alayhi wasallam) warning against bid'ah:

"Those who honour a person of bid'ah, aid in the destruction of the Deen."

Sagheerah and Kabeerah

Imaam Raafi (rahmatullah alayhi) said that sins classified as 'Sagheerah' (little) will remain in this class as long as there is no constancy in their commission. If Sagheerah sins are committed often, such sins will be transformed into 'Kabeerah' (great) sins.

One who indulges in so much Sagheerah sins that these sins exceed his acts of virtue, will also be branded as faasiq and mardudush shahaadat (his evidence will be rejected).

(Zawaajir)

AHKAM (laws) OF THE MA'ZOOOR

DEFINITION OF MA'ZOOOR

A person who, due to some illness, etc. continuously remains in the state of impurity, being unable to remain in the state of taharat (purity) long enough to perform Salat, is called a Ma'zoor.

Once a person qualifies as a Ma'zoor, he/she has to perform Salat even in the state of 'impurity'. Because of his/her helpless condition, he/she is excused from the normal state of purity. Ma'zoor means an 'excused' person.

When does one become a Ma'zoor?

One will become a Ma'zoor only if the state of impurity initially lasts for one complete duration of Salat time. If throughout this time, blood or urine, etc., flowed or dripped continuously, not enabling one to make wudhu and perform the Fardh Salat with taharat (purity), then one will be known as a Ma'zoor and the Ahkam of the Ma'zoor will become applicable.

The time when the cause of continuous impurity (e.g. wound from which blood flows, dripping of urine, etc.) developed, will not be taken into consideration in determining whether a person has become a Ma'zoor. The time will be reckoned from the Salat time immediately following the Salat time in which the wound, etc. was sustained. Example:

During Zuhr time, one sustained an injury which caused bleeding. The bleeding was continuous. One shall now have to wait until the approach of the end of Zuhr time, i.e. until so much time remains that the Fara-idh of Wudhu and four rakats Fardh Salat could be performed. When this much time remains before the ending of Zuhr time then make Wudhu even while the bleeding continues and perform the four rakats of Fardh of Zuhr.

However, one has not yet become a Ma'zoor since one complete Salat duration has not passed.

Now if the bleeding continues for the full Asr time which follows immediately after the ending of the Zuhr time in which the bleeding commenced, one will be known as a Ma'zoor.

If during this Asr time (i.e. the Asr time in which the bleeding started) the bleeding stopped long enough to enable one to make Wudhu (i.e. only the Fara-idh of Wudhu) and the Fardh Salat, then one will not be a Ma'zoor.

If after having qualified as a Ma'zoor, the bleeding stopped for any length of time but not stopping completely for one Salat time - and then resumes, one will still be regarded as a Ma'zoor, e.g. In the example given above, one became a Ma'zoor at the end of Asr time. During Maghrib time, the bleeding ceased for some time and then resumed. This cessation of bleeding will not be taken into consideration. One will still be a Ma'zoor.

After qualifying as a Ma'zoor, one will remain a Ma'zoor as long as the bleeding, etc. does not stop for one full Salat time.

Upon becoming a Ma'zoor, it is not necessary for the bleeding to be continuous in the succeeding Salat times. In the succeeding Salat times, it will suffice, if the bleeding was for just a moment, for one to continue as a Ma'zoor.

THE MA'ZOOOR'S TAHARAT

- (1) A Ma'zoor shall take wudhu for every Fardh Salat. When the time for performing Salat, Wudhu should be made.
- (2) The wudhu of a Ma'zoor remains valid for the duration of the Salat time. Example: During Asr time, a Ma'zoor made wudhu for performing Asr Salat. This wudhu will remain valid throughout the Asr duration. When Asr time expires, the wudhu will become null.
- (3) All Nawaqidhe Wudhu (factors which break Wudhu) besides the factor responsible for making one a Ma'zoor, will nullify the Wudhu of a Ma'zoor. Example: A person became a Ma'zoor as a result of continuous bleeding from a particular wound. This person made wudhu for Salat, but before performing Salat, he/she bled from another wound or had to answer the call of nature. These other acts will now break the Ma'zoor's wudhu although the bleeding from the particular wound will not.
- (4) Wudhu made by a Ma'zoor will become null after sunrise. If the Ma'zoor wishes to perform any Salat after sunrise, wudhu will again have to be made.
- (5) The Ma'zoor's wudhu taken after sunrise will remain valid for Zuhr Salat. This wudhu taken after sunrise will end only with the expiry of Zuhr time.
- (6) The Ma'zoor may perform any type of Salat with his/her wudhu, be it Fardh, Sunnat, Witr and Nafil.
- (7) The Ma'zoor can touch the Quran Shareef with his/her Wudhu.

THE CLOTHING AND BODY OF THE MA'ZOOOR BEING SOILED BY BLEEDING ETC.

The following two rules will apply to the soiled body and garments of the Ma'zoor.

- (a) If the soiled garments - soiled by the bleeding, urine, etc - be washed, but will again become soiled before the Salat could be completed, then it is not obligatory to wash it. Salat could be performed with such soiled garments.
- (b) If, however, the garments or body will not soil so quickly, and one will be able to perform and complete the Salat with tahir (pure) garments and body, then it will be Wajib to wash the soiled parts when the extent of the najasat (impurity) becomes more than the size of a dirham (dirham's size is the area of the hollow in the palm of the hand.)

IMAMATE OF A MA'ZOOOR

It is not permissible for a Ma'zoor to become the Imam of a jamat (congregation) if all or some of the Muqtadis (congregants) are not Ma'zoor.

It is permissible for a Ma'zoor to be the Imam if all the Muqtadis are also Ma'zoor.

THE QURAN

Adhere firmly to the Quraan, for the Quraan is an interceder. Its intercession has already been accepted. It is the giver of strength. It is a testifier. He who makes it his Imaam, it will take him into Jannat. He who throws it behind his back, it will take him into Jahannum. It guides to the noblest Path. The Quraan has a zaahir (exoteric, open facade) and a baatin (esoteric, hidden facade). Its zaahir is its Command. Its baatin is its Knowledge. The ocean of the Quraan is indeed deep. Its mysteries cannot be encompassed. Those grounded in its Knowledge are not confused by it. It is the strong Rope of Allah. It is the Straight Path."

(Rasulullah - sallallaahu alayhi wasallam)

"Beware of avarice (greed); desire for more and more; to be discontented). Undoubtedly, avarice has destroyed nations before you. Avarice occasioned them to sever relationship (with family members and pious friends). They thus severed relationship. Avarice induced them to become miserly (stingy). They thus became misers. Avarice commanded them to commit fisq and fujoor (evil, immorality, sin). They thus became faasiq and faajir."

(Rasulullah - sallallaahu alayhi wasallam)

Hearing this advice from our Nabi (sallallaahu alayhi wasallam), a man stood up and asked: "O Rasulullah! Which quality of Islam is noblest?" Rasulullah (sallallaahu alayhi wasallam) said: "A Muslim should be safe from your hand and tongue." (Remember this holy advice of Nabi - sallallaahu alayhi wasallam - when you dispute with a brother Muslim in your worldly affairs - Editor)

OPINIONS AND DISPUTES

Once Hadhrat Umar (radiallaahu anhu) sent for Hadhrat Ibn Abbaas (radiallaahu anhu) and questioned him:

"How will this Ummah become dis-united when its Kitaab is one; its Nabi is one; and its Qiblah is one?"

Hadhrat Ibn Abbaas (radiallaahu anhu) replied:

"O Ameerul Mu'mineen! The Quraan has been revealed to us (i.e. the Sahaabah). We have read it. We are aware of the incidents and circumstances relating to the revelation. However, after us (the Sahaabah) will be such nations who will read the Quraan, but will not know the circumstances surrounding the revelation. Hence, every people will have a different opinion regarding the Quraan. When they will be having different opinions, they will dispute. When they dispute among themselves, then they will fight."

KHOMEINI...

ON THIS PAGE APPEAR SOME COMMENTS AND STATEMENTS OF AYATULLAH KHOMEINI OF IRAN. "THE MAJLIS" WISHES TO CLARIFY THAT WHILE WE (i.e. AHLE SUNNAH WAL JAMA' - THE FOLLOWERS OF THE SUNNAH OF RASULULLAH (sallallaahu alayhi wasallam)) - DIFFER VIGOROUSLY WITH MANY OF THE AQAA-ID (BELIEFS) AND FIQHI PRACTICES OF KHOMEINI, WE NEVERTHELESS AGREE WITH ALL THOSE STATEMENTS OF HIS APPEARING ON THIS PAGE.

Editor

...HE SAYS:

- Any trade in objects for enjoyment such as musical instruments, however small they may be, is strictly forbidden.
- Shaving one's face, whether with bladed razors or electric apparatuses intended for the same purpose, is highly unacceptable.
- The leaders of our country have been so deeply influenced by the West that they have regulated the standard time of their country upon that of Europe (Greenwich Mean Time). What a nightmare!
- In the past century, during which European medicine and surgery have been introduced into Iran, our leaders have forgotten our traditional medicine and encouraged a handful of inexperienced young men to study this cursed European medicine. Today we realize that illnesses such as typhus, typhoid fever, and the like are curable only by traditional remedies.
- What do you understand of the harmony between social life and religious principles? And, more important, just what is the social life we are talking about? Is it those hotbeds of immorality called theatres, cinemas, dancing, and music? Is it the promiscuous presence in the streets of lusting young men and women with arms, chests, and thighs bared? Is it the ludicrous wearing of a hat like the Europeans or the imitation of their habit of wine drinking? We are convinced that you have been made to lose your ability to distinguish between good and evil, in exchange for a few radio sets and ludicrous Western hats. Your attention has been attracted to the disrobed women to be seen on thoroughfares and in swimming pools. Let these shameful practices come to an end, so that the dawn of a new life may break!

KHOMEINI'S ADVICE TO DEEDAT & CO.

ONE MUST AVOID GIVING THE QURAAN TO A KAAFIR; IT IS EVEN RECOMMENDED THAT IT BE FORCIBLY TAKEN AWAY FROM HIM IF HE ALREADY HAS IT IN HIS HANDS.

Ayatullah Khomeini

THE VEIL, THE HAT AND MUSIC

We (clergy) forcefully affirm that refusal to wear the veil is against the law of God and the Prophet, and a material and moral affront to the entire country. We affirm that the ludicrous use of the Western hat stands in the way of our independence and is contrary to the will of God. We affirm that coeducational schools are an obstacle to a wholesome life; they are a material and moral affront to the country and contrary to the divine will. We affirm that music engenders immorality, lust, and licentiousness, and stifles courage, valor, and the chivalrous spirit; it is forbidden by Koranic laws and must not be taught in the schools. Radio Teheran, by broadcasting Western, Oriental, and Iranian music, plays a nefarious role by introducing immorality and licentiousness into respectable families.

KHOMEINI'S ADVICE TO THE YOUTH

You, young people of the new generation, try to think more clearly. Stop turning toward science and its laws which have led so many among you to neglect your major responsibilities.

Ayatullah Khomeini

KHOMEINI'S ADVICE TO THE CARRION-EATERS

Any meat imported from the countries of the kuffaar is strictly impure, and considered the same as the flesh of a corpse, unless it is proven that the animals were slaughtered according to Muslim rites.

Ayatullah Khomeini



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THE WORST RIBAA

RIBAA (of which interest and usury are forms) IS A HEINOUS SIN. THE DIRHAM (a silver coin) ACQUIRED BY MEANS OF RIBAA IS WORSE THAN 36 ACTS OF ADULTERY. AND, THE WORST ACT OF 'RIBAA' IS TO WRECK THE HONOUR AND REPUTATION OF A MUSLIM."

(Rasulullah - sallallaahu alayhi wasallam)

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

ZAKAAT QUESTIONS

- Q. Can one pay Zakaat to an employee of a Zakaat organization?**
A. If the "employee" qualifies in terms of the Shariah to accept Zakaat, then Zakaat could be given to him, but not as wages.
- Q. Is it permissible to pay the wages of a Zakaat organization employee from Zakaat funds?**
A. It is not permissible. If such misappropriation of Zakaat funds occurs (and unqualified Zakaat-collecting bodies do abuse Zakaat funds in this manner), the administrators of the Zakaat-collecting body will have to make good the abuse by paying from their pockets.
- Q. Could we print Islamic literature from Zakaat money?**
A. It is haram to do so. Zakaat cannot be used for printing Islamic literature. The Zakaat obligation will not be discharged if the Zakaat funds are misdirected in this manner.
- Q. I have bought in 1977 Kruger coins on the names of my minor children. Must Zakaat be paid on these coins?**
A. If you made a gift of these coins to the children, then they are the owners of it. If you are a follower of the Hanafi Math-hab, Zakaat will not be paid on these coins because minors are not liable for Zakaat payment. However, if you are a Shaafi, then Zakaat will have to be paid on these gold coins. 2½% of the current value of the coins calculated in terms of the price of gold, has to be paid as Zakaat.
- Q. Please explain how Zakaat is to be paid on jewellery.**
A. Zakaat is paid on only gold and silver jewellery and not on jewellery made of any other material. Zakaat is not paid on diamonds, pearls or any other precious stone. You will have to ascertain the weight and the current price of gold and silver. Multiply the weight by the price and 2½% of the value is the Zakaat to be paid. Example: Weight of gold 10 ounces. Price of gold R500 per ounce. Total value of gold = R5000. 2½% of R5000 = R125. Zakaat, therefore, = R125. If you have other Zakaat-taxable items, e.g. cash, stock-in-trade, savings, then add your gold-value to the value of all these items and 2½% of the total will be Zakaat. If you have any debts, subtract same from the total of your Zakaat-taxable wealth and Zakaat is paid on the balance. An example appears elsewhere on this page.
- Q. A man owes me R100. I have to pay more than this amount in Zakaat. Could I renounce my claim of R100 and regard it as a payment of Zakaat seeing that this debtor is entitled to accept Zakaat?**
A. You could renounce your claim and forgive the debtor this amount. You will obtain much Sawaab. But, it will not be a Zakaat payment.
- Q. Is it compulsory to inform the one who takes Zakaat that the money being given is Zakaat?**
A. It is not essential to inform one that the money being given is Zakaat. Zakaat will be discharged even if the recipient is not informed that the money, etc. which is being given is Zakaat. However, Zakaat will not be discharged if given as wages as some ignorant Madressa and Masjid officials do.

ZAKAAT NISAB

R R285,00

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardha has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

Cut along this line

Send your Zakaat to:

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF
SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R.....
cheque/postal orders being Zakaat payment.

Name:.....

Address:.....

If the money is sent other than Zakaat, please specify.

ZAKAAT - A FUNDAMENTAL.

The auspicious month of Ramadhan has dawned upon us. Fasting is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Like Fasting, ZAKAAT too is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Payment of Zakaat is COMPULSORY upon all those who own an amount equal to what is known as the NISAAB. The current NISAAB amount is:

Thus whoever owns this amount or more in the form of cash, merchandise (stock-in-trade), gold or silver (whether in the form of coins or jewellery) is liable for payment of Zakaat. Once you own the Nisaab and twelve months have passed over your wealth, you will have to pay Zakaat which is equal of 2½% of your wealth.

Zakaat is not a voluntary charity, but a FARDH - compulsory obligation which you must discharge in accordance with the rules laid down by the Shariah of Islam. Therefore, do not fail in fulfilling this very important obligation, for if you are neglectful in this duty of Zakaat, you will be weakening the very structure of your IMAAN which is based on the FIVE FUNDAMENTAL PILLARS of which ZAKAAT is one.

HOW TO CALCULATE YOUR ZAKAAT

EXAMPLE

ASSETS PAYABLE BY ZAKAAT		LIABILITIES	
Stock-in-trade	R5 000		
Gold and silver jewellery	2 000	Creditors	R4 000
Cash on hand	500		
Cash in Bank	1 000		
	R8 500		
Less Liabilities	4 000		
Nett amount taxable by Zakaat	R4 500		
Zakaat = 2½% of R4 500			
= R112.50			

Zakaat of R25 is payable on every R1 000 or R2.50 on every R100.

ZAKAAT IS NOT PAYABLE ON THE FOLLOWING ITEMS:

- (1) Fixed property
- (2) Plant and equipment
- (3) Fixtures and fittings
- (4) Vehicles for use
- (5) Precious stones (unless for selling-purpose).
- (6) Household goods: furniture, utensils, clothing, etc. irrespective of value.
- (7) Shares.

YOUR FITRAH (Mujlisul Ulama) of South Africa

IN A Hadith of Rasulullah (S.A.W.) it is reported that the Fasts of the Believer remain suspended between heaven and earth until such time that he has discharged his Sadaqatul Fitr. The payment of the Fitr is therefore most essential. But, many Muslims are grossly negligent of the manner in which they discharge the obligation of the Sadaqatul Fitr. It must be borne in mind that in view of the abovementioned statement of Rasulullah (S.A.W.) payment of the Fitr should not be treated lightly. Rasulullah (S.A.W.) has further exhorted that the Fitr be paid before attending the Eid Salaat. However, if this exhortation of Rasulullah (S.A.W.) was not respected by the Believer then he/she should make haste to discharge the Fitr as soon as possible so that the way will be clear for procession of one's Fasts unto Allah Ta'ala.

It has been discovered that in discharging this obligation Muslims are exercising much negligence in that they make over their Fitr payments to representatives whose Islamic credentials (as far as Islamic knowledge is concerned) are highly dubious. A number of organizations annually solicit and campaign for the collection of Zakaat and Fitr funds, yet many or most of the officials who are handling these sacred funds are totally ignorant of the Islamic rules pertaining to the distribution of Zakaat and Fitr funds. The Shariah has formulated specific rules regarding the payment and distribution of Fitr and Zakaat monies. If these charities are not channelled in accordance with the Divine rules of Islam then the obligations of Zakaat and Fitr will remain undischarged. For this reason it is of prime importance that Muslims discriminate in the choosing of their representatives to discharge the obligation of Zakaat and Fitr on their behalf.

It must be well remembered that in handing over your Zakaat and Fitr to an organization you are not discharging your Fitr and Zakaat. You are merely appointing the organization as your representative to execute this obligation on your behalf. Your obligation will only be discharged when the money reaches the possession of the lawful (Lawful according to the Shariah) recipient who is entitled by the Shariah to accept Zakaat and Fitr. Now, if the organization who happens to be your representative, diverts the Fitr monies into channels not authorised by the Shariah then your Fitr obligation will not be

(Continued on Page 12)

Your Zakaat - our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shari' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

Eidul Fitr — 1400 a.h.

FITRA AMOUNT

R1,00

'SHARES' RETRACTION AND EXPLANATION

Sometime ago "The Majlis" had stated that Zakaat is payable on SHARES held in a company. Shares are generally purchased on the Stock Exchange and it has all along been held that Zakaat has to be paid on the ruling price of shares.

This view is erroneous. Shares held in a company are not Zakaat-taxable assets. Shares cannot be classified under any of the Zakaat-wealth categories. Shares are not tangible wealth of the Zakaat-taxable category. Shares are not at all tangible wealth or property. Shares are mere RIGHTS in a company entitling the shareholder to dividends when such dividends have been declared.

'RIGHTS' are not taxable by Zakaat. Even certain kinds of tangible and real wealth, e.g. fixed property, precious stones, etc., are exempted from Zakaat. To a greater degree will the exemption apply to something which is not tangible wealth, like 'shares' held in a company.

THE SHARI RULING, THEREFORE, IS, THAT ZAKAAT IS NOT PAYABLE ON SHARES HELD IN A COMPANY.

(MUJLISUL ULAMA)

ZAKAAT

SADAQATUL FITR

SADAQATUL Fitr is obligatory on every Muslim male and female:

- Who is alive at the dawn of the day of Eidul-Fitr.
- On whom Zakaat is binding, or who possesses goods free of debts in excess of his daily needs to the value upon which Zakaat is obligatory. If such goods are for personal use and a year has not passed then too Sadaqatul Fitr is Waajib (incumbent).
- Upon the father or guardian for all minor children who do not possess any wealth.

It is recommended that Sadaqatul Fitr be distributed to poor and needy Muslims before reaching the Eid Gah (or Masjid) on this day, but if this has not been done, this duty must be discharged subsequently.

It is permissible to distribute Sadaqah during the month of Ramadhan before Eid.

YOUR FITRAH

(Continued from Page 11)

discharged and your Fasts will remain suspended between heaven and earth. If your representative misdirects your Fitrah you are again liable for payment of the Fitrah, but the problem is: how will you know that your representative has misdirected your Fitrah? Since, it is almost impossible for the individual to ascertain whether his representative has correctly discharged his Fitrah obligation on his behalf, it is imperative that every Muslim exercise caution and great care when making over payment of their Fitrah to organizations. If Fitrah or Zakaat is handed to organizations, it should be given only to such authoritative organizations whose officials are well grounded in Islamic knowledge.

Certain organizations utilize Zakaat and Fitrah funds in carrying out their pet projects which may be Islamic charitable work, but which do not qualify as recipients of Zakaat and Fitrah. For instance, some organizations divert part of the collected Fitrah and Zakaat funds in Mosque projects, Madressas, libraries, etc. This is not permitted in terms of the Shariah. We, therefore, strongly advise all Muslims to seek the guidance of their local Ulama when making payment of their Zakaat and Fitrah.

If you know of poor Muslims within your neighbourhood or town then hand your Fitrah to them directly and be assured that your obligation has been discharged thus enabling the upward procession of your month-long fasting.

THE NIGHTS OF EID

Rasulullah (S.A.W.) said:

"The heart of the person who remains awake (in ibadat) during the night of Eidul Fitr and Eidul Adhaa will not die on the Day when hearts will be dead, i.e. the Day of Qiyamah."

(TIBRANI)

The nights of both Eids, i.e. the nights preceding the Days of Eid, are auspicious occasions which should be observed with reverence and worship. Rasulullah (S.A.W.) said that these nights are great occasions of Ibadat and of gaining the proximity and special Mercy of Allah Ta'ala. These holy nights, should therefore not be allowed to pass by in idleness. Full advantage should be taken of these opportunities by offering obedience and Ibadat unto Allah Ta'ala to the best of our abilities. Istighfaar (seeking forgiveness for sins), Tilaawat (reciting the Quran), Nafl Salaat, Durood, etc. should be profusely offered on these holy nights.

Among the rewards which will be obtained as a result of observing the sanctity of these glorious Eid Nights, the greatest reward is the tidings conveyed to us by Rasulullah (S.A.W.) in the abovementioned Hadith, viz., the heart will not be smitten with terror and fear on the Day of Qiyamah when the upheavals of that Day will be so fearsome that men will appear to be intoxicated.

THE SIX NAFL FASTS OF SHAWWAAL

HAZRAT Abu Ayyub (RA) relates that Rasulullah (S.A.W.) has said: "Whoever fasted the full month of Ramadhan and then follows it with six rozas (fasts) of Shawwaal, is like the person who has fasted the full year." Targheeb.

In another Hadith it is related that by observing these six rozas after Ramadhan all defaults and sins are forgiven. The reward of every good deed is tenfold or more. The thawaab of the month of Ramadhan is equal to that of ten months and that of these six voluntary siyam are equal to that of the remaining two months to complete the full year. These rozas could be kept continuously after Eidul-Fitr or separately during the month of Shawwaal. May Allah grant all Muslims the courage and guidance to perform Ibaadat in this blessed night and to observe these rozas.

(WATERVAL ISLAMIC INSTITUTE).

RAMADHAN

(continued from Page 7)

The dua of the fasting person

ABU Hurairah reports: Rasulullah said: "There are three people whose duas are not rejected; the fasting person until he breaks the fast; the just ruler and the dua of the oppressed whose dua Allah lifts above the clouds and open unto it the doors of heavens, and Allah says: "I swear by My Honour, verily I shall assist you even though it may be after some time."

'WHAT BREAKS' THE FAST?

ONCE somebody inquired from Rasulullah: "What causes the fast to break?" He replied: "Telling lies and backbiting."

This Hadith when read in conjunction with so many others, actually tells us to avoid such deeds. Such deeds cause fasting to be wasted. In our times we are fond of keeping ourselves busy with unnecessary conversations. Some Ulama are of the opinion that lies, backbiting, slander etc. actually do cause the fast to be broken just like eating and drinking. However the vast majority of Ulama believe that the fast does not actually break but becomes null and void as far as blessings are concerned.

Three Unfortunate ones

Kaab bin Ujra relates "Rasulullah said: "Come near to the mimbar." And we came near the mimbar. When he ascended the first step of the mimbar he said: "Aameen". When he ascended the second step he said: "Aameen". When he ascended the third step he said: "Aameen". When he descended we said: "O Rasul of Allah, we have heard from you today something which we never heard before." He said "(When I ascended the

FASTING - ACT OF COMPLETE SINCERITY

Rasulullah (S.A.W.) said that Allah Ta'ala said: "Every act (of worship) of the son of Adam is for himself except fasting. It is carried out solely for My sake. I will reward it."

Fasting is one form of Ibadat (Worship) which is executed solely out of love and devotion to Allah Ta'ala. The sincerity of the fasting person is unquestionable as only Allah Ta'ala knows whether he is fasting or not. Riyaa or exhibition of piety does not accompany fasting as it (fasting) is an act completely concealed from the view and knowledge of man. It is merely done to gain the Pleasure of Allah, hence He said that He will grant Special Reward for fasting.

first step) Jibra'il appeared before me and said: "Woe to him who found the blessed month of Ramadhan and let it pass by without gaining forgiveness." Upon that I said: "Aameen". When I ascended the second step, he said: "Woe to him before whom thy name is mentioned, and then does not read durood (salawaat) on you." I replied: "Aameen". When I ascended the third step he said: "Woe unto him in whose presence his parents or one of them attain old age, and (through failure to serve them) is not allowed to enter Jannah." I said "Aameen".

SOME RULES REGARDING EID SALAAT

1. A person who joins the Eid Salaat after the Imam has already recited the Eid Takbeers should recite the Takbeers immediately upon entering the Salaat. However, if he enters the Salaat when the Imam is about to go into Ruku and he (the late-comer) fears that he will not be able to join the Imam in the Ruku if he stands and recites the Takbeers, then he should instead recite the Takbeers in the Ruku, and forgo the Tasbeeh of the Ruku. But, while reciting the Takbeers in Ruku the hands should not be raised as is done when reciting the Takbeer when in Qiyaam (the standing posture of Salaat). If the Imam emerges from the Ruku and the late-comer has not yet completed the recitation of

his Takbeers which he had missed then he should leave off the balance of the Takbeers and join the Imam in emerging from the Ruku. In this case the balance of the Takbeers which he could not complete are waived (Maaf).

2. If someone missed a Raka't of the Eid Salaat, he should fulfil it as follows: After the Imam terminates the Salaat with the Salaams he (the one who missed the Raka't) should rise and perform one Raka't on his own, reciting Qiraat (Surah Fatihah plus a Surah) first, and after the Qiraat, the Takbeers should be recited. The rest of the Raka't is then completed as usual.

Teachings of Ambiya

You (O Muslims?) attempt to recognize the teachings of the Ambiya (alayhimus Salam) on the standards of the philosophers and the scientists. You should shame you for making the teachings of the Ambiya (alayhimus salaam) subservient to the standards of these ignoramuses. The Ambiya (alayhimus salaam) were mountains of firmness in their opinion, but you weigh their teachings on the scales of those who believe themselves to be the descendants of apes. Alas! You then still consider yourselves to be Believers.

Listen carefully! Your philosophers, your scientists, your reformers, your leaders and your guides may possess opinion, and experience, but they have no Haqq (Truth) and Yaqeen (firm faith). Their conclusions are open to error, but not those of the Ambiya (alayhimus salaam).

(Sahbanul Hind)

NONSENSICAL STATEMENT

(Continued from Page 1)

merit him to voice his unfounded opinions on matters of the Shariah.

Mr. Advocate as well as all those who think like him have to be reminded that Islam is a perfect and complete code of life which governs every facet and aspect of our lives - right from birth to the grave. The new-born babe is subjected to the command of Allah as it appears on this earth. The Azaan - which is controlled by many rules - is proclaimed in its left ear. Throughout life the developing man is subjected to the innumerable rules of the Shariah and even after his soul has departed from his body, he is subjected to the host of Islamic rules right until he is placed in the grave and the grave is covered with soil.

Award of Dawood (alayhis salaam)

Rasulullah (sallallaahu alayhi wasallam) said:

"He who has been gifted with three things, have been awarded with an award similar to that of Dawood (alayhis salaam).

- To fear Allah in public and privacy.
- To be just in anger and pleasure.
- To be moderate in prosperity and adversity."

THE EID TAKBEER

HAZRAT Jaabir Bin Abdullah (R) narrated the following Hadith of Rasulullah (S.A.W.):

"Verily, on the Day of Eidul Fitr when the Imaam emerges (for Eid Salaat) neither Azaan nor Iqaamat is given; there is no Call, no Iqaamat nor anything on that day."

From the abovementioned Hadith it is clear that on the Days of Eid the Takbeer should not be recited aloud at the place where the Eid Salaat is to be performed.

(FATAAWA DARUL ULOOM)

To recite the Takbeer aloud at the Eid Gah or the Masjid on the Days of Eid is a common practice. However, this practice is not permissible. Everyone should engage himself in Zikr and Takbeer silently. The prevalent practice of reciting the Takbeer-e-Tashreeq aloud at the Eid Gah or the Masjid where the Eid Salaat will be performed is not the Sunnah of Rasulullah (S.A.W.) not that of his Sahaba (R).

The Majlis

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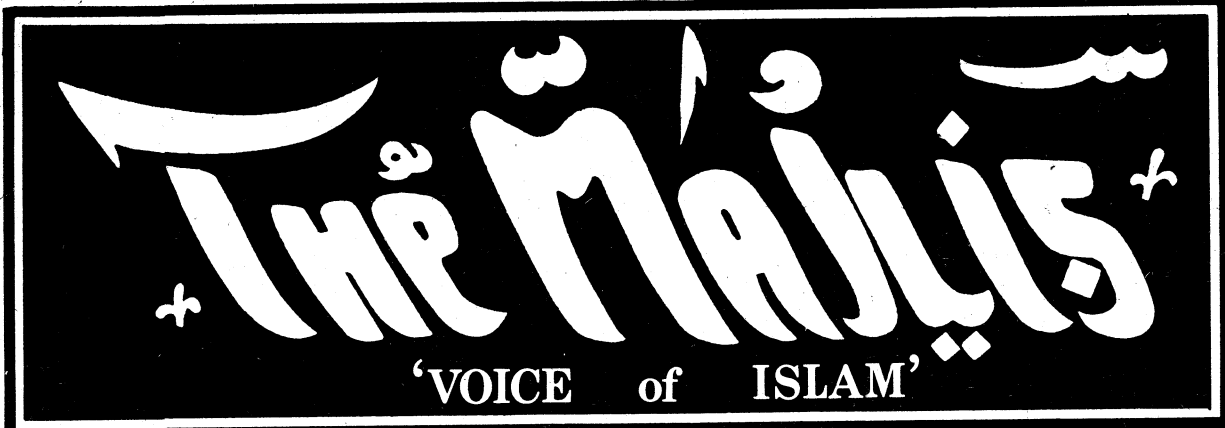
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Vol 4, No. 10

Massacre of Muslims MUSLIM BROTHERHOOD'S CALL OF HELP

(MUSLIM BROTHERHOOD of SYRIA)

While the international community was watching, Assad (President of Syria) murdered about a thousand political prisoners in the military prison of Palmyra.

The majority of these prisoners were members of the Ikhwaanul Muslimeen (The Muslim Brotherhood). In order to give "legality" to this butchery, Assad forges a piece of legislation which has not, as yet, been introduced by other tyrants. This law decrees affiliation to the Ikhwaanul Muslimeen an offence punishable by death. The so-called "People's Assembly" has approved this law so as to conceal the butchery of Assad in the guise of legislation and law. In this way Assad has made the members of the assembly, whose duty is to clap and cheer for him, his co-partners in the obnoxious crime of murder and massacre which has been perpetrated at Palmyra.

The Muslim Brotherhood is trodding the Path of the previous Believers who always confronted the tyrants. But Assad and his brother (Rifat) have taken the stance of Fir'oun and Haamaan who desired to extinguish the Light of Allah and annihilate the

Believers. But, Allah Ta'ala eliminated them and now they are facing their penalty in Hell. They are remembered with only curses.

Driven to insanity, Assad has empowered his security forces to trample and murder the people as they desire. But, our people have resolutely answered Assad and his media. A million fingers pointed in accusation at Assad:

"You are the traitor! You are the murderer!"

This firm confrontation of our people has increased his insanity and in the wake of his stark madness he ordered greater execution of scholars, scientists, innocents, ravishing of women, attack on Mosques, mutilation of copies of the Quraan and torture of innocent people in the streets.

Has the world ever heard of massacres of innocent persons in the Holy month of fasting? O Muslims of the world! Assad is pillaging and burning Syria. In competing with the traitor Babrak Karmal of Afghanistan, he is set on a course of rampage and destruction. We, while struggling against his tyranny, call upon the Muslims of the world to thwart Assad in his nefarious attempts and aims.

Shaam is the country of every Muslim and it is therefore the responsibility of every Muslim to protect it. Our struggle against Assad and his tyranny will continue. Our arms will not be laid down. The struggle against the traitor in the name of Islam will continue until the justice of Islam is asserted.

O Muslims of the world! The crimes and torture which have been committed against your bretheren have exceeded all limits. Massacres, savage detentions, rapes, destruction of Mosques, mutilation of Quraans, torture of the old, women and children are the order of the day in Assad's regime of oppression. It is time that Muslims move to end this destruction and misery and prove that Muslims are one Ummah - that they are like a body, if one part aches, the whole body feels the pain.

"Allah will certainly aid those who aid His (Cause), for verily, Allah is full of strength, Exalted in might."
(Quraan)

Allaahu Akbar! Praise unto Allah.
Ramadhaan, 1400 (July, 1980)
MUSLIM BROTHERHOOD OF SYRIA.

DESECRATION of A MUSJID

ISLAM VIEWS WITH DISGUST THE DESECRATION OF THE SANCTITY OF THE NURUL ISLAM MUSJID (LENASIA) WHICH WAS PERPETRATED BY A COLLUSION OF SHAMELESS MUSLIMS AND KUFFAAR ON THE 4TH SHAWWAAL, 1400 (15th August, 1980) BY SUBJECTING THE HOUSE OF ALLAH TA'ALA AT THE TIME OF JUMA' SALAAT TO THE HARAAM PRACTICE OF FILMING (BY MEANS OF TELEVISION) THE SALAAH AND KHUTBAH PROCEEDINGS.

The trustees - and whoever else aided and colluded in this defiling of the Musjid - are guilty of gross betrayal of their posts of mutawalliship of the Musjid in permitting and organizing such desecration of Allah's House of Ibaadat. In allowing this form of defilement to be perpetrated inside the Musjid, the fussaag are guilty of the following acts of sin and evil:

- ★ They have permitted haraam picture-making to take place.
- ★ They have compounded their sin of transgression against Allah's prohibition by permitting the haraam to take place right inside the most sacred of places, viz., the Musjid.
- ★ Televising Ibaadat is an act of mockery against the Shariah since Ibaadat in Islam is most serious and sacred. It cannot be subjected to play and amusement in the manner in which the kuffaar belittle and subject to play and futility their forms of worship, their churches and synagogues.
- ★ In broad daylight ALL the lights of the Musjid were

switched on to facilitate the haraam activity of the trustees and the television crew. In so doing, the trustees are guilty in the eyes of the Shariah of having misappropriated Musjid property. Musjid property and amenities in this case were utilized for the enactment of haraam - for rebelliously flouting the Law of Allah Ta'ala.

- ★ The time of the Khutbah was adjusted to accommodate the proceedings of haraam. This flagrant violation of the Shariah has made the trustees guilty of tampering with the Khutbah Ibaadat and making it the victim of a haraam enactment. The Fardh Khutbah was made subservient to the haraam picture-making of the kuffaar.
- ★ The najs kuffaar occupied the top floor of the Musjid. In their eagerness to perpetrate the transgression against Allah Ta'ala, the trustees (or whoever has been responsible for this defilement of the Musjid) permitted the rape of the Musjid's sanctity by per-

mitting unnecessarily the presence of najs kuffaar - kuffaar in the state of janaabat of body and 'janaabat' of belief - inside the Musjid. The trustees should know that the top floor as well as basement of the Musjid are in exactly the same hukm (category) as the Musjid. There is no difference in the sanctity of the various floors of a Musjid.

- ★ Photographing the Imaam and Musallees is a sin of the gravest proportions. The guilty criminals are compared in the Hadith of Rasulallah (sallallahu alayhi wasallam) to murderers of Ambiya and murderers of parents.

It is indeed a sad day for the Muslim community that such grave defilement of the Musjid's sanctity was committed by Muslims themselves. The spiritual pollution of the Musjid was by co-operation of Muslims who have no concern with the Shariah. This ravaging of the holiness of the Musjid was enacted by men who are

(Continued on Page 12)

To the Students

THE LETTER WHICH YOU HAVE SENT TO US HAS BEEN RECEIVED. THE CLAIMS MADE IN THE LETTER ARE OF A GRAVE NATURE. IT IS NOT POSSIBLE FOR US TO PUBLISH THESE CLAIMS WITHOUT HAVING PROOF IN OUR POSSESSION. SHOULD WE PRINT THE LETTER, THE PERSON CONCERNED COULD INSTITUTE LEGAL ACTION AGAINST US. IN SUCH AN EVENT WE WILL HAVE ABSOLUTELY NO DEFENCE.

WE DO UNDERSTAND THE REASON FOR YOUR DESIRE TO REMAIN ANONYMOUS AT THIS STAGE. YOU HAVE PROMISED IN YOUR LETTER TO IDENTIFY YOURSELVES IN THE NEAR FUTURE. ONCE YOU HAVE INFORMED US OF YOUR IDENTITY THE MATTER COULD BE PURSUED FURTHER SINCE WE WILL THEN BE IN POSITION TO PROPERLY INVESTIGATE THE MATTER RAISED BY YOU.

Editor

Fussaq Trustees

Regarding the appointment of fussaag as trustees of a Musjid or any position of Trust, Rasulallah (sallallahu alayhi wasallam) said:

"He who appoints a person to a position of Trust knowing that there is an abler person - (abler in the Shariah) - verily, he has betrayed Allah, His Rasul and the community of Believers."

MASSACRE of PALMYRA

On Friday 15th Sha'baan, 1400 (17th July, 1980) twelve helicopters from the Syrian security forces carrying 30 soldiers each headed towards Palmyra at 4 a.m. The security forces surrounded the prison at Palmyra. All the guards were evacuated, and then followed the massacre of Palmyra prison. The security forces opened machine-gun fire indiscriminately on the defenceless prisoners and within a short while hundreds lay murdered by the Nusairy soldiers. The brutal massacre ended at 6.30 a.m.

The dead as well as the injured were all thrown into a huge pit and buried - many alive.

-AL-MUJAHIDEEN of SYRIA

Unqualified Trustees

The appointment of incapable (i.e. in terms of the Shariah unqualified persons) persons to govern the affairs of Musajid is among the Signs of Qiyaamah. In this regard Rasulallah (sallallahu alayhi wasallam) said:

"When affairs (of Trust) are assigned to unqualified persons, then await the Hour (Qiyaamah)."

Sparletta Minerals

THE MUSLIM COMMUNITY IS HEREBY DIRECTED TO ABSTAIN FROM THE FOLLOWING SPARLETTA MINERAL FLAVOURS:

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ZAKAAT AND SHARES
see IMPORTANT ANNOUNCEMENTS ON PAGE 11

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393.
PORT ELIZABETH.

Q. Why is it that the Majlis concentrates on declaring things Haraam? Chickens are haraam, beef is haraam, minerals are haraam, sweets are haraam. Why insist so much on haraam?

A. On the Day of Qiyamah you may direct this question to Allah Ta'ala and further ask Him why He in His Quraan declared carrion haraam; why He declared alcohol haraam; why He declared pork haraam and why He declared so many other things haraam. Upon receiving Allah's answer, you will fully understand our concentration. When mauit opens your eyes then will you understand fully the stand of "The Majlis." And Salaam upon those who follow guidance.

Q. There is something which has me confused. A certain person always was in financial difficulty. He seemed to be a good Muslim, observing his five daily Salaat, extra nafil Salaat, fasting and despite being pressed, giving charity every now and then. As far as possible this person observed the limits of Islamic Purdah, not allowing his wife in his shop. To such an extent was he conscious of this aspect that he never employed female staff in his business and he actively discouraged his other family members from having female staff or their wives in their shops. Nevertheless, he always seemed in financial difficulties. However, lately he seemed to have emerged from his difficulties. He has now totally relaxed his previous Purdah restrictions. He has employed young and attractive girls in his shop. He has expanded his business and has opened more shops. He even contemplates to open a shop and permit his wife to man the shop. Despite this swing away from the Shariah he seems to be progressing. He is no longer in difficulties and he seems to be getting financially stronger by the day. What confuses me is that when he seemed to be trodding along the Sunnah Path, he was in difficulties, but now since he has taken a route away from Islam he seems to be prospering. Please do not misunderstand me. I am not suggesting that success is with deviation, but I am just plainly confused. People are even telling me (I am also trying to follow the path of the Shariah and I too am in financial difficulties) to adopt this man's progressive measures and I will see better times. Please assist me with some explanation.

A. Your confusion is the result of a weakness in your Imaan. Believers of fortitude and strong Imaan are not confused by abundance of worldly possessions which others have. Rasulallah (sallallahu alayhi wasallam) said that the world is CARRION. Those who possess and devour abundance of such 'carrion' are not to be envied. Possession of much 'carrion' should never mislead and confuse a Muslim. A Muslim should not measure prosperity and success in terms of the possession of 'carrion'. A Muslim should not interpret poverty and the difficulty of pious people as failure. In this regard the Quraan puts it beautifully:

"Do not let the strutting of the unbelievers in the cities deceive you. (Their) material possessions are of slight benefit. Thereafter Jahannum will be their abode. And, indeed evil it is an abode."

The Quraan expressly forbids that we allow ourselves to be deceived by the material prosperity of people. Their money, their mansions, their lucrative businesses, etc. should never confuse and mislead you. If wealth and material prosperity were any yardstick to measure success then you will have to say that the kuffaar are highly successful by virtue of their establishments of great trade and money empires. But no Muslim will interpret such 'success' as the true success which Islam speaks of. Similarly, you should not be deceived by the seemingly 'prosperous' condition of our Muslim friend who has drifted from the true Path of the Deen and who has been ensnared in the trap of shaitaan and his nafs. Do not envy this man in the least bit. He has clearly deviated from Seeratul Mustaqeem. His action of discarding Islamic Purdah is clearly a sign of Allah's Wrath on him. The worst deviation is that deviation which follows guidance. In otherwords: to go astray after being on guidance is indeed a spiritual calamity of extreme gravity. His 'prosperity' will be fleeting. Material prosperity in the wake of deviation (dalaal) is merely 'rope' granted by Allah Ta'ala. Such people will finally hang in destruction by that 'rope' which Allah Ta'ala permitted them in their time of deception. He is hanging on the hook of worldly deception. The line will soon run out and he will find him in a condition worse than what he experienced before. May Allah Ta'ala grant him hidaayah and may Allah Ta'ala grant you the strength and the clarity of understanding to remain on the Haqq regardless of worldly difficulties. Do not envy the spiritual rot in which this man has become grounded. He has been unjust to his ruh. Do not imitate his transgression thereby inviting the Wrath of Allah on you like this deviate has done. May Allah Ta'ala save us all from such dastardly deviation, Ameen.

Q. I object to your statement that it is not permissible to eat Crayfish (Vol. 4, No. 4). I will not accept it until you can prove that it is not permissible.

A. The proof for our claim appeared in detail in Vol. 2, No. 6 of "The Majlis". Your objection is of no significance in so far

as the Shariah is concerned. Your acceptance or rejection of the Shariah's Ruling will not alter the Law of Allah Ta'ala. Furthermore, "The Majlis" claim that Crayfish is not Halaal is not at all meant for you. It is meant for those who are seeking the eternal Pleasure of Allah, which is realized by striving against the lowly nafs. As for yourself, enjoy and relish your crayfish and your carrion. The Quraan Majeed has the following advice concerning people of your calibre:

"Leave them; let them eat (and drink) and enjoy; and let vain hopes divert them. Soon will they come to know."

Yes, reality and truth dawn upon the rebellious transgressors when the eyes of earthly life close. But, the regret of that time is the worst of regrets. And, peace upon those who follow Hidaayah.

Q. In our Musjid is a calendar portraying a man reciting the Quraan Shareef. Is it permissible to keep such a calendar in the Musjid?

A. It is a kabeerah (major) sin to keep such a Haraam picture in the Musjid. Those who defile the sanctity of Allah's House knowingly in this sacrilegious manner are fussaag of a high category. It is imperative that the haraam picture be removed immediately from the Musjid.

Q. A friend of mine is going for Hajj. He says that before going for Hajj it is incumbent to visit the karamat (grave) of the saint nearby and seek his blessings. What does the Shariah say about this?

A. The Shariah forbids seeking blessings from dead saints. To visit the graves of saints with the intention of directing one's duaa to them is an act of shirk (polytheism). Duaa has to be directed to ONLY Allah Ta'ala. No dead saint has any power to answer the prayers of people.

Q. The chairman of a certain Jamaat in Transvaal is a member of a civic committee. He collects bribes for allocating new houses to tenants. He allocates or influences the allocation on the basis of the bribes he receives. Is such a man fit to be chairman of the Mosque committee?

A. The answer to this question is self-evident. Such villains - corrupt and immoral - are associated with many Musjid committees. Such vile characters happen to be even mutawallis of Musjids. It is one of the signs of the Approaching Hour of Qiyaamah that posts of Trust are occupied by such robbers and ignoramuses.

Q. The mayor and mayoress were recently invited to a Nikah ceremony and allowed into the Musjid. Is this permissible?

A. Allah Ta'ala describes the kuffaar in the Quraan Shareef as "NAJS". The najaaat of their kufr pollutes the sanctity of the Musjid. It was a heinous crime to have invited the kuffaar into the Musjid without valid Shar'i cause.

Q. A brother recently told me that a Muslim receives punishment in the qabr immediately after burial whereas the punishment of the non-Muslim commences only in Qiyaamah. Is this correct?

A. It is incorrect. According to Rasulallah (sallallahu alayhi wasallam) the punishment of the kuffaar commences immediately after burial. And among the Muslims whoever is deserving of punishment also receives such punishment immediately after death.

Q. What is the procedure of visiting the qabrustaan? What should be read there?

A. When one intends to visit the qabrustaan, it is Mustahab to first perform two rak'ats Nafil Salaat before setting out. Ask Allah Ta'ala to bestow the Sawaab of this Salaat to the mayyit/s. While proceeding to the qabrustaan to not involve yourself in any futile activity or nonsensical talk. Upon entering the qabrustaan, recite the Masnoon Duaa for this occasion, viz., Assalaa Mu Alaikum Yaa Ahlal Quboor. Yagh-firul-laahu lanaa wa la-kum. Antum lanaa salfun Wanaahnu bil athr.

At the graveside, stand facing the mayyit's face with the back towards the Qiblah. Recite anything which one remembers of the Quraan. This recitation must be done silently. Tasbeeh and Tahmeed may also be recited. After completing one's recitation, move to the other side of the grave, i.e. the opposite side from whence one will be facing the Qiblah. Duaa may now be made without raising the hands. Ask Allah Ta'ala to bestow the Sawaab of the recitation upon the dead.

Q. In Mauritius appeared a man who had stayed many years in Saudi Arabia. He declared that Shabe Baraat has no significance. He says that Bukhari Shareef does not mention anything about this night and the Arabs do not uphold this night as a night of significance. He does not consider the Ahadith in this connection mentioned in other Hadith books as of any value.

A. The Night of Baraat is of great significance. It is a night of special Ibaadat. Rasulallah (sallallahu alayhi wasallam) on this night specially visited the qabrustaan making duaa for the dead. It is a night of tremendous significance. No Muslim should be so unfortunate as to lose the great significance and reward of making Ibaadat on this night. The one who says that this night is without significance is ignorant of the Shariah. What is taught and practiced in Saudi Arabia is not necessarily the Deen. Even if Bukhari Shareef is silent about this night, it does not follow that this

night is without significance. There are many other Hadith as well as other authentic Kitaabs of Islam which unambiguously speak of the auspiciousness of this great night. This night has been upheld as a night of Ibaadat right from the time of our Nabi (sallallahu alayhi wasallam).

It is essential that we here clarify the meaning of "upholding" this night. The many practices pertaining to this night in various countries are not Islamic practices. Upholding this night does not mean organizing special gatherings, lectures, serving of sweetmeats, etc. According to the Sunnah of Rasulallah (sallallahu alayhi wasallam) every person should offer his Ibaadat individually in the privacy of his home. Any form of Ibaadat may be made, e.g. Nafil Salaat, Istighfaar, Tasbeeh, Zikr, etc. The qabrustaan should be visited on this night, but not in groups offering congregational forms of unsanctioned 'faatehah'. Gatherings should not be organized on this night. Special arrangements for gathering people at the Musjid should not be made. Everyone should engage in Ibaadat individually in the privacy of the home. On the 15th day of Sha'baan it is Sunnah to fast. This fast is of great significance. It is Sunnah to observe this one fast in connection with the occasion of Baraat.

Q. Your answer on crayfish, prawns, etc. contradicts the following verse of the Quraan:

"Lawful to you is the pursuit of water-game and its use for food."

Please comment on this contradiction.

A. The 'contradiction' is because of your lack of Islamic knowledge. If you were grounded in the knowledge of the Shariah then you would have understood the meaning of the Quraanic aayat which you have quoted as well as the Shariah's laws pertaining to sea-food. Furthermore, you have taken the translation of the verse offered by Yusuf Ali. Yusuf Ali is no authority of Shariah. You, yourself do not possess Islamic knowledge, yet you venture to deduce Islamic Laws and that too based on incorrect translations of Quraanic verses. The translation of verse cited by you (i.e. Yusuf Ali's translation) is incorrect, and this incorrect translation coupled with your lack of Shariah knowledge compounds the 'contradiction' in your mind. You can be rest assured that the great Fuqahaa and Authorities of Islam in the centuries gone by were fully aware of the verse cited by you (and wrongly translated by Yusuf Ali) as well as its tafseer given by Rasulallah (sallallahu alayhi wasallam) and his illustrious Sahaabah. Regarding sea-animals, there exists different Shar'i Rulings of the different Mathaa-hib based on the Sources of the Shariah. According to Imaam Abu Hanifah (R.A.), of sea-animals ONLY fish is Halaal. Sea-lion, sea-pig, octopus and thousands of other types of sea-animals are NOT fish, hence Haraam in accordance with the Hanafi Math-hab. For your purpose it is sufficient to obtain the Shar'i Ruling on a question for practical reasons and not for entering into mere debate and useless discussion. If you are a Hanafi then know that you cannot eat crayfish. It is Haraam. If you are a Shaafi then too crayfish is forbidden to you, since crayfish is like a crab, a lobster, etc. - all members of the same group, viz., Crustacea. And, crab (sartaan) is Haraam even in the Shaafi Math-hab. If you are a ghair-muqallid (a spiritually rudderless person wandering aimlessly in a valley of deception) then we have no truck with you. You are then on your deen and we on ours. And Salaam upon those who follow Hidaayah.

Q. Our Imaam is in the habit of reciting some words of the Qiraat aloud in Zuhr and Asr Salaat, e.g. 'an-amta alayhim', 'seeraatal mustaqeem'. Sometimes in Attahiyaat he also reads one or two words aloud. All the musallees clearly hear him. Is our Salaat proper?

A. The Salaat is valid. It has been discharged. The recitation of a few words aloud in Zuhr or Asr will not invalidate the Salaat. The same applies to Attahiyaat.

Q. Mr. X converted to Islam. Prior to his conversion he had six wives. What is he required to do by Islamic Law? Which of his wives have to be divorced under the Shariah?

A. The Shariah limits a man to four wives. He is bound to divorce two. It is left to the husband's discretion to divorce any two he wishes.

Q. Recently a controversy broke out here (in Ghana) in the Muslim community over the recitation of Surah Yaaseen. One section of the community says that Surah Yaseen could be recited on the following occasions:

- At times of pleasure
- At times of difficulty and adversity
- When someone is dying, i.e. only for a Muslim in his dying moments, but not after he has died.

Another section of the community claims that it agrees with (a) and (b), however, disagrees with regard to (c). This section says Surah Yaseen could be recited for the dying as well as for those who have already died. Please enlighten us as to the correct opinion.

A. Surah Yaseen is a Surah of the Quraan Shareef. It could be recited at any time just like any other Surah could be recited at any time. Its recitation near to the dying lessens the death pangs. It is permissible to recite it as well as any other Surah as Sawaab for the dead. Those who claim that

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it cannot be recited for Isaale Sawaab of a dead person are in error.

Q. Could Yaseen be recited for one's parents in their dying moments if the parents happen to be non-Muslim?

A. It should not be recited on occasions of non-Muslims dying, even if such non-Muslims happen to be one's parents.

Q. In Ghana some groups observe a "wake-keeping" for the dead person before burial. Some people here say that this practice of "wake-keeping" is bid'ah. Those who observe this custom say that burial occasions serves to bring together people of different walks of life. Sometimes the dead Muslim hailed from a non-Muslim family. His death serves to bring his non-Muslim relatives to his burial service. At such "wake-keeping" sessions, Islam is preached. These groups, therefore contend that they are merely utilizing such opportunities to propagate Islam. Please inform me if such functions are in fact bid'ah and disallowed as some are saying here.

A. We are not quite clear as to the meaning of "wake-keeping". However, we understand from your explanation that a whole night has to lapse before the body could be buried. If this is so, it will mean that if someone died in the morning, his body will be kept the whole day and the whole night following, and be buried only the next day to enable the wrong-doers to execute their so-called propagation of Islam in their "wake-keeping" custom. It is Haraam to unnecessarily delay the burial of a Muslim for so long. Burial should take place as soon as possible after death. Rasulallah (sallallahu alayhi wasallam) exhorted quick burial. To delay the burial so long is among the customs of the kuffaar. The reason explained by the groups to justify their bid'ah of "wake-keeping" is baatil and not acceptable by the Shariah. A practice which displaces or interferes with the smooth operation of a Sunnah practice is baatil, false and bid'ah. It is incumbent to discard this haraam "wake-keeping" bid'ah practice. The propagation of Islam does not depend upon baatil and bid'ah practices. Those who say that it is bid'ah are correct and will, Insha'Allah obtain the pleasure of Allah Ta'ala for striving against bid'ah which is one of the worst crimes in terms of Rasulullah's (sallallahu alayhi wasallam) declarations.

Q. A non-Muslim man died leaving four children who were Muslims at the time of their father's death. The deceased had prepared a Will making his four sons the beneficiaries of his estate. According to the Shariah are the children entitled to inherit the estate of their non-Muslim father?

A. In terms of the Shariah a Muslim cannot inherit from a non-Muslim nor can a non-Muslim inherit from a Muslim. The four Muslim children of the deceased non-Muslim cannot inherit the estate of their dead father. According to the Shariah the non-Muslim relatives of the non-Muslim deceased will inherit his estate.

Q. How many types of Imaams are there?

A. We do not understand this question. Please explain what do you mean by "Imaams".

Q. What qualifications should an Imaam possess?

A. If by Imaam you mean Imaam of a Musjid then he should possess:

- (a) Sufficient knowledge of Tajweed to enable him to recite correctly.
- (b) Sufficient knowledge of the rules pertaining to Salaat so that he knows how to lead the Salaat correctly.
- (c) He must not be a faasiq, viz., one who openly flouts the Shariah; one who commits major sins as well as one who is constant in his commission of minor sin.

The above are the essential requirements for one who has to be Imaam of a Musjid.

Q. Please outline in detail the Islamic way of burial and after-burial customs according to the Maaliki Math-hab.

A. We are not sufficiently versed in the Fiqh of the Maaliki Math-hab and here in our country is a dearth of authentic Maaliki Kitaabs. We shall endeavour to obtain the information you require from some authentic Maaliki source and forward same to you. If you know any authentic - Sunnah practicing - Maaliki Aalim in your country then it is best to refer to him.

Q. Can a Muslim preach Islam to the public by using the Bible?

A. A Muslim having adequate knowledge of his Deen does not require the Bible in preaching Islam. A Muslim having inadequate knowledge of Islam - like the modernist of our time - is not permitted to preach Islam even from the Quraan, leave alone the present baatil texts of other scriptures.

Q. Why is it that some Maulanas say the Faateha loudly and others say it so softly that one barely hears anything?

A. Those who recite the Duaa silently are following the Sunnah of Rasulullah (sallallahu alayhi wasallam). The original and permanent practice of Nabi (sallallahu alayhi wasallam) and his Sahaabah was to recite the Duaa silently. Reciting the Duaa loudly is a diversion from the Sunnah and contrary to the exhortation of the Quraan in its command:

"Make Duaa (Call) unto your Rabb in humility and in silence ..."

Q. How often and when should faateha be read?

A. If by faateha you mean dua'a after Salaat then be informed that according to the Sunnah of our Nabi (sallallahu alayhi wasallam) the dua'a is made silently immediately after the Fardh of Zuhr, Maghrib and Isha. During Fajr and Asr, the dua'a is made after having recited the Tasbeeh, etc. after the Fardh. The 'faateha' which is made collectively after the Sunnat and Nafil Salaat is a bid'ah practice from which one should abstain. Besides these occasions, one may make any amount of dua'a and at any time individually according to one's wishes without imposing one's personal dua'a or fancy upon others as a practice of Deen.

Q. What should a woman do if she knows that her husband is having an affair with another woman?

A. Exercise Sabr and make Duaa that Allah Ta'ala guides him to the righteous path.

Q. Why is it that verses of the Quraan should not be written on wedding cards, Eid cards and newspapers?

A. One has to be with Wudhu if a Quraanic aayat is touched. Most people who handle such cards and papers are without Wudhu. Further, such cards and papers are usually discarded and dumped causing sacrilege to the holy aayaat of the Quraan.

Q. Is it permissible to read Namaaz with genuine leather belts and jackets?

A. It is permissible if the leather is not of pig's skin.

Q. Are women allowed in the Mosque?

A. The Shariah prohibits women from emerging from their homes and attending the Mosque.

Q. When one walks past a beggar every day is it necessary to give him something every time?

A. By necessary if you mean compulsory in the Shariah, then no. It is not compulsory. You can give according to your personal wish and desire.

Q. It has become a common practice to prepare a variety of dishes during fasting. Is this permissible?

A. It is permissible, but there should be no waste. It is forbidden to waste.

Q. A chain-letter was sent to me regarding some "Original Testament" of our Nabi (sallallahu alayhi wasallam). The chain-letter claims that he who does not make thirty copies of it and distribute it will suffer misfortune and that it is sinful not to make this distribution. Is this correct?

A. Disregard such chain-letters. It is not sinful to disregard it. One should not carry out the suggestion of the letter to distribute thirty copies of it. No calamity or misfortune is connected with disregarding of the chain-letter.

Q. A woman committed fornication with a certain man. When she was four months pregnant Nikah between them was performed. Will the child which will be born be termed illegitimate according to the Shariah?

A. If the child is born within six months after the Nikah, it will be termed 'waluduz-zinaa' (illegitimate). If the child is born six months (or more) after the Nikah, it will be legitimate. In the case where the child is born in less than six months after the Nikah, it will not inherit from the man unless he claims that it is his child. If he claims so, then the child will inherit in his estate. In claiming that the child is his, he should not say that the child was the result of an adulterous union, but should say that it is his child. If in his claim he states that the child was the result of fornication, then it will not inherit.

Q. Is it advisable for an illegitimate child to study to become a Hafiz or an Aalim seeing that he will be looked down upon by people? He will also have to stand down where Imaamate is concerned should another Hafiz be present in the same Jamaat.

A. Knowledge of the Quraan and the Shariah is not the exclusive reservation or property of any particular group, class or category of persons. Islamic knowledge is fardh upon every Muslim even he/she happen to be illegitimate. If the illegitimate one desires to acquire Islamic knowledge in the highest degree, no one can debar him or discourage him. Hifz of the Quraan and knowledge of the Shariah are not acquired for Imaamate purposes. The purpose of the acquisition of Islamic knowledge is to gain the Pleasure of Allah Ta'ala and not to attain some worldly rank or post. Furthermore, the Shariah does not prohibit an Aalim or Haafiz whose birth may have been illegitimate from executing the duties of Imaamate.

Q. We are told that if we die leaving debts then on the Day of Qiyaamah our good deeds will be handed to our creditors in settlement of the debt. But, what will be the case of the non-Muslim who dies owing Muslims? The good acts of non-Muslims will not be of any value in Qiyaamah. How then will the non-Muslim repay the debt he owes the Muslim? Will the non-Muslim go free while the Muslim gets no recompense for the debt owing to him?

A. The question of the non-Muslim going free does not arise since Najaat in the Aakhirah is dependant upon Imaan. Without Imaan there is nothing but eternal damnation - khulud fin-naar. Whatever is righteously entitled to one will

be recompensed by Allah Ta'ala. And, Allah knows best.

Q. According to the Hanafi Math-hab are we allowed to recite silently Surah Faatihah behind the Imaam in Qiyaam?

A. It is forbidden.

Q. Exorbitant sums as GOODWILL is charged by some Muslims for shops. What is the Shariah law on this subject?

A. If 'goodwill' is the money demanded for empty premises then such 'goodwill' is ribaa which all know is haraam.

Q. In our midst (i.e. in the town of Stanger) are some wealthy persons. Allah has given them abundant wealth. But, due to their greed for money they discount bills and charge Muslims interest on this, saying that the bank charges them interest as well. In this way they argue that it is in fact the bank that is charging the interest. What does the Shariah say on this question?

A. People - especially those whose hearts are anchored to the transitory gains of this world - are experts at subverting the Shariah. Their greed and lust for money are despicable and extreme, but they will always be deprived of satiation and contentment. Rasulullah (sallallahu alayhi wasallam) said:

"Rizq is sealed. And, the one who has greed is deprived."

It is haraam to charge interest on discounting bills. Discounting bills is simply a loan given. It is haraam to charge interest on a loan even if one has fallen into the misfortune of paying the bank interest. One sin will not justify the commission of another sin. They may furnish a variety of wicked reasons for legalizing the haraam charges, but Allah Ta'ala knows well the diseases lurking in the hearts.

Q. A friend of mine hired a shop from a so-called RICH MUSLIM TYCOON in Stanger. After operating the business for some time, my friend landed in financial difficulties and was forced to cease business. However, there remained another two more years for the lease to expire. My friend pleaded with this Muslim tycoon to cancel the lease. The Landlord said that if he wanted to vacate he may do so providing he pays the two years rent. The tycoon was adamant and my friend was compelled to pay rent for two years - two future years for which he will not occupy the premises. What does the Shariah say on this question?

A. It is haraam for the landlord to demand and accept the rent for the two future years for which the payer will have no occupancy. The act of the landlord in demanding and taking the money is extortion in terms of the Shariah. On the Day of Qiyaamah this landlord will bear the burden of this extortion around his neck. The money which he has taken is haraam. The evil of extorting from helpless persons will settle on such blood-suckers. Rasulullah (sallallahu alayhi wasallam) said:

"Beware of the curse of the mazloom (oppressed)."

This unjust person should call to mind that he is after all a Muslim - one who claims to be a follower of Muhammadur Rasulullah (sallallahu alayhi wasallam). Let him then remove the curse of the innocent and the mazloom by returning the usurped money to the rightful owner.

Q. Can you explain why some people whom Allah Ta'ala has granted abundant wealth totally disregard His Laws?

A. Piety and obedience are not based on wealth. Generally wealth instils takabbur (pride) in the hearts of the wealthy. One should therefore not be surprised at the crime committed by the wealthy. Rasulullah (sallallahu alayhi wasallam) said:

"The love of the world is the root of all evil."

There is nothing surprising in the abundance of wealth of the criminals, sinners and kuffaar. Rasulullah (sallallahu alayhi wasallam) said:

"The world is carrion."

You should then not be surprised at the disobedience of those who feast and relish over "carrion". Allah Ta'ala has given them scope and rope to swing in their sin and vice. They will finally hang by that rope.

Q. Many Muslims are buying Government Bonus Bonds. Please explain the Shariah ruling on these bonds?

A. We are not conversant with these bonds. Insha'Allah we shall soon study this question and inform the Muslim public of our findings.

Q. My husband has hired two non-Muslim women to work in his shop. Is he right or wrong according to the Shariat in doing this? Whenever I, his wife, wants to go with him to his shop he always objects. But he has employed these two women. He says that it is not permissible for me to be in his shop. Is it permissible for him to have these two girls in his shop? He is daily with these two girls and I now believe that he is having an affair with one of these girls. I feel that I cannot live any longer with such a man. Is it permissible for me to ask for divorce?

A. Your husband is absolutely correct in saying that the Shariah does not permit you to go and serve in his shop. Islam places great stress on Purdah. A husband who permits his wife to come into the presence of every Tom, Dick and Harry has been described by our Nabi (sallallahu alayhi wasallam) as a 'Dayyus' which is a very denigrating term. Your husband too has violated the Shariah by employing such female staff which constitute a danger to his morality. Your husband as a Muslim should have been aware that the Shariah does not permit such employment which finally deposits a man into the dregs of immorality. If your husband is involved in any illicit relationship with one of his female staff then such haraam involvement is not surprising. Such haraam and immoral involvement is only the natural consequence of flouting the Shariah by employing female staff.

Your husband has grievously erred, but you have no Islamic grounds for asking for divorce. You must exercise patience and make Duaa that Allah Ta'ala guide your husband and extricate him from the evil in which he has plunged. You, in your question, have posited your case on the basis of the Shariah prohibition to employ female staff in shops, but you should examine your own life as well in the mirror of the Shariah. How much of Islamic Purdah do you as a Muslim woman observe? Your insistence to go to the shop leads us to the conclusion that you yourself are careless about Islamic Purdah. Observation of the Islamic Purdah rules is for both men and women with greater emphasis on its observation by women. Under the circumstances it is necessary to adopt Sabr and turn for assistance to Allah Ta'ala. Insha'Allah, your husband will soon realise his folly and his evil. Let us make Duaa that Allah Ta'ala extricate him from the morass of immorality in which he has plunged.

A new organization calling itself "The Institute for Arabic & Islamic Research" (apparently a Cape body - it gives a Cape address), has published a frame containing the following Quraanic verse:

"IN-NAL LAHAA LAA YUGHAY-YIRU MAA BI QOUMIN HAT-TAA YUGHAY-YIROO MAA BI-ANFUSIHIM."

This is a verse from Surah Ra'd, viz. verse 11. The organization responsible for the poster containing this verse translates the ayat as follows:

"Verily Allah will never change the condition of a people until they change it themselves."

The translation is erroneous. It seems that this "Arabic and Islamic Research" organization has taken the wrong translation of Yusuf Ali. Yusuf Ali presents the exact erroneous translation. Yusuf Ali translates the verse as follows:

"Verily never will God change the condition of a people until they change it themselves."

It is indeed a poor reflection on the worth of the "research" conducted by the "research" organization. The people responsible have accorded themselves the grandiose title of "Arabic and Islamic Research," but they have exhibited their inability to even render the translation of the ayat accurately. The error made by Yusuf Ali, from which the "Research" organization borrowed its translation, is of a serious nature. It is at least expected of an organization which calls itself "The Institute for Arabic & Islamic Research" not to borrow inaccurate translated versions of the Quraanic verses. A modern "Research" organization should be in a position to at least understand the meaning of the word, "research". If the organization does not possess even the ability to translate the verses correctly, what hope is there for conducting so-called research in "Arabic" and "Islamic" studies? We have all along maintained that those lacking the qualifications of Islamic Knowledge should restrict themselves to 'tilaawat' of the Quraan Shareef and not dabble in a domain which is beyond the scope of their ability and knowledge. Trifling with the Deen is a serious matter, since it involves Imaan, the pivot of Najaat in the Akhirah.

It seems that the furthest limits of reference of modernist "Research" organizations is the incorrect commentary and translation of Yusuf Ali. Yusuf Ali who is a non-entity in so far as the Deen and IIm is concerned is the "Imaam" of those who despite not possessing the proper Islamic qualifications, are desirous of setting themselves up as Islamic authorities. Yusuf Ali was astray and so are those who follow his incorrect work. Let us now examine the translation of the ayat in question.

(1) Gramatically the translation is erroneous because the "Research" organization as well as Yusuf Ali have confused the phrase; MAA BI QOUMIN with the phrase: MAA BI-ANFUSIHIM. Our Research Professors have translated both these phrases to refer to the same thing, hence they say:

"Verily Allah will never change the condition of a people until they change it themselves."

The Research Professors of "The Institute for Arabic and Islamic Research" have translated the words: MAA BI QOUMIN as "the condition of a people," and MAA BI-ANFUSIHIM as "it." It is clear from the translation posited by the Research Professors that the pronoun "it" (appearing in the translation) refers to "the condition of the people." Leaving aside the Tafseer of the phrases in question, anyone who understands Arabic will immediately discern the incorrectness of the translation. One who possesses even a fair knowledge of the Arabic language will know that the two phrases, viz., MAA BI QOUMIN and MAA BI-ANFUSIHIM, refer to different things and not to the same object as the "Research" organization and Yusuf Ali have translated.

The Research Professors are guilty of gross distortion in translating the phrase or the sentence: MAA BI-ANFUSIHIM, as "it". MAA BI-ANFUSIHIM does not mean "it". The literal translation of MAA BI-ANFUSIHIM is:

"THAT WHICH IS WITH THEMSELVES."

The translation: "the condition of a people" for MAA BI QOUMIN is correct, but "MAA BI-ANFUSIHIM" ("That which is with themselves.") does not refer to MAA BI QOUMIN ("the condition of a people") as the pronoun "it" in the translation of

Absurd Research of Yusuf Ali and the "Researchers"

Yusuf Ali and the Research Professors indicate. MAA BI QOUMIN refers to one thing and MAA BI-ANFUSIHIM refers to another thing.

(2) Let us now refer to the authentic and authoritative Tafseers of the Quraan for the explanation of the two phrases. The Tafseer of the eminent Sahaabi, Hadhrat Ibn Abbaas (radiallahu anhu) explains MAA BI QOUMIN as follows:

"Verily Allah will not change that which is with a community (i.e. of the peace and prosperity)." (Tanweerul Miqbaas)

— NB Words in brackets, the words of Hadhrat Ibn Abbaas —

MAA BI QOUMIN has thus been explained as the peace and prosperous condition of a community. It does not refer to mere "condition of a people." The condition of a people may be adverse or prosperous. The "condition" referred to in MAA BI QOUMIN is specific, viz. the peaceful and prosperous state of favour and bounty which Allah Ta'ala has bestowed upon a nation.

In his Tafseer, Hadhrat Ibn Abbaas (radiallahu anhu) explains: MAA BI-ANFUSIHIM as follows:

"... until they change that which is with themselves (by neglecting shukr)." (Tanweerul Miqbaas)

Hence, the meaning of MAA BI-ANFUSIM ("that which is with themselves") is their virtuous condition of morality. The correct meaning of the verse is therefore:

Verily Allah will not change the peaceful and prosperous condition of a community as long as they do not change their state of goodness, gratitude and obedience.

Once a community destroys its good integrity by exhibiting ingratitude and disobedience, Allah Ta'ala annihilates the prosperity which He has bestowed upon them. In otherwords, man's moral degeneration results in the elimination of the bounties of Allah Ta'ala.

This verse mentions two specific things, viz. (1) man's external condition; and (2) man's internal condition. The external condition (MAA BI-QOUMIN) is a reference to his peaceful and prosperous condition. The internal condition (MAA BI-ANFUSIHIM) refers to man's moral condition — the good spiritual condition of his soul. The former condition is the consequence or effect of the latter condition. But, the Research Professors confuse the two conditions and portray both as being the same thing, hence they translate MAA BI-ANFUSIM as "it" referring to MAA BI QOUMIN. But, this is manifestly and Islamically erroneous.

Allamah Aalusi Baghdaadi (rahmatullah alayhi) states in Tafseer Ruhul Ma-aani:

"MAA BI QOUMIN: Ni'mah (Bounty) and Aafiyah (prosperity and happiness).

MAA BI-ANFUSIHIM: The beautiful states (of morality) attributed to their selves. The meaning of changing it (i.e. their beautiful moral states) is to substitute it with its opposite (i.e. with immorality).

This authoritative Tafseer as well bears out the difference between MAA BI QOUMIN and MAA BI-ANFUSIHIM.

Tafseerul Mazhari likewise explains the two phrases as referring to different things, and gives the same tafseer as appearing in Tafseer Ruhul Ma-aani. Tafseer Baidhaawi states in the tafseer of the verse in question:

"MAA BI QOUMIN: of Aafiyah (prosperity) and Ni'mah (Bounty).

MAA BI-ANFUSIHIM: (changing) the beautiful conditions with evil conditions.

Tafseer Bayaanul Quraan explains these terms:

"MAA BI QOUMIN: the prosperous (or good) condition of a community.

MAA BI-ANFUSIHIM: their virtuous condition."

It will be clear from all the authoritative Tafaaseer of the Quraan Shareef that the verse, No. 11 of Surah Ra'd, speaks of two separate entities, viz., (a) the prosperous condition which Allah Ta'ala bestowed to a community, and (b) the virtuous state of morality of the people concerned. The meaning of the verse as given by Rasulallah (sallallahu alayhi wasallam), the noble Sahaabah and the Authorities of Tafseer is clear. It means:

Allah will not change or eliminate the goodness, favours and prosperity which He has granted a virtuous community as long as they themselves do not annihilate their virtuous moral condition and substitute it with disobedience, sin and immorality.

This explanation of the ayat concerned is corroborated by verse 53 of Surah Anfaal. Explaining the principle upon which the elimination of bounty and prosperity granted by Allah Ta'ala is based, the Quraan states:

"That is because, verily Allah does not change the prosperity which He has bestowed upon a community until they change their own personal condition (MAA BI-ANFUSIM)."

The Quraan, itself, explains that the MAA BI QOUMIN which appears in the verse in Surah Ra'd refers to NI'MATAN AN'AMA HAA ALAA QOUMIN (the prosperity which Allah Ta'ala has bestowed upon a community). This explanation of the Quraan is in line with the tafseer of the ayat appearing in all the authentic Tafseer Books. And, why should it not be? It is the tafseer given by Rasulallah (sallallahu alayhi wasallam) himself. It is not the figment of the imaginations of Yusuf Ali and the Research Professors of the so-called "Institute for Arabic & Islamic Research."

Furthermore, slight reflection in the translation of the verse given by Yusuf Ali and the Research Professors of "The Institute for Arabic & Islamic Research" will show the logical absurdity of the translation. Yusuf Ali & Co. translate the verse:

"Verily Allah will never change the condition of a people until they change it themselves."

The pronoun, "it" in this translation makes it abundantly clear that the reference is to "the condition of a people." According to the translation the conclusion is that once a people has changed its condition, Allah will change it. But if they (the people) have already changed it, then what will Allah change? And, conversely, if Allah changes the condition of a people, then how will the people change it? What is there for them then to change. If the "change of condition" is effected by Allah, then to claim that the same is the effect of the people is absurd. On the other hand, if the "change of condition" is the effect of the people themselves, then it will be absurd to say that it is the effect of Allah, for in terms of the erroneous translation the effect has already come into being by the act of the people. According to the translation of the Research Professors, MAA BI QOUMIN and MAA BI-ANFUSIHIM refers to the SAME thing, viz. "the condition of a people." The absurdity of a "change in the condition of the people" being the effect of two different causes when the translation of the Research Professors posits one cause (viz., Allah's action) as being itself the effect of the second cause (viz., the act of a people), is self-evident.

The aforementioned absurdity is the consequence of translating incorrectly the verse. If the verse was translated and interpreted correctly — i.e. according to the translation and the interpretation of the Sahaabah — then this absurd conclusion would not have resulted. The verse simply means that the "external" condition of man (i.e. his prosperous material state) will not be eliminated by Allah Ta'ala if he (man) does not destroy his "internal" (i.e. his moral and spiritual) condition. Hence, in terms of the correct translation, the absurdity of two causes for the same effect does not arise.

According to the import of the verse in question, the "changing of man's prosperity into misery and adversity" is the effect of Allah Ta'ala whereas the "changing of man's virtuous condition of morality into moral degeneration" is the effect of man. This is what the ayat is about, and not the absurdity presented by the Research Professors of the "Institute for Arabic and Islamic Research" and Yusuf Ali.

Rasulullah and Purdah

During the Campaign of Khaiber an African slave came to Rasulallah (sallallahu alayhi wasallam) and requested to be accepted into Islam. Rasulallah (sallallahu alayhi wasallam) instructed him in the Islamic Kalimas of Shahaadat. Upon embracing Islam, he joined the Sahaabah in the battle against the Kuffaar. He was slain in this battle and thus attained the rank of Shahaadat (martyrdom).

The Sahaabah brought his body into the presence of Rasulallah (sallallahu alayhi wasallam) who immediately turned his face away from this martyred man. The Sahaabah later requested Rasulallah (sallallahu alayhi wasallam) the reason for turning his face from the martyr. In reply our Nabi (sallallahu alayhi wasallam) said:

"His wife, a Hur (damsel from Jannat) is with him now. She is wiping the soil from his face and cursing those who have slain him."

● This episode illustrates the essential need for the observation of Islamic Purdah. Those who reject the Quraanic Laws of Hijaab should reflect at the Purdah which Rasulallah (sallallahu alayhi wasallam) observed on this occasion for the damsel from Jannat who was not visible to the others present.

Editor

Nabi Isā and the Ābid

Nabi Isaa (alayhis salaam) was wandering once along a mountain. He observed on the mountain a man engaged in the Ibaadat of Allah. This was the occupation of this devotee in both summer and winter. He spent his time in this sole occupation of Ibaadat. Nabi Isaa (alayhis salaam) said to him:

"If you build yourself a house, you would be saved from the intense summer heat, and the severe cold of winter."

The devotee replied:

"O Ruhullah (the title of Nabi Isaa)! Ambiyaa (alayhimus salaam) before you have informed me that I will not live longer than seven hundred years. I therefore do not consider it intelligent to abstain from the Ibaadat of my Rabb and engage in the construction of a house."

(Narration of stories of the past is for facilitating us in meditation — in this case, meditation about maut and the meeting with Allah Ta'ala — which brings us closer to Allah and aids in the elimination or reduction of worldly love and associations — Editor).

Fasting Person — A Wali

During fasting one abstains from food, drink and sex. This abstinence is contrary to normal practice. The definition of "karaamat" or miracle is that which is contrary to or above normal practice. "Karaamat" is manifested at the hands of a Wali. The fasting person is therefore a Wali in that his practice of abstinence is contrary to normal practice. The dua of a Wali is maqbul (readily accepted). Therefore, the dua of a fasting person is maqbul. Hence, at the time of iftaar (when ending the fast) dua should be specially made since it is the time of the termination of the fast.

(Hadhrat Masihullah Khan)

LOVE OF JIHAD

I swear by The Being in Whose possession is my life! I love that I be slain in the Path of Allah, then be given life again, then be slain again in the path of Allah, then be given life again, then be slain again, then be given life again, then be slain again ...

(Rasulullah - sallallahu alayhi wasallam)

TV SADISM

And what exactly, are our children watching on TV? Things of beauty, of warmth, of human greatness?

In the English "Observer", a few years ago, a father wrote a remarkable article concerning his seven year old daughter. She had grown nervous, afraid of the dark, reluctant to be alone in her room, and apt to wake with fright in the night. Her mother ascribed it all to TV but this he could not accept, since the child watched only the "Children's Hour". On his wife's pointing out his lack of acquaintance with this programme, he gave it a week's viewing.

His week of Children's Hour included a bank robbery, full of shooting, knock-outs, stick-ups and jerky, slangy dialogue; a talk on crocodiles, graphically describing how they "hit you from behind and tumble you into the water"; the initial stages of a mediaeval execution, complete with hooded hangman and noose around the victim's neck; a flogging; the blowing up of a safe; a story of the slave trade; torture; the looting and burning of a village; a man stamped to death by buffaloes; four major crimes of violence; twenty killings and the firing of one hundred and ten shots.

So we have replaced our children's varied leisure activities with a passive form of entertainment which ensures that they experience a large slice of the seamier side of life, with a fair amount of violence and ugliness.

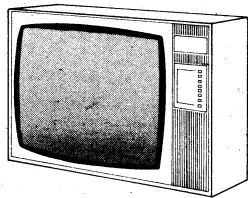
TV – THE SLAVE- MASTER

In America, ex-advertising executive Jerry Mander has written a book: "Four Arguments For The Elimination of Television" in which he says that for the sake of our freedom, mental and physical health, we should live without TV.

He says: pictures formed by 300 000 tiny, dancing dots altering 30 times a second bombard our eyes continuously. People scan the images at 10 times a second – but the brain registers and stores all 30 even though the conscious mind registers far fewer. "In the end we can't tell which images are our own – we have lost control of our minds."

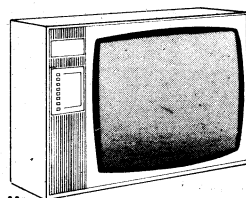
Frustration

Paediatricians have observed that the present-day child is unable to digest its manifold and ever-changing impressions. Its inability to absorb what it sees on the screen into its own inner world produces frustration, lack of concentration, nervousness and aggressive behaviour.



THIS IS TELEVISION

(The following are extracts from the journal, "Health Check")



Imaginations
and
Perception
Destroyed

Harming the Eyes

And what about the physical effect on the eyes, and the nervous system?

Years ago, doctors were already warning parents that children should not be allowed to watch television too often, for even then it had become evident that this was damaging their eyes, and that the longer they were exposed to it, the more short-sighted they tended to become.

HARMFUL TV RAYS

Can TV rays cause actual physical harm? Well-known German author and medic Dr. Walther Bühler, writing in a magazine called "Social Hygiene" claims that smaller animals – mice, birds and fish – have been known to die when brought in close range of a TV screen for prolonged periods.

Normally, the eye is in constant movement. But looking at TV, it has no choice but to remain paralysed in a frozen stare.

Its Evil Is Dominant

True, there are some programmes of educational and artistic merit on South African television. But they are too few and far between and generally lost in a flood of second-rate impressions designed to stimulate the emotions artificially, endangering our eyesight and leaving us no time for social and leisure pursuits.

The sad fact is that most of us are too selfish to deny ourselves this toy for our entertainment, even though we have the strong suspicion that it is harming our children.

Mentally and Physically Harmful

Artificial, habit forming, mentally and physically harmful... wouldn't you want to keep your child away from anything so potentially damaging? Yet many people let their children sit glued to the TV night after night.

At first hailed as a long-over-due toy for our diversion in South Africa, television has encroached into our lives like ivy on a wall. Before TV arrived in our homes we played games with our children, enjoyed social evenings with friends, read books, kept busy with creative pursuits. How far has TV cut into our leisure, tempting us to sit passively slouched in front of the box, while canned entertainment – including sometimes potentially harmful impressions – is poured into our heads?

FAULTY BONES

In the U.S.A. it has been discovered that as a result of the lack of healthy movement due to long sessions of viewing, children are suffering from weakened muscles and faulty skeleton formation.

And what about the children? They gain their conception of the world through their five senses. A young baby tastes and feels and smells his world as well as hearing and seeing it, and this direct grasping of his surroundings is how he learns. A young child's world is full of imaginative pictures, which he himself has created – and it is this faculty of inner creativity which gives birth in later life to our artists, writers, design engineers, craftsmen, etc.

The activity of play continues the imaginative exercise. Stories told by teachers and parents enrich it and give it direction and ideals to work towards.

Replace these by the passive receiving of impressions from a TV screen and what happens? Perception is dulled and flattened. The senses involved don't include feeling or smelling or tasting. And worse, still, the imaginative faculty has nothing to feed on. One can only retain one inner picture at a time, the one just flashed on to the TV screen, and that has not been created by oneself. It has been imposed from without. TV crams our heads with images that alter the way we feel, behave, and even create imaginatively.

AND THEIR SIN IS GREATER THAN THEIR ADVANTAGE FROM IT. — THEREFORE, ABSTAIN (Quran)

Payment of Debts

While Islam explains the significance of assisting those in need by means of 'qardh' and 'dain' and the considerable reward to be obtained by kindness and generosity shown to hard-pressed debtors, Rasulullah (sallallahu alayhi wasallam) deprecated those debtors who deliberately stall in their payment. Islam discourages unnecessary incurrence of debt. In this regard, Rasulullah (sallallahu alayhi wasallam) said:

"To ask is disgraceful."

The gravity of debt is of such a nature that in the Aakhirah, the shaheed (martyr) will be pardoned all his sins, but debt. In Qiyaamah, Rasulullah (sallallahu alayhi wasallam) will demand from Muslims on behalf of the kuffaar such debts which the former owe

the latter. From debt there is no escape. The obligation of debt in the Shariah is sacrosanct. Insolvency does not absolve the Muslim of his obligation of debt. Even if a Muslim has escaped his creditors via the insolvency and company – (PTY) LTD. – desceptions of kuffaar law, he cannot escape Allah Ta'ala. The Shariah ordains that all debts be paid. If one has become insolvent today or reduced to penury, it does not mean that one's debts are automatically waived. Upon achieving the means, one is obliged to liquidate one's debts.

The debtor should rectify his niyyat and be sincere in his desire to pay his debt. Should he die then, leaving no means for repayment of his debts, Allah Ta'ala will, make good the deficiency by pleasing his creditors on the Day of Qiyaamah. However, the obtainal of this Favour of Allah Ta'ala is dependant upon the debtor's sincere niyyat and effort in the direction of liquidating his debts.

RIBA CHARGES

In Islam the reward of giving a loan is sawaab in the Aakhirah. Qardh (giving loans) and Dain (goods given on credit) are acts of Ihsaan (favour) which come under the purview of Ibaadat if practiced on the basis of sincerity of intention. The reward of such acts of Ibaadat can be awarded by only Allah Ta'ala, and the sawaab of such noble acts is indeed great.

Many people view their financial dealings purely from a worldly angle, divorcing Deen totally from their business affairs. As a consequence of this erroneous attitude Muslim financiers and traders have adopted the heartless ways and haraam practices of the kuffaar traders.

Muslims give much charity and consider it as an act of sawaab, but their conception of sawaab could not really be Islamic since they are prepared to settle for lesser sawaab when it could be

relatively easier to obtain greater sawaab. A man is prepared to give a thousand rands, ten thousand rands or more in charity and consider himself a pious person. But the same man is not prepared to grant happily an extension to a hard-pressed debtor in spite of the fact that Rasulullah (sallallahu alayhi wasallam) said that a loan given, merits reward ten times more than charity given. It is even seen that not only is the tremendous sawaab of granting the extension disregarded, but the Wrath of Allah Ta'ala is invoked by charging ribaa on overdue accounts. If extension is granted, extension charges are levied. Such charges and fees are ribaa and haraam. It is essential that Muslims inculcate 'fikr' (concern) in themselves and not sacrifice the eternal success of the Aakhirah for the miserable gain of this world. Let them gain Allah's Reward by granting Him the Beautiful Loan of which the Quraan speaks:

"And, give to Allah a beautiful qardh (loan)."

PARTNERSHIP IN TRADE

Hadhrat Ibn Abbaas (radiallaahu anhu) narrates:

"Do not enter into partnership (in trade) with a Yahudi, Nasraani and a Majusi."

It was asked: "Why?"

Hadhrat Ibn Abbaas (R.A.) replied:

"Verily, they indulge in ribaa which is not Halaal."

On the basis of this narration of Hadhrat Ibn Abbaas (radiallaahu anhu) it is clear that partnership in trade with those who indulge in riba is Haraam. – (Hadhrat Mufti Muhammad Shafi).

NECESSITIES?

In this age bribery, ribaa, falsehood, deception, injustice and oppression have been included among the necessities of life. Many Muslims even consider themselves excusable in the commission of these evils. Indulgence in these vices is to the degree where people no longer bother to make amends or repent because of participation in these evils.

(Hadhrat Mufti Muhammad Shafi – R.A.)

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DECEPTION OF "ADDING BEAUTY TO THE SUNNAH"

The Ahle Bid'ah (people of bid'ah) have all along endeavoured and laboured to confuse the minds of the unwary and ignorant by misinterpretation and manipulation of the terms "bid'ah" and "sunnat." They attempt to seek sanction and justification for their evil bid'ah practices of meelad, salaami, faatehah thaani, etc. by vainly toiling to slip in these practices under the condonable technical bid'ah category defined in Islamic Jurisprudence. The innocent public is befuddled by such trickery and manipulation, but those of knowledge know the deception that these "shayaateen in human bodies" are perpetrating under the hollow facade of "beautifying the Sunnah."

The bid'atees (innovators of evil bid'ah) claim that their practice of salaami and meelad "add beauty to Sunnat", hence such practices are categorized as "Bid'ah Hasanah" which does not conflict with the Sunnah of Rasulullah (sallallahu alayhi wasallam). In attempting to pass their evil bid'ah off as Bid'ah Hasanah, the bid'atees lump these practices together with such laudable and necessary institutions as Madaaris, Khaanqahs and practices such as the compilation of the Quraan and Hadith in book form. They thus argue that their meelaad and salaami customs are like the Bid'ah Hasanah practices of the Madressas, Quraan and Hadith compilation and the formulation of Fiqh. Insha'Allah, it will be shown that the meelaad and salaami of the Ahle Bid'ah are bid'ah sayyiah (evil innovation) practices and not Bid'ah Hasanah or practices which "add beauty to the Sunnah" of our Nabi (sallallahu alayhi wasallam).

The people of bid'ah have committed a basic and a fundamental error in their understanding of the meaning of "SUNNAT", and because of their misconception of the meaning of Sunnat they fumble around in utter confusion - confusing evil practices with holy and essential institutions imperative for the safeguarding of the ORIGINAL Deen of Allah Ta'ala. The Ahle Bid'ah understand by Sunnat only such acts which were practiced by Rasulullah (sallallahu alayhi wasallam) whereas "Sunnat" cover both practice and abstention of Nabi (sallallahu alayhi wasallam). In the Shariah, Rasulullah's (sallallahu alayhi wasallam) abstention is also Sunnat and as such, daleel or proof for a claim. Hadhrat Mullah Ali Qaari (R.A.) explains in Mirqaat:

"Mutaaba'ah (following or obedience) is in both practice and in abstention (tark). Therefore, he who is constant in practicing on an act which was not practiced by Rasulullah (sallallahu alayhi wasallam) is a bid'atee."

Shaikh Abdul Haqq Muhaddith Dahlawi (R.A.) states in Ash'atul Lamma'at in this regard:

"Like following is Waajib in acts so is it Waajib in abstention (tark). Therefore, he who is constant in an act which was not practiced by Rasulullah (sallallahu alayhi wasallam) is a bid'atee."

In Sharhe Musnad Imaam Abu Hanifah (R.A.) it appears: *"Like 'ittiba' (to follow, to obey) is in practice (fe'l) so is it in abstention (tark). Therefore, he who is constant in a practice not rendered by Rasulullah (sallallahu alayhi wasallam) is a bid'atee because it (constancy in such an act) comes under the purview of Rasulullah's (sallallahu alayhi wasallam) statement: 'He who practices an act on which there is not our proof, it is rejected.'"*

Imaam Allaamah Sayyid Jamaaluddin Muhaddith said: *"The abstention of Rasulullah (sallallahu alayhi wasallam) is Sunnat just like his action is Sunnat."*

From the aforementioned quotations it will be understood that Rasulullah's (sallallahu alayhi wasallam) abstention or refraining from certain acts is likewise Sunnat and whoever opposes such abstention has been unanimously branded in the Shariah as a bid'atee.

The question now is: To what is this abstention applicable? Does this abstention cover all acts and practices from which Rasulullah (sallallahu alayhi wasallam) abstained? For example: Rasulullah (sallallahu alayhi wasallam) did not use automobiles, etc. Does the aforementioned verdicts of the authorities of Islam cover such abstentions as well? It is quite evident that such mundane practices do not fall within the purview of such abstention. The abstention mentioned here refers to all such practices for which the motive and means existed during the time of Nabi (sallallahu alayhi wasallam), but were nevertheless refrained from. We shall illustrate by means of examples.

★ Janaazah Salaat:

The motive or purpose of the Janaazah Salaat is "DUA FOR THE MAYYIT." Such DUA (i.e. Janaazah Salaat) was taught and offered by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. Hence, the method in which Rasulullah (sallallahu alayhi wasallam) performed Janaazah Salaat is the Sunnat method, and needless to say, no method could be more beautiful than the method taught and practised by Rasulullah (sallallahu alayhi wasallam). The Quraan places the seal of ultimate and perfect beauty on the Sunnat practice of Nabi (sallallahu alayhi wasallam) in the following words:

"Verily, there is for you in the Rasul of Allah a BEAUTIFUL example ..."

Anyone who argues that a method other than the method of Rasulullah (sallallahu alayhi wasallam) is of greater beauty is guilty of kufr and is mardood, for it would amount to belittling

of the Divine Messenger and tacitly implying that the method taught by him lacked total and perfect beauty, hence the need to interpolate a frill to the practice in order to "add beauty to the Sunnat." Thus if after Janaazah Salaat an additional dua is annexed on the grounds of "added beauty to the Sunnat" then it will be tantamount to displacing the original sunnah method of Janaazah Salaat - the Janaazah Salaat minus the additional dua. If the original method of performing Janaazah Salaat lacked total beauty then obviously it would have been perfected by Rasulullah (sallallahu alayhi wasallam) since the motivation for such perfection and total beauty existed during the time of Nabi (sallallahu alayhi wasallam). Furthermore, the means supposed to add the beauty (i.e. additional dua which the Ahle Bid'ah practice) also existed during the time of Nabi (sallallahu alayhi wasallam). But, Rasulullah's abstention from such added "beauty" is the strongest daleel (proof) for branding the additional dua after the Janaazah Salaat as bid'ah sayyiah - evil bid'ah - evil because it displaces the original Sunnah and denigrates the practice of Nabi (sallallahu alayhi wasallam).

★ Faatihah Thaani:

The Ahle Bid'ah have a compulsory practice of performing a congregational dua (which they call faatehah) after the Sunnat and Nafl Salaat of every Fardh Salaat. The faatehah thaani (second faatehah) has become part and parcel of the daily Fardh Salaat. Rasulullah (sallallahu alayhi wasallam) performed the daily Fardh Salaat and imparted the knowledge and method of these Salaat, but the method imparted to the Ummah by Rasulullah (sallallahu alayhi wasallam) excludes this faatehah thaani practice. The method of our Nabi (sallallahu alayhi wasallam) is the most beautiful, but the Ahle Bid'ah claim that they are "adding beauty" to this Sunnah by the innovation of the second faatehah. This is tantamount to saying that the method of Nabi (sallallahu alayhi wasallam) is not as beautiful as the method of the innovators, hence the need for the innovation. The motive for "adding beauty" to the Sunnah and the motive for second, third, and fourth duas existed during the time of Nabi (sallallahu alayhi wasallam), but Rasulullah (sallallahu alayhi wasallam) by his practical example and teaching abstained from this faatehah thaani. This abstention of Rasulullah (sallallahu alayhi wasallam) is then the Sunnat to be followed. Deviation from this abstention is in fact conflict with the Sunnah.

★ Recitation by the Muazzin on Juma' prior to handing the Asaa to the Khateeb:

It is the standard practice of the Ahle Bid'ah to have their Muazzin hand the Asaa to the Khateeb on Juma' and standing with Asaa in hand the Muazzin recites some incantations. Now Rasulullah (sallallahu alayhi wasallam) performed Juma' Salaat and delivered Juma' Khutbah. His practice and teaching in this regard are Sunnah which in terms of the Quraan Majeed is "BEAUTIFUL SUNNAH." Further, in accordance with the Quraan Shareef this "beautiful example" of the Nabi (sallallahu alayhi wasallam) is the most beautiful practice - the practice of perfect beauty - the practice that could not be further beautified by us. The Quraan is explicit on the completion and perfection of the Deen. If then the Asaa-holding and incanting-Muazzin custom has been designed to "add beauty" to the Sunnah, it will be a tacit admission of the imperfect beauty of the Sunnah of our Nabi (sallallahu alayhi wasallam). Such admission is kufr since it clashes with the clear declarations of the Quraan. The motive for this practice (viz., the beautification of the Sunnah) existed during the time of Rasulullah (sallallahu alayhi wasallam), but he abstained from this custom of the Muazzin. This abstention of Nabi (sallallahu alayhi wasallam) is, therefore, Sunnat which cannot be opposed. Departure from the set and defined practice of Nabi (sallallahu alayhi wasallam) is opposition to the Sunnat of abstention.

We will now cite a few examples from the lives of the Sahaabah to indicate that they regarded Rasulullah's (sallallahu alayhi wasallam) abstention (tark) from a practice as SUNNAT TO FOLLOW.

★ Saja' in dua:

Hadhrat Ibn Abbaas (radiallahu anhu) warned the Ummah to abstain from saja' in duaa. Saja' in dua is to make dua in poetic form. He said:

"Refrain from saja' in dua, for, verily, Rasulullah (sallallahu alayhi wasallam) and his Sahabah did not make saja' in dua." (Bukhaari)

If the argument of "adding beauty" to the Sunnah propounded by the Ahle Bid'ah has to be accepted, it will follow that Hadhrat Ibn Abbaas (R.A.) erred in prohibiting saja' in dua because ostensibly saja' merely "adds beauty" to the Sunnat of dua. However, he rejected saja' in dua on the basis of Nabi's (sallallahu alayhi wasallam) abstention from saja'.

★ Raising the hands higher than the breast in dua:

Upon seeing a man raising his hands higher than his breast while engaged in dua, Hadhrat Abdullah Bin Umar, a great Sahaabi, branded the practice as bid'ah. And, his branding the practicing as bid'ah is evidently a reference to bid'ah sayyiah - an evil bid'ah. He said:

"Verily, your raising your hands (in this manner) is bid'ah. Rasulullah (sallallahu alayhi wasallam) did not raise his hands higher than this (i.e. the breast)." (Musnad Ahmad)

Hadhrat Ibn Umar (radiallahu anhu) cited as the proof for this practice being bid'ah, Rasulullah's (sallallahu alayhi

wasallam) abstention. Because Nabi (sallallahu alayhi wasallam) refrained from this manner of hand-raising, this illustrious Sahaabi brands the practice as bid'ah.

★ Raising hands in dua during the Friday Khutbah:

Hadhrat Umaarah Bin Ruwaibah (radiallahu anhu) upon observing Marwaan raising his hands in dua while reciting the Khutbah remarked:

"May Allah destroy those two little hands. Verily I saw Rasulullah (sallallahu alayhi wasallam) not exceeding during the recitation (of the Khutbah) the indication of a finger."

(Muslim)

This Sahaabi condemns the practice of raising the hands in dua during the Khutbah, not on the basis of any prohibition issued by Rasulullah (sallallahu alayhi wasallam), but solely on the basis of Nabi's (sallallahu alayhi wasallam) abstention from the practice.

★ Halqah Zikr in the Musjid:

Who can deny the benefit and the significance of Zikr? But, Hadhrat Abdullah Ibn Mas'ud (radiallahu anhu) expelled a group from the Musjid for indulging in some form of halqah zikr. Once at the time of Maghrib Salaat he entered the Musjid and observed that a group was sitting in halqah zikr. The leader of the group was instructing the others to recite Subhaanallah, Alhamdulillah, Allahu Akbar and La-ilaahi il-lallah. He went up to the group and severely reprimanded in the following terms:

"I swear by Allah that undoubtedly you have indulged in an extremely dark (evil) bid'ah. (If you assert the contrary then it will mean) that you are superior in knowledge to the Sahaabah of Rasulullah (sallallahu alayhi wasallam)."

(Majaalisul Abraar)

He then ordered the expulsion of the group from the Musjid.

This eminent Sahaabi brands this form of halqah zikr as an evil bid'ah, not because Rasulullah (sallallahu alayhi wasallam) had at any time prohibited such form of Zikr, but because Rasulullah (sallallahu alayhi wasallam) had abstained from this form of Zikr in spite of the motive of Zikr existing during his time and in spite of him having the ability to resort to such form of zikr.

★ Nafl Salaat:

Allaamah Sayyid Deen Kaashaghri Hanafi (R.A.) states: *"Exceeding on eight raka'ats (nafl Salaat with a single Salaam) during the night and on four raka'ats during the day is unanimously (by Ijma') forbidden."*

(Muniyatul Musalli)

In presenting the basis for this prohibition the Fuqahaa of Islam advance "li-admi wuroodil athr bihi", i.e. no narration existing or being narrated. In other words, the authorities of the Shariah unanimously opine that the abstention of Rasulullah (sallallahu alayhi wasallam) from a practice for which the motive and means existed during the time is daleel (proof) of such abstention being Sunnat. Introduction of such an 'abstained from practice' is branded by the authorities as bid'ah sayyiah or bid'ah dalaalah.

The performance of eight raka'ats nafl Salaat with a single Salaam during the night and more than four raka'ats with one Salaam during the day has been branded as conflicting with the Sunnah despite the fact that the performance of Nafl Salaat is an Ibaadat of the highest merit. However, since performance of Nafl Salaat in this fashion has never been rendered by Nabi (sallallahu alayhi wasallam), it is branded as forbidden by the authorities of the Shariah, who advance as substantiation for the prohibition, Rasulullah's (sallallahu alayhi wasallam) abstention. This daleel of abstention in regard to this form of Nafl Salaat is cited in Al-Badaai 'Was-sanaa' as follows:

"It (Nafl Salaat in this method) is forbidden because it has not been narrated from Nabi (sallallahu alayhi wasallam)."

Hidaayah propounds the daleel for the prohibition in the following words:

"The daleel (proof) of the prohibition is that, verily, Rasulullah (alayhis salaam) did not exceed on this (i.e. eight and four raka'ats with a single Salaam). And, if there was no prohibition (to perform Nafl Salaat in this manner) then Nabi (alayhis salaam) would have exceeded (this number) to convey the permissibility (of such a practice)."

★ Dua at the Khatm of the Quraan during Ramadhaan and in congregation:

Another example of Rasulullah's (sallallahu alayhi wasallam) abstention being Sunnat and daleel for the Ummah is the practice of making dua in congregation during Ramadhaan on the occasion of completing the recital of the Quraan Majeed. The authoritative Books of Islam such as Fatawa Kabeeri, Durre Mukhtaar, etc. states:

"Dua is forbidden (Makruh Tahrimi) on the occasion of the khatm of the Quraan during the month of Ramadhaan and on the occasion of khatm of the Quraan in congregation because this (form of dua) has not been narrated from Nabi (sallallahu alayhi wasallam) nor from the Sahaabah."

(Al-Junnah)

The motive for dua - more and more dua - existed during the time of Nabi (sallallahu alayhi wasallam). His love for Ibaadah requires no elaboration. The means for introducing and discharging these extra dua existed, but Rasulullah (sallallahu alayhi wasallam) abstained from these practices. It is this abstention of his which is likewise Sunnat. Excess on this abstention is bid'ah sayyiah.

Numerous such examples could be cited in substantiation of the principle of abstention and to prove that abstention of Nabi (sallallahu alayhi wasallam) from a practice which assumes the form of an Ibaadat is Sunnah. The few cited above will suffice for people of intelligence.

The Ahle Bid'ah attempt to pass off their practices as Bid'ah Hasanah by claiming that their practices are designed to "add beauty to the Sunnah", and to lend support to their assertion they cite examples of permissible and necessary 'innovation' — practices which the Ulama-e-Haqq have introduced in the interests of the original Deen of Rasulullah (sallallahu alayhi wasallam). Thus, they argue that if their meelaad and salaami customs are to be branded as bid'ah sayyiah then on the same basis we should brand the madressas, automobiles, aircraft, formulation of fiqh, etc. as bid'ah sayyiah since these practices condoned by us did not exist during the time of Rasulullah (sallallahu alayhi wasallam). This attempt at confusion is indeed thinly veiled. It is only the totally ignorant who will be deceived by such baseless analogies. Those of knowledge will quickly discern the fallacy of such arguments.

Firstly, it should be made quite clear that when we refer to bid'ah generally, we mean thereby bid'ah sayyiah or bid'ah dalaalah (the Shar'i bid'ah — or the bid'ah prohibited by the Shariah) and not practices and inventions which fall within the ambit of literal bid'ah or the literal meaning of the term. Bid'ah Sayyiah with which we are concerned refers to all such practices and customs which are innovated into the DEEN and for which there is no shar'i sanction and justification. It is this bid'ah which Rasulullah (sallallahu alayhi wasallam) condemned in the Hadith:

"An introduction by anyone in this 'amr' (Deen) of ours of that which is not of it, is rejected."

(Bukhaari)

Explaining this introduction into the Deen, Hafiz Ibn Rajab Hambali (R.A.) states:

"The introduction of anything into Deen, which Allah and His Rasul did not consent, has absolutely no connection with the Deen."

(Jaamiul Uloom)

This explanation as well as the tafseer of the Hadith given by all authorities of the Shariah make it abundantly clear that the scope of reference of prohibited bid'ah is applicable to matters innovated into the Deen and not to new developments generally. The argument of the automobiles, aircraft, etc., therefore falls by the wayside. Every bid'ah innovated by the Ahle Bid'ah is in conflict with the Sunnah of Rasulullah (sallallahu alayhi wasallam). Their bid'ah invariably displaces, alters, transforms or utterly disfigures the Sunnah practices of our Nabi (sallallahu alayhi wasallam). The Ahle Bid'ah confess that the purpose of their bid'ah is to "add beauty to the Sunnah". This in itself clearly reveals the interference in the form and method of execution of Sunnah practices. It seeks to supersede the perfect beauty, the "uswah hasanah" and the noblest of methods of Rasulullah (sallallahu alayhi wasallam). "Addition of beauty" to the perfect beauty of Rasulullah's (sallallahu alayhi wasallam) Sunnah is tantamount to saying that the practice or method of practice of Nabi (sallallahu alayhi wasallam) lacked perfect beauty, hence the need for outside adornment to beautify the imperfection of the Sunnah. Addition of beauty (so-called) is in fact bid'ah sayyiah which mutilates the true Sunnah. It is an introduction into the Deen which Rasulullah (sallallahu alayhi wasallam) has branded as "mardood."

Allaamah Mujaddud Deen Fairuzi (R.A.) describes the introduction into the Deen after its perfection in the following terms:

"Bid'ah is introduction into the Deen after perfection (i.e. after the Deen was perfected by Rasulullah's example), or it (bid'ah) is that which was innovated after Nabi (sallallahu alayhi wasallam) by people of desire and assumed the form of (Deeni) practices."

Imaam Muhammed Bin Abi Bakr Bin Abdul Qadir Raazi (R.A.) says:

"Bid'ah is innovation into the Deen after (its) perfection."
(Mukhtaar-us Sihaah)

The Shar'i definition of bid'ah sayyiah given by Allaamah Abu Ishaq Gharnaati (R.A.) clearly shows that "adding beauty to the Sunnah" is in fact bid'ah to be shunned. He thus defines the Shar'i concept of bid'ah as follows:

"Bid'ah is that practice which resembles the Shariah (practices). The motive of adhering to such practices is to amplify the Ibaadah of Allah Subhaanahu."

(Al-i'tisaam)

This amplification in Ibaadah practices is the bid'ah sayyiah which the Ahle Bid'ah claim has been designed to "beautify" the Sunnah, but the authorities of the Shariah brand such amplification and "beautifying" as bid'ah sayyiah because it is innovation into the Deen which falls within the scope of the Ahadith prohibiting innovation *fid-deen* (introduction of practices into the Deen).

Ibn Kathir (R.A.) defines the Shar'i Bid'ah, i.e. the bid'ah prohibited by the Shariah as follows:

"Every statement and act not substantiated (on the basis of proof) from the Sahaabah is bid'ah."

The Shar'i definition of bid'ah establishes that customs and practices of Ibaadah — practices which have been forged to

resemble Islamic Ibaadah practices — practices which have been designed to ostensibly add "beauty" to the perfectly beautified Sunnah of Nabi (sallallahu alayhi wasallam) — which are passed off as acts inherent in the Islamic Ibaadah or the Sunnah Ibaadah commanded by the Shariah are in fact bid'ah sayyiah. Such acts cannot be termed as bid'ah hasanah which has a technical application and which in no way displaces the pure and original Sunnah of Nabi (sallallahu alayhi wasallam). Bid'ah Hasanah is something entirely apart from the condemned bid'ah which has been fraudulently innovated into the Shariah. In an attempt to secure the deception of the general public, the bid'atee, Molvi Ahmad Yaar Khan states:

"Today, in the world such things have been introduced which never existed during the Khairul Quroon (the three noble eras attached to Rasulullah — sallallahu alayhi wasallam). Without these things life would be extremely difficult. Everyone is compelled to use these things. Trains, cars, aeroplanes, ships, horse-carts, envelopes, telegraph, telephone, radio, microphones, etc — their use is bid'ah, and the people of all groups utilize these objects freely, whether it be Deobandis or Wahabis. Without bid'ah hasanah can worldly life go on? Never!"
(Jaa-al Haqq ... page 211)

The Ahle bid'ah are guilty of the notorious falsity that the Ulama who forbid and condemn bid'ah claim that ALL things, whether pertaining to purely Deeni matters or whether to purely mundane matters, which did not exist during the time of Khairul Quroon as bid'ah, (i.e. condemnable and evil bid'ah), but nevertheless, accept such bid'ah which suit their worldly interests. This is a serious slander against the Ulama-e-Haqq, for at no stage have they made such claims. The Ulama-e-Haqq distinguish between worldly inventions and innovation into the Deen. The concern of the Shariah is with innovation into the Shariah Law. The Shariah's condemnation of bid'ah is confined to all such practices which disfigure, transform and displace the Sunnah Ibaadah practices of Rasulullah (sallallahu alayhi wasallam). Such practices destructive of Sunnah forms of Ibaadah are the target of Nabi's (sallallahu alayhi wasallam) prohibition. It is precisely this form of bid'ah which the Ulama-e-Haqq brand as bid'ah sayyiah or bid'ah dalaalah. Worldly inventions, ways and means which are divorced from Islamic Ibaadah, which do not tamper with the Sunnah form of Shar'i Ibaadah do not fall within the purview of our discussion and condemnation. The practices resembling Ibaadah, but in fact are not Ibaadah since Rasulullah (sallallahu alayhi wasallam) and his Sahaabah did not practice or teach such forms of "Ibaadah" innovated by the bid'atees, are the bid'ah sayyiah we speak of. Every single authority of the Shariah down the fourteen hundred years of Islam's history has defined the condemnable bid'ah in exactly the same manner in which Rasulullah (sallallahu alayhi wasallam) defined it, viz., bid'ah sayyiah is that innovation which is presented as a Shar'i Ibaadat. Hence, Rasulullah (sallallahu alayhi wasallam) emphasised "FI AMRINAA HAAZAA" (in this Deen of ours), i.e. any practice given the pedestal of Ibaadah or any custom resembling Islamic Ibaadah, but which have no sanction in the Sunnah is mardood and rejected. Explaining the Islamic meaning of condemnable bid'ah, Hafiz Ibn Rajab (R.A.) States:

"Every act introduced and linked to the Deen, but for which there is no Deeni sanction (Sunnah proof on which it could be based) is dalaal (error manifest and deviation). The Deen is free of that act (of dalaal) whether it pertains to belief or practice."

(Jaamiul Uloom Wal Hikam)

In Maktubaate Shaikh, Hadhrat Shaikh Abdul Haqq Muhaddith Dahlawi (R.A.) says that a practice which conflicts with or alters any Sunnat of Rasulullah (sallallahu alayhi wasallam) is bid'ah dalaalah and mardood.

Regarding the meaning Bid'ah Hasanah, Hadhrat Ibn Rajab (R.A.) states:

"The mention of bid'ah hasanah in the writings of some authorities refers to bid'ah lughwiyyah (i.e. the literal meaning of the term) and not to bid'ah shar'iyyah (the bid'ah condemned by the Shariah)."

(Jaamiul Uloom Wal Hikam)

In Tarweejul Janaan Wal Junnah it appears as follows:

"Verily, bid'ah are of two kinds: Bid'ah Lughwiyyah (literal meaning) and Bid'ah Shar'iyyah (the bid'ah condemned by the Shariah). The first (viz. Bid'ah Lughwiyyah) pertains to innovations in general whether in regard to mundane affairs or to Ibaadah. It is this (Bid'ah Lughwiyyah) which is subdivided into five classes.

The second (viz. Bid'ah Shar'iyyah) is an excess on any Shariah Ibaadah after the termination of the three (noble) ages (Quroone Thalaathah, and for this excess (or introduction) there is no verbal practical, categoric or implied permission of Rasulullah (sallallahu alayhi wasallam). This, in fact, is the bid'ah which is branded as dalaalah."

Numerous other authentic and authoritative Shar'i references define the term bid'ah in exactly the same manner as furnished above. From the authoritative definitions of bid'ah the following points are clear:

(1) The Shariah concerns itself with only those innovations which are passed as Ibaadah, but for which there is no Sunnah sanction.

(2) Bid'ah Lughwiyyah (i.e. the literal meaning of the word) is classified into five classes of which one class is Bid'ah Hasanah which refers to such acts, practices and institutions

which in no way alter, disfigure, transform and displace any Shar'i or Sunnah practice or teaching.

(3) Bid'ah Shar'iyyah is the bid'ah dalaalah condemned by Rasulullah (sallallahu alayhi wasallam) because it is this bid'ah which displaces the Sunnah.

(4) Bid'ah Shar'iyyah is NOT divided into Bid'ah Sayyiah and Bid'ah Hasanah. All forms of Bid'ah Shar'iyyah are condemnable and prohibited.

A practice designed to "add beauty to the Sunnah" will most certainly be within the prohibited category of Bid'ah Shar'iyyah because the "Sunnah" is purely a Shar'i matter and concern. The Sunnah has been handed down to the Ummah by Rasulullah (sallallahu alayhi wasallam) in a perfected, completed and totally beautified form. The Quraan Majeed and the Ahadith are explicit on this. Any further adornment to the perfected practices and beautified Ibaadah of Islam will undoubtedly constitute bid'ah sayyiah (evil innovation) since such "adornment" is an excess committed against the finalised command of the Shariah. And, as stated previously such excess and "adornment" will tacitly imply that the practices as taught by Rasulullah (sallallahu alayhi wasallam) stand in need of perfection. This is tantamount to kufr.

A little reflection will reveal that bid'ah sayyiah practices innovated by the Ahle Bid'ah either alter the method of an Ibaadat as shown by Nabi (sallallahu alayhi wasallam) or introduces a new form of "Ibaadat" — a form unknown to Rasulullah (sallallahu alayhi wasallam), his Sahaabah and the great men of Islam is the three noblest of ages, viz., Quroone Thalaathah. And, the only reason or motive which the Ahle Bid'ah could advance for the introduction of such new and unsubstantiated practices is "to add beauty to the Sunnah." But, adding "beauty to the Sunnah" is a haraam practice and motive since it rejects the Divinely accorded beauty and implies imperfection in Rasulullah's methods. Nowhere does the Quraan or Hadith command us "to beautify" the Sunnah. On the contrary, the Quraan teaches us that the Sunnah has been perfectly beautified. It is only for us to imitate and follow this perfected Sunnah, not to tamper with it like the members of previous Ummahs, viz., the Yahud and Nasaara who battered the Sunnah of their respective Ambiyaa beyond recognition.

In contrast to the motive underlying the innovated evil practices of the Ahle Bid'ah, we should investigate the motives on which are based the new institutions brought into being by the Fuqahaa and other authorities of Islam. The formulation of fiqh, compilation of Hadith in book form, insertion of the vowel signs (zabar, zer and pesh) in the Quraan, insertion of the other signs and indications in the Quraan Majeed, institutions of the Khaanqahs and Madressas, etc. are examples of such introductions which certain authorities describe as Bid'ah Hasanah, and some as Mulhak Bis-Sunnah (Linked to the Sunnah) and others Sunnat. The Ahle Bid'ah endeavour to counter the arguments of the Ahle-Haqq by citing these laudable institutions as examples of bid'ah condoned and not condemned by the Deobandi Ulama. Besides the existence of a Sunnah basis for most of these laudable practices, the motive for these institutions is NOT "to add beauty" to the Sunnah, BUT, to SAFEGUARD the original Sunnah of Rasulullah (sallallahu alayhi wasallam). The aim of these institutions is to maintain and protect the teachings and practices of Islam in their original and beautiful purity and not to add or further "adorn" the Sunnah of our Nabi (sallallahu alayhi wasallam). Therefore, the establishment of Madressas, besides the fact of the existence of a Sunnah basis for it (Rasulullah — sallallahu alayhi wasallam — operated a Madressa known as "Suffah"), has been designed to disseminate, propagate maintain and protect the very Sunnah teachings which were imparted by Rasulullah (sallallahu alayhi wasallam). Madressas are not designed to interfere or tamper with the Sunnah. No new frills and fancies are added to the original methods of Nabi (sallallahu alayhi wasallam). For example: Rasulullah (sallallahu alayhi wasallam) had a method of performing Salaat; a method of performing Janaazah Salaat; a method for Azaan; a method for burial, Nikah, Fasting, Hajj, Wudhu, etc. The Madaaris teach and protect these actual methods in their pristine purity. They do not teach the addition of some "faatehah" which Rasulullah (sallallahu alayhi wasallam) never made or ordered. They do not teach any added method to the method of Janaazah service taught by Rasulullah (sallallahu alayhi wasallam). Similarly, the insertion of the various signs in the Quraan Shareef has not been designed to "add beauty" to the Sunnah, but its purpose is to protect the original and correct reciting of the Quraan — to ensure that the Quraan is recited in exactly the same manner in which Rasulullah (sallallahu alayhi wasallam) and his Sahaabah recited. The formulation and codification of Islamic Jurisprudence have not been motivated to "add beauty" to the Sunnah. This has never been the motive underlying the formulation of Fiqh. The motive and purpose of formulating Fiqh in the method which we know, is to safeguard the Masaa-il of the Shariah in their purity, detail and definition as imparted by Rasulullah (sallallahu alayhi wasallam). Fiqh informs the Ummah of the laws taught by Rasulullah (sallallahu alayhi wasallam) — the precise laws — and no extras. It explains that according to the teaching of Rasulullah (sallallahu alayhi wasallam) certain things are Fardh, certain Wajib, certain Mustahab, certain Makrooh, etc. It does not envisage any alteration and excess in the Law delivered by Nabi (sallallahu

BID'AH - DESTRUCTION of the SUNNAH

(Continued from Page 7)

alayhi wasallam). Fiqh informs the Ummah that when Rasululiah (sallallahu alayhi wasallam) made Wudhu, he carried out certain acts and made Wudhu in a certain specified manner. Similarly, Fiqh explains to the Ummah the numerous Shar'i practices ordered and executed by Rasulullah (sallallahu alayhi wasallam).

Khaanqah of the Auliya have not been designed to interpolate in the Deen. The motive on which Khaanqah are based is not "to add beauty to the Sunnah." On the contrary, the Khaanqah have been established to remedy the spiritual ills of the hearts - spiritual ills, the remedying of which the Quraan and the Sunnah command. Purification of the heart is a compulsory command of the Quraan and this purification was exhorted by Rasulullah (sallallahu alayhi wasallam). The Khaanqah, therefore perform this function and do not "add beauty" to the Sunnah which has already been perfected in the time of Rasulullah (sallallahu alayhi wasallam). Whatever remedies and methods adopted by the Auliya in their Khanqaa, all are motivated to secure the precise purification of the heart commanded by the Sunnah. It does not envisage anything new.

The foregoing explanation is applicable to every laudable practice and institution which have been initiated after the

Quroone Thalaathah and which have been designed to preserve the originality of the Sunnah teachings. Bid'ah Hasanah, then, refers to such practices - practices which protect the original Sunnah. Bid'ah Hasanah does not refer to customs and practices which alter the Sunnah - which displace the Sunnah - which mutilate the Sunnah and which murder the Sunnah of our Nabi (sallallahu alayhi wasallam). Bid'ah Hasanah does not refer to customs and practices innovated to "add beauty" to the perfect beauty of Nabi's (sallallahu alayhi wasallam) Sunnah. Readers should, therefore, not be confused and misled by the misinterpretation of the term "Bid'ah Hasanah." Every act which assumes the form of an Islamic Ibaadat cannot be termed Bid'ah Hasanah. If such act tampers with the Sunnah of Rasulullah (sallallahu alayhi wasallam) it will be branded as Bid'ah Sayyiah which comes within the ambit of Bid'ah Shar'iyyah and not Bid'ah Lughwiyyah as already explained earlier. It is therefore necessary to distinguish between acts designed to "add beauty to the Sunnah" and acts designed to protect and guard the Sunnah.

The Ahle Bid'ah attempt to confuse the public by claiming: *"The Deobandies often say that religious innovations only are bidat but worldly innovations are not bidat, a formula which suits their worldly whims and desires fine. However, this is indeed a*

deception. The Hadith clearly states that ALL innovations are Bidat." (Mishkat).

In fact the deception perpetrated emanates from the Ahle Bid'ah. If the meaning of the Hadith covers ALL new practices and institutions then the Ahle Bid'ah are being self-contradictory since they by their own acknowledgement have innovated numerous unfounded practices. If the Hadith refers to ALL innovation, both worldly and religious, then why does not a single authority of Islam - right from the Sahaabah down the centuries - claim so? Why does every single Shar'i authority define the "bid'ah" stated in the Hadith as referring to ONLY religious innovation? The answer is simple: Rasulullah (sallallahu alayhi wasallam), himself defined the meaning of innovation by saying: "in this Deen of ours". Without any difference of opinion, all the authorities of Islam specify the bid'ah stated by Rasulullah (sallallahu alayhi wasallam) as:

"It (the condemnable bid'ah) is the Shar'i bid'ah which has been branded as bid'ah dalaalah." (Tarweejul Janaan)

Insha'Allah, in future articles the Hadith mentioning "ALL" bid'ah will be dealt with in detail. Here it will suffice to inform readers that the bid'ah condemned by Rasulullah (sallallahu alayhi wasallam) refers specifically to Shar'i (religious) bid'ah and not to new introductions into the worldly domain.

EDITORIAL

RELAXATION OF PURDAH— Misery and Heartache

Transgressing the Shariah restrictions of Hijaab (Purdah) has led to much misery and heartache for many people. Those who in the end suffer the misery and heartache are usually the ones who ridiculed the Islamic injunctions pertaining to the separation of the sexes or those who could not bother about giving Allah's Law a second thought. The Shariah laws of Hijaab have been divinely designed for our own progress, protection, happiness, and purity of heart and body. The Quraan, in outlining the Islamic Hijaab law, explains the basis for the restrictions:

"That (Hijaab) is purer for their (the males') and your (the females') hearts."

In stating its reasons for the need of Purdah the Quran declares:

"That (observance of Hijaab) is so that they (pure and pious women) may be recognized and not be molested."

This aayat mentions the factor of "protection."

Another verse after commanding the restriction of the eyes - preventing the eyes from deliberately gazing at ghair-mahaareem, explains the reason for this prohibition:

"That (restraining the gaze) is purer for them."

In short, our own welfare - both spiritual and physical - underlies the Islamic Purdah restrictions. Those who reject these Divine Commands or rebel against them will soon find themselves caught up in a web of misery and heartache which ensue in the wake of non-observance of Hijaab. "The Majlis" has many letters in its files from men and women - boys and girls who have been caught in such webs of misfortune. And, the worst sufferers are in most cases the girls who have been spiritually and physically wrecked by the bestial demands of their courting partners. One girl from somewhere in the Transvaal writes:

"I find myself in a great predicament. My heart is torn with misery. A Muslim man was courting me for 11 months. My intention was to marry him, and I believed that this was his intention as well. We were even engaged. But, a short while before our wedding I discovered that I was going to have a baby. Everything then turned sour. The boy's parents said that they will not allow their son to marry me. He simply dropped me and we stopped seeing each other. I know that I am guilty of great sin, but night and day pray to Allah to forgive me my folly.

I am writing this letter to you in the hope that you will publish it so that others may take a lesson from my misery."

If this girl as well as numerous others in similar circumstances had heeded the Command of their Rabb, they would not have found themselves in such a disastrous and miserable condition. The men responsible for such misery and cruelty, although spiritually corrupt and morally bankrupt, usually escape the villainy which they have perpetrated against the girls. But, the girls too are not to be exculpated. Allah Ta'ala has commanded the observance of Purdah for both men and women - for women to even a greater degree since they stand to loose to a greater extent in the immorality which follows in the wake of non-observance of Purdah. Hence, the girls who find themselves in this miserable situation should blame none besides themselves. Allah Ta'ala has endowed them with sufficient intelligence and commanded all to equip themselves with the requisite spiritual knowledge to safeguard themselves from the snares of shaitaan and the bestial nafs. Besides intelligence, Allah Ta'ala has granted women a natural weapon against men of bestiality and immorality who are out to plunder their chastity. This natural weapon guarding females from the lasciviousness of men is the natural "HAYAA" (shame and modesty) of women. However, women in casting overboard Purdah annihilate this hayaa. The consequence of this expulsion of

hayaa is the entry of shamelessness and audaciousness which fill the vacuum. When a natural quality is eliminated, its opposite asserts itself. It is then, the destruction of the natural hayaa wrought by non-observance of Allah's Commands of Purdah which has brought misery and heartache to many women.

Girls - Muslim girls - should realise that the social problems stemming from non-observance of the Purdah restrictions of Islam are extremely complex and intractable. Imaan and intelligence never justify a few moments of carnal pleasure which bring in its wake misery, heartache, transgression, social problems and Divine Wrath. These problems are such that no easy solution based on amicability are forthcoming. Most girls who flouted Allah's Commands and who were subsequently ditched by their 'lovers' and 'fiances' have already tasted the bitter results of such misery and are laboured in these social problems.

Muslim society hot in pursuit of western norms and customs of immorality is increasingly experiencing the decadent social problems of the kuffaar. Muslims who are enslaved to modernity which is the antithesis of Islamic Hijaab and Hayaa, reject Allah's restrictions, but then sooner or later they discover social calamity has overtaken them and they then wonder of the cause which brought about such misery. Many are the cases which have been witnessed where parents scoffed at the 'orthodox' and 'fanatical' Islamic Purdah restrictions. Modernity and western laxity controlled their life-style. Instead of shock and shame, they felt proud and enamoured at the haraam courtship which their sons and daughters had struck up in imitation of the kuffaar. These very parents later had to shed bitter tears and lament at the pillage of their children's chastity, honour and shame. Such cases are unfolding daily. But, most remain blind. Allah Ta'ala says in His Quraan Majeed:

"Verily, only those of intelligence take lesson."

The intelligence spoken of in the Quraan Majeed is the intelligence which spring from the fountain of Imaan nourished by the Sunnah of our Nabi (sallallahu alayhi wasallam).

Those who have suffered the hardship of misery and heartache brought about by the rejection of the Shariah's Purdah restrictions have written to us many letters posing a number of questions with which they are faced in this plight. For the benefit of those who are plunging headlong in this same abyss of misery and transgression, we will mention here some of these questions with some Islamic advice which if heeded will save them from spiritual, moral and physical plunder and pillage by agents of bestiality.

(1) Does Shariah order that something like this be publicized or kept secret?

The one who posed this question refers to her unlawful pregnancy - a pregnancy for which some unscrupulous lout was responsible. Our condemnation of the male responsible for this villainous act is not to be construed as exculpation of the girl. She is equally responsible. She jointly participated in the transgression against the Law of her Creator.

Such matters of shame should never be revealed or publicized. The Shariah's teaching in this regard is to conceal one's evil, shame and sin. The matter should be hushed up as

far as possible.

(2) Does Shariah allow me to claim maintenance for the baby?

A girl who contravened the Shariah's Purdah commands was made pregnant by some coward who promised to marry her. At the last moment he ditched her, refusing to marry her and he sought refuge from this girl whom he ravaged by concealing under his parents' 'refusal' to allow him to marry her. She is now left with the 'fatherless' baby. Can she claim maintenance for the baby?

Let it be known to all in similar circumstances and to those who are still audacious in their destruction of Allah's Purdah Commands that an illegitimate baby is the RESPONSIBILITY of the mother in terms of the Shariah. The mother is responsible for the maintenance of the child. The 'father' (who is legally not the father) is not bound to provide the maintenance. The illegitimate baby's parentage is not related to the 'father' - to the man who was responsible for the baby by way of fornication. If the man claims that "this is my child", then its parentage will be established and he will have to provide for it. But, if he denies, then according to the Shariah the responsibility of maintenance is that of the mother.

(3) Does the Shariah allow me to claim maintenance through a court of law. This seems to be the normal procedure followed in South Africa?

The Shariah does not permit such claims. Any such maintenance imposed by a non-Muslim court will be illegal in the Shariah. The woman must realise that her child is illegitimate, hence it is deprived of the benefits which accrue from the relationship of piety, viz. from the Nikah bond.

(3) What was the duty of the boy (who caused her pregnancy) and his parents towards me?

They have no legal and binding duty to you. All of you - the boy, yourself and the parents (if they permitted the haraam courtship) - are guilty of transgressing against Allah's Law. All of you have sinned, but you, the girl, are the chief sufferer here on earth for the haraam pleasure in which all had a share. That is the stark reality - the naked truth - the misery with which you will have to live. But Allah is Merciful. Only He will help and eliminate such misery. The boy is a coward since he failed to fulfil his promise of marrying her although he is responsible for the pregnancy. The parents, if they were aware of the haraam courtship, but instituted no measures to terminate the affair, are greater cowards for engineering the spiritual wreck of their son and the spiritual as well as physical destruction of another's daughter. What would their attitude have been if it was their daughter?

We condemn such boys, men and their parents, but such condemnation will not assist the girls who have been ravaged and those who are heading along the same path of spiritual and physical annihilation. Let them, therefore not derive any latitude of pleasure in our condemnation. Let them not justify their predicament by our condemnation of cowards and acts of villainy. The only safeguard which girls have is to surrender themselves, not to the bestial demands of the nafs, but to the Hijaab restrictions imposed upon them by Allah Ta'ala. In so doing, they will be saved a life-long of misery and heartache. Let them remember that disregard of Allah's Law of Purdah will temporarily promise them some bestial and carnal pleasure. For a while they will be transported to the moon and wander in dreamland. But, once the vice which follow in the wake of non-observance of Purdah has been enacted, they will be rudely awakened from their dreams and brought back from the 'moon' to be deposited on the hard and cold ground of reality misery and heartache. May Allah Ta'ala guide and save us all.

The Quraan Majeed in rounding off a discussion on Islamic Purdah proclaims:

"AND, TURN (in repentance and seeking aid) TO ALLAH ALL OF YOU, O BELIEVERS!, SO THAT YOU MAY PROSPER."

Allah Ta'ala in these holy verses couples our prosperity and success with the observance of His Commands concerning Purdah. Sensible people, intelligent people, people of Imaan will not fail in turning towards Allah Ta'ala and heeding His Call.

Continued on Page 10

NASEEHAT BY.....

Sayyid Abdul Qadir Jilani

(Rahmatullah alayh)

Enliven the Heart

All of you are dead of heart. However, regarding nafs and lowly desires you are alive. You all are the seekers of the world. Emergence from creation and steadfastness on the truth is the revivification of the heart. Execute the Commands of Allah and abstain from His prohibitions. Adopt sabr in the adversities and calamities which He despatches. This will enliven the heart.

Amaanat of Deen

How hard have become your hearts! Amaanat (truth, honesty and trust) has departed from you. There is no longer any kindness in you. The Laws of the Shariah were an Amaanat in your possession, but now you have abused it. You have misappropriated that Amaanat. Alas! Shame upon you! If you refuse to fulfil the demands of this Amaanat, soon will your eyes be filled with tears; your hands and feet will be struck with paralysis; Allah will close His Door of Rahmat upon you; He will instil severity for you in the hearts of creation; He will prevent them being kind towards you. Guard your souls and fear Allah. His chastisement is dreadful and severe.

ATTAIN PIETY

O Ummah! Attain piety like those who have attained piety aforetime. They became Allah's, you too become Allah's. Like Allah was their Aid so too will He become your Aid. If you desire that Allah Ta'ala become your Aid then engage yourself in His obedience; adopt sabr (patience) with Him and resign yourself in pleasure at His acts whether such acts pertain to you or to others. Previous nations adopted zuhd (abstention from the world). They participated in the world with piety and fear. They then desired Akhirah and in the achievement of this goal they made amal (practiced righteousness) and refused to enslave themselves to the nafs. They obeyed Allah, made naseehat first to themselves and then to others.

ADORN THE HEART

Adorn your hearts. If the heart has become adorned, all your conditions will become adorned. It is for this reason that Rasulallah (sallallahu alayhi wasallam) said that in the body is a lump (of flesh) which if rectified will rectify the whole body and if it is despoiled, the whole body degenerates. That lump is the heart.

The adornment of the heart is achieved by means of taqwaa, tauhid, virtuous deeds and sincerity. In the absence of these attributes the degeneration of the heart sets in. The heart is like the treasure in a vault, the body being the vault. The true and actual concern should be with the treasure. O Allah! Engage our bodies and our hearts in your obedience and your ma'rifat (gnosis - true knowledge of Allah). Keep us perpetually engrossed in your meditation.

FIRM of YAQEEN

A Mu'min grounded in Yaqeen (absolute faith) is never the follower of nafs, shaitaan and desire. He does not even know who shaitaan is, hence he does not follow him. He is unconcerned with the world, hence he does not disgrace himself for its material. On the contrary he is disdainful of the world. He is in quest of the Akhirah. When he attains Akhirah, he shuns it and reaches Allah Ta'ala. His Ibaadat at all times is exclusively for Allah Ta'ala.

Futile Talk

O pauper! Shun futile talk. Engage yourself in such acts which will be beneficial in this world and the Akhirah. Empty your heart of the concerns of the world, for you will soon be separated from these. Refrain from evil associates and sever any ties of love which you have with them. Association with evil persons will make you suspicious of pious people.

Recognize Allah

Until you do not recognize Allah; love him not, do not practice righteousness solely for Him; and until you do not fear anyone besides Him, you are not qualified to speak about the affairs of Allah. These Divine Affairs are related to the heart and are not mere rantings of the tongue. These Affairs are conducted in privacy, not in public. If Tauhid is at the entrance of the home, but within is shirk then such condition is actual nifaaq (hypocrisy).

VOICE of KNOWLEDGE

Do not be ambitious and lustful. You are drowned in desire. This knowledge without practice will not benefit you. You are dependant for your salvation upon rendering into practice this knowledge (the Law of Allah). Be constant in practice so that you may attain its fruits. It is narrated that Rasulallah (sallallahu alayhi wasallam) said that the voice of knowledge is practice.

Your Witnesses

Your recitation of Laa ilaaha il lal laah is your claim. Obedience to commands, abstention from prohibitions, patience in adversity, resignation to taqdeer are your witnesses.

REFLECT!

Ponder! Think about what you do. Thinking is an act of the heart. After pondering if you discern goodness for you, render shukr to Allah. If you discern detriment, make taubah. By means of pondering, your Deen will become alive and shaitaan will die. It is for this reason that it has been said that moment of pondering is superior to an entire night of worship.

SAVE YOURSELF

O Son! First make naseehat to your nafs then to others. Your priority is to save your nafs. Do not neglect yourself and advance towards others because you have in yourself an object known as 'nafse am-maarah' (lowly and bestial self within man which constantly commands evil). You are therefore in need of remedying yourself. Alas! How can you save another when you yourself are blind? Does a blind man become the guide of others? Only he who is an expert at swimming can save others from drowning. Only he who has thoroughly recognized Allah can turn others towards Allah. How can a senile person guide others?

AWAKE!

Be awake and be not negligent. Do not make the error of post-poning your wakefulness for after maut (death) because the wakefulness of that era (after maut) is of no benefit. Become awake before the meeting with Allah Ta'ala. Become awake without being awakened (by some terrible calamity). Should you fail in awakening yourself now, you will lament because the wakefulness after maut will be one full of regret - regret which will be of no avail.

HYPOCRISY

Alas! Shame upon you! Your tongue professes piety, but your heart is sinful. The tongue offers shukr (thanks) but the hearts is discontented. Allah Ta'ala says: O son of Adam! From My side goodness descends upon you, but from your side evil ascends. Alas! The servant claims to be the slave of Allah, but he obeys all besides Allah. If you were truly so, your hatred and love would have been solely for His Sake.

Be Contented

O faqir (pauper)! Yearn not for wealth, for perhaps it will be the cause of your destruction. Do not become negligent. Protect your belongings and your family so that the end be good. Be contented with your lot. Do not desire for more.

Hasten in Taubah

Shame upon you! Your tongue is Muslim but not your heart. Your word is Muslim but not your act. In public you are a Muslim but not in privacy. What! Do you not know that if your Namaaz, Saum and other virtuous deeds are not solely and sincerely for Allah then you are a Munaafiq. and far far from Allah. Make taubah immediately for your acts, statements and disgraceful motives. The people of Allah are those whose deeds have no external facade of ostentation. They are the victorious ones, the muwah-hideen (believers in tauhid) and the mukhliseen (sincere).

Fags and Pill "like putting a match to petrol"

Recent studies by American scientists have shown that an alarming number of smoking, Pill-taking women die from heart attacks or strokes.

Professor John Barlow, head of the Department of Cardiology at the Johannesburg Hospital, commented:

"The Pill is a definite risk factor as far as heart attacks and strokes are concerned."

He added that the likelihood of dying from a stroke or a heart attack was pushed up "remarkably" by smoking.

"Women particularly likely to suffer heart attacks from

such causes are those who are becoming menopausal - prior to that there is a fairly low incidence of thrombosis," he said.

A Johannesburg gynaecologist explained why thrombosis affected women smokers who used oral contraceptives:

- Age causes atherosclerosis, or the narrowing of the blood vessels.
- Progesterone, a drug contained in oral contraceptives, pushes up the fat content of the blood. Oestrogen, also contained in the Pill, causes the blood to clot more easily.

- Nicotine, contained in cigarettes, causes spasms in the blood vessels.

The gynaecologist said the combination of these four factors was like putting a match to petrol.

"The likelihood of a woman who is about to enter her menopause dying from a heart attack is terrific," he said.

"Women over 35 shouldn't be allowed to use the Pill.

"Women usually aren't all that fertile after that age.

"Gynaecologists should realise the enormous risk factor involved."

(Evening Post - Port Elizabeth)

Elevation and Islam

Ameerul Mu'mineen, Hadhrat Umar (radiallaahu anhu) said:

- "Among nations, we were the most despicable. Allah then accorded us dignity through Islam. Therefore whenever we desire dignity through a way other than the means by which Allah has elevated us, He will disgrace us."
- Allah elevated us by means of Islam. We, therefore, shall never seek a means of securing dignity other than Islam."

ESTATE OF RASULULLAH

(sallallaahu alayhi wasallam)

Hadhrat Abu Hurairah (radiallahu anhu) observed three groups in the Masjid.

- (1) Some people were engaged in performing Salaat.
- (2) Some people were engaged in reciting the Quraan Shareef.
- (3) Some were imparting knowledge about Haraam and Halaal matters.

Seeing these three groups, Hadhrat Abu Hurairah (radiallaahu anhu) said: "This is the estate of Muhammad (sallallaahu alayhi wasallam)."

BID'AH - DESTRUCTION of the SUNNAH

BID'AH -
RELIGION
of BATIL

After shirk (polytheism), next in order of evil is bid'ah. Rasulallah (sallallahu alayhi wasallam) has perhaps not criticized any evil (besides shirk) so much as bid'ah. Bid'ah transforms the originality of the Deen and totally disfigures the original commands of the Shariah, hence the emphasis in its rejection.

According to the Quraan the destruction of the Deen is brought about in two ways:

- (1) Kitmaanul Haqq (concealing the Truth)

(2) Talbeesul Haqq bil-baatil (to confuse Truth with falsehood).

Both these principles of baatil are employed by the Ahle bid'ah in their attempt to hold sway over ignorant people with their bid'ah practices traded as Ibaadah. Since bid'ah is a lucrative source of income in worldly terms, it has become essential for the leaders of bid'ah - even those who have acquired Islamic knowledge and are aware of the original Sunnah practices - to employ the abovementioned principles so as to ensure that their income derived by means of exploiting the sentiments of the ignorant is not terminated. The pure, simple and unadulterated practices and customs of Rasulallah (sallallahu alayhi wasallam) do not offer any income in material terms, hence the Ahle bid'ah have decorated, coloured and mutilated these simple Sunnah rites beyond recognition. Besides the mutilation of existing Sunnah practices, the Ahle bid'ah have innovated many customs which play on the emotions and base nafs of ignorant people. Such bid'ah customs have been enshrined as Divine practices and are accorded a pedestal far superior to that of even the Fardh Salaat.

In the religion of bid'ah a whole year's Fardh Salaat neglected could be obliterated and compensated for by participating in a single session of so-called mouludun Nabi custom. In this religion of baatil it is considered an act of sawaab to pass the whole night listening to a drug-intoxicated qawwaal singing some shirk-songs with the accompaniment of haraam musical instruments. This night's listening of haraam is sufficient to secure the "devotee's" release from the Fajr Salaat obligation in the morning. Such are the teachings of the religion of bid'ah.

An intelligent person studying the faces of the leaders of bid'ah will not fail to discern the 'mabghuziyat', the villainy and murder on their faces, for these people of bid'ah have chosen to annihilate the Sunnah of Rasulallah (sallallahu alayhi wasallam) in the interests of financial gain which is the pivot around which their bid'ah rotates. It is, therefore, a calamity of the gravest spiritual implications to be ensnared into the web of bid'ah. May Allah Ta'ala save all Believers from this calamity.

No Taubah

Hadhrat Anas Bin Maalik (radiallaahu anhu) said:
"Taubah is blocked upon every man of bid'ah"
(Tibraani)

BID'AH -
IBLEES SPEAKS

It has been narrated that Iblees said:
"I have broken the back of Bani Adam by means of sin and they have broken my back by means of Istighfaar and Taubah. I have, therefore, introduced for them a sin for which they will not seek forgiveness. And, that sin is BID'AH."
(Mjaalisul Abraar)

BID'AH
IN IBAADAT

Imaam Ghizaali (rahmatullaah alayhi) said:
"An act not in accordance with the command and method of Rasulallah (sallallahu alayhi wasallam) is sin even if it has the resemblance of Ibaadat."
(Maktub)

BID'AH -
DISPLACEMENT
of SUNNAH

BID'AH or innovation in simple terms means, the displacement of the Sunnat practices of our Nabi, Muhammad Rasulallah (sallallahu alayhi wasallam).

Muhammad (sallallahu alayhi wasallam) is the last of Allah's Messengers. He therefore came with the Deen in a perfected and completed form. He imparted to the Ummah the ways and methods, the customs and practices down to the minutest detail of whatever Command and Demand Allah Ta'ala desired of the Believers. Islamic Ibaadah practices are well defined and detailed practices. They do not constitute part of some vague and ambiguous concept of worship. Islamic Ibaadah customs and practices have not been assigned to the imagination and definition of the followers of Islam. Islamic Ibaadah has been thoroughly explained and demonstrated by Rasulallah (sallallahu alayhi wasallam) and his illustrious Sahaabah.

It is incumbent upon believers to execute their Ibaadah practices in the strictest conformity of the Sunnah description given of such practices and customs. It should be well borne in mind that Allah Ta'ala does NOT accept acts of worship merely because such acts resemble Islamic acts of Ibaadah. Divine acceptance of our Ibaadah practices is dependant upon the execution of such Ibaadah in terms of the Sunnah teachings of our Nabi (sallallahu alayhi wasallam). Hence, it is essential to distinguish between pure Ibaadah and bid'ah which is the curse of Iblees Mal'un.

Bid'ah envisages the destruction of the Deen by means of displacing the Sunnah practices of Nabi (sallallahu alayhi wasallam). People should, therefore not be befuddled and befooled by practices which have the form of Ibaadah, but which in actual fact have been designed by Iblees in his endeavour to annihilate the Deen. The leaders of bid'ah are usually men of Shaitaan. They fall under the purview of the following declaration of Rasulallah (sallallahu alayhi wasallam):

"After me there will be Imaams (leaders posing as religious leaders) who will not be guided by my Hidaayah nor will they follow my Sunnah. Among them will rise men whose hearts will be the hearts of shayaateen in human bodies."

(Muslim)

In terms of Rasulallah's (sallallahu alayhi wasallam) declaration and condemnation of bid'ah, those who follow the people of bid'ah are therefore in actual fact following in the footsteps of Iblees, the originator of bid'ah.

Expulsion from
Musjid

Hadhrat Abdullah Ibn Mas'ud (radiallahu anhu), one of the top-ranking Sahaabah of our Nabi (sallallahu alayhi wasallam) arrived in a Musjid. He observed that after Maghrib Salaat a group sat in a 'halqah' (ring). One of the group was instructing the others to recite Subhaanallaah a number of times, then Alhamdulillah and then Allahu Akbar. The group then made zikr in unison. Hadhrat Ibn Mas'ud (radiallaahu anhu) approached them and said:
"I swear by Allah that undoubtedly you have indulged in an extremely dark bid'ah (innovation) or otherwise you consider yourselves superior in knowledge to the Sahaabah of Rasulallah (sallallahu alayhi wasallam)."
He then expelled the group from the Musjid and put an end to the bid'ah practice. (Al-i'tisaam and Majalisul Abraar)

Bid'ah
and
Quranic
Dissociation

Hadhrat Ibn Abbaas (radiallahu alayhi) the Star and Leader of Quraanic Tafseer, says in the tafseer of the Quraanic verse:
"And, do not sit with them ..."
(Quraan)
"The scope of this ayat includes every bid'atee who has innovated (practices) into the Deen; and, it covers every bid'atee until the Day of Qiyaamah."
(Khaazin)

Bid'ah - Divine La'nat

In condemnation of bid'ah, Rasulallah (sallallahu alayhi wasallam) said:
"Whoever turns away from my Sunnah is not of me."
What greater spiritual calamity could descend upon those who prefer innovated practices (bid'ah) to the noble and heavenly practices of Rasulallah (sallallahu alayhi wasallam)? Rasulallah (sallallahu alayhi wasallam) dissociates himself from those who innovate and discharge their activities of 'ibaadat' in accordance with customs which are foreign and strange to the Sunnah. Hadhrat Aishah Siddiqah (radiallaaha' anhaa) narrates that Rasulallah (sallallahu alayhi wasallam) said that on the 'taarikus sunnah' (one who disregards Sunnah) 'I invoke la'nat (curse) and Allah Ta'ala as well sends la'nat.'

BID'AH -
OPPOSITE
of
SUNNAH

Rasulallah (sallallahu alayhi wasallam) said:
"When a community invents a bid'ah, Allah removes (from it) a like portion of the Sunnah ..."
(Musnad Ahmad)

BID'AH -
LOVE OF IBLEES

Hadhrat Sufyaan Thauri (rahmatullaah alayhi) condemning bid'ah, said:
"Among all sin, Iblees loves bid'ah the most, because where other forms of sin are concerned repentance (taubah) is usually made, but repentance is (generally) not made in the case of bid'ah since the bid'atee labours under the notion that he is rendering Ibaadat."

Bid'ah and
a Sahabi's Curse

Hadhrat Umaarah Bin Ruwaibah (radiallaahu anhu) once saw Bishr Bin Marwaan raising his hands in dua during the course of the Khutbah. Upon seeing this he cursed Marwaan in the following manner:
"May Allah destroy these two little hands. Verily I have seen Rasulallah (sallallahu alayhi wasallam) and he did not increase on this (Khutbah) ..."
(Tirmizi)
Since the practice of raising the hands and making duaa during the course of the Khutbah was contrary to the Sunnah of Nabi (sallallahu alayhi wasallam), this Sahaabi criticized the bid'ah and cursed the innovator.

RASULULLAH
CONDEMNS
BID'AH

★ Allah has refuses to accept the deed of a person of bid'ah until he shuns his bid'ah.
(Ibn Majah)

★ Allah does not accept from a person of bid'ah fasting, neither Salaat nor Sadaqah. His Hajj, Umrah, Jihaad, Fardh and Nafl Ibaadah are not accepted.
(Ibn Majah)

★ He who honours a man of bid'ah, verily, he has aided in the destruction of Islam.
(Mishkaat)

★ Innovating in our affair (Deen) anything which is not of it, verily, it is accursed.
(Bukhaari)

★ Every bid'ah is dalaal (error manifest which leads astray), and every dalaal will be in the Fire.

(Continued on Page 12)

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

ZAKAAT QUESTIONS

- Q. A sick and disabled lady possesses gold jewellery worth R2000. She has no husband and no source of income. She lives on charity donated to her by the Muslim public. She refuses to sell her jewellery, saying that it is of much sentimental value to her since it was her mother's gift to her. Are we allowed to give her Zakaat money seeing that she has this amount of gold in her possession?**
- A.** The Nisaab of gold is 2¼ troy ounces. If her gold is less than 2¼ troy ounces in weight then she may be given Zakaat. If her gold is 2¼ ounces or more then Zakaat cannot be given to her. However, other forms of charity may be given to her.
- Q. Is it permissible to give Zakaat anonymously to organizations collecting Zakaat?**
- A.** It is permissible providing that you clearly specify that the money is Zakaat. But, do ensure that the organization to whom you are entrusting your Zakaat is an authentic body.
- Q. A week prior to the ending of my Zakaat year I received R12000 for a property which I had sold. Do I have to pay Zakaat on this sum as well? If I had not sold the property or sold it a day after the ending of my Zakaat year, I would not have been liable for Zakaat.**
- A.** You are obliged to pay Zakaat on the R12000 since you acquired the cash within your Zakaat-year.
- Q. Could Zakaat money be invested in some business concern or in purchasing a property, the intention being to distribute the profits among the poor and the needy? In this way the interests of the poor will be served greater and longer since the income will be coming in continuously.**
- A.** Zakaat will not be discharged if invested. It is essential that the poor and the needy be made the owners of the wealth. This is a condition for the discharge of Zakaat. It is, therefore, not permissible to employ Zakaat funds in this manner. It is necessary that the funds be distributed among the rightful Zakaat claimants.
- Q. My late father has not paid Zakaat for several years. Is it permissible for us (his children) to pay his outstanding Zakaat out of his estate?**
- A.** If the mayyit had made a Wasiyyat (bequest) to this effect then the Zakaat will be paid out of one-third of his estate. If the amount of Zakaat is greater than one-third the value of his estate then the amount in excess of one-third will not be paid, since the mayyit's Wasiyyat is valid in only one-third of the estate. If the mayyit made no Wasiyyat to this effect then the Zakaat shall not be paid out of the estate. However, if the heirs voluntarily agree to pay the Zakaat then such payment may be made out of the estate, and it is hoped that Allah Ta'ala will accept such payment on behalf of the mayyit and free him from the punishment for which he is liable for neglecting this Fardh duty. It should be

remembered that the consent of minor heirs is not valid, hence nothing may be taken out of their shares to pay the outstanding Zakaat.

- Q. My late father did not perform his Fardh Salaat for several years. Could we pay the fidyah of his Qadhaa Salaat out of his estate?**
- A.** The answer given to the previous question applies to fidyah as well.
- Q. Is it compulsory to inform the person to whom Zakaat is given that the money being given is Zakaat?**
- A.** It is not at all necessary to reveal that Zakaat is being given. Zakaat will be discharged as long as the niyyat (intention) has been made that Zakaat is being paid.

The Zakaat Year

Zakaat becomes obligatory once twelve Islamic months have passed over one's Zakaat wealth. The twelve-month period will be calculated from the time one becomes the owner of Nisaab. The present Nisaab value is R328. In other words, once one owns Zakaat-taxable assets to the value of R328, and twelve Islamic months pass by, then one will be liable for payment of Zakaat.

The condition for Zakaat payment being liable is that at the end of the twelve-month period the amount of Zakaat-taxable assets must be the value of Nisaab or more. If during the course of the year the Zakaat-taxable wealth decreased to below Nisaab value, but at the end of the twelve-month period the Nisaab value was restored, then too one is liable to pay Zakaat. The decrease in the intervening period will not be taken into account. However, if the Zakaat-taxable assets were totally depleted then one's twelve-month period will commence again from the

date when one attains the Nisaab value in Zakaat-taxable assets.

The above explanation is illustrated in the following examples:

(1) On 10th Safar, 1399 Ahmad owned Zakaat-taxable assets worth R1000 which is more than Nisaab value. During the course of the year Ahmad spent R800 reducing his Zakaat-taxable assets to R200 which is below Nisaab value. But by the 10th Safar, 1400 his Zakaat-taxable assets amounted to R700 which is more than Nisaab. He now has to pay Zakaat.

(2) On 10th Safar, 1399 Ahmad owned Zakaat-taxable assets worth R1000. By the 2nd Muharram, 1400 he had used up all his Zakaat-taxable assets. He had nothing left on this day. His Zakaat year has thus been interrupted. On the 10th Safar, 1400 he obtained Zakaat-taxable assets worth R2000 which is more than Nisaab. He is not liable for Zakaat since his Zakaat year will now commence only on 2nd Muharram, 1400 and end on 2nd Muharram, 1401.

"SHARES" and ZAKAAT

The question of Zakaat on shares purchased on the Stock Exchange is presently being debated and studied. Our studies have established that Zakaat is NOT payable on the ruling price of shares as was the view expressed in the past.

On the principles of the Shariah, shares bought on the Stock Exchange cannot be assigned to any category of Zakaat-taxable wealth. Such shares are not 'maal' or material commodity which fall within the ambit of Zakaat-taxable wealth. Zakaat is therefore not payable on the price of shares.

"Shares" purchased on the Stock Exchange do not make the "share-holder" a partner in the assets of the company whose shares were purchased. The law states unambiguously that a 'share' merely entitles one to certain rights (huqooq). The purchaser of 'shares' on the Stock Exchange, therefore enjoys NO proportionate proprietary rights in the assets of the company. Whether trade in such fictitious 'shares' is at all permissible in Islam is still under study. However, for Zakaat purposes and to be on the safe-side we shall at this stage interpret (ta'weel), that such fictitious shares entitle one to proportionate rights in the company's assets. On the basis of this ta'weel we conclude that Zakaat shall be paid on the Zakaat-taxable assets of the company and NOT on the price of shares.

One who, has purchased 'shares' should, for Zakaat purposes, determine the proportionate 'ownership' which such 'shares' supposedly represent in the Zakaat-taxable assets of the company and pay Zakaat accordingly. And, Allah knows best.

Your Zakaat — our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shari' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

MERCHANDISE

- One of the Zakaat-taxable assets is MERCHANDISE. Merchandise is such goods which were obtained with the niyyat (intention) of reselling for gain. In other words it is stock-in-trade.
- Personal belongings which were not acquired for reselling, but which one intends to dispose of by sale, are excluded from the definition of 'merchandise'. Such goods are exempted from Zakaat. However, if such goods or any other form of goods are converted into Zakaat-taxable goods, e.g. cash, gold or silver, then such cash, etc. will be subjected to Zakaat-tax.
- In calculating Zakaat on merchandise, the wholesale price of the stock, prevailing at the expiry of the Zakaat-year will be taken into account. The price paid for the stock will not be considered.
- Assets which are normally excluded from Zakaat-tax will be liable for Zakaat if these have been procured with the intention of reselling for gain, e.g. precious stones and fixed property.

Current Nisaab of Zakaat R328,00 approx.

Imitating

O Believers! Fear Allah and join the Saadiqueen (the Auliya - the pious men of Allah).

(Quraan)

The means and methods of other nations (the Kuffaar) should not be utilized if we (Muslims) have substitutes for such means.

(Hadhrat Masihullah Khan)

VICTORY IN ISLAM

Hadhrat Ali (radiallahu anhu) narrates that once Rasullullah (sallallahu alayhi wasallam) while in battle had a bow which was manufactured by the Arabs. In this battle Rasullullah (sallallahu alayhi wasallam) observed one Sahaabi having a bow manufactured by the Persians. Rasullullah (sallallahu alayhi wasallam) commanded the Sahaabi to relinquish the Persian bow and make use of an Arabian bow. In ordering the Sahaabi to cast aside the weapons manufactured by the kuffaar, Rasullullah (sallallahu alayhi wasallam) remarked:

"Allah Ta'ala is sufficient for us. He will aid us. He will establish you firmly in the lands."

THE ZAKAAT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardha has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

Cut along this line

Send your Zakaat to:

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R.....
cheque/postal orders being Zakaat payment.

Name:

Address:

If the money is sent other than Zakaat, please specify.

REFUTATION of ANONYMOUS LETTER

On page 1 appears our acknowledgement of an anonymous letter received from some students. Some serious allegations have been made in the letter. We have promised to probe the matter should the authors of the letter reveal their identity to us, not for publication, but as a requisite for investigating the matter.

Subsequent to receipt of this anonymous letter, a letter was received by us from the University of Natal Islamic Society in refutation of the letter supposedly sent by some students of the university. This letter appears below.

The Editor
The 'Majlis'
PORT ELIZABETH
DEAR BROTHER IN ISLAM

AS SALAAMU ALAYKUM

OUR ATTENTION HAS BEEN DRAWN TO A LETTER, ALLEGEDLY SIGNED BY MUSLIM STUDENTS OF THE MEDICAL FACULTY OF THE UNIVERSITY OF NATAL, REGARDING PROF SALMAN NADVI, AND THE DEPARTMENT OF ISLAMIC STUDIES AT THE UNIVERSITY OF DURBAN - WESTVILLE.

WE THE ISLAMIC SOCIETY, REPRESENTING ALL MUSLIM STUDENTS AT MEDICAL SCHOOL, WISH TO STATE MOST CATEGORICALLY THAT THE LETTER WAS NOT WRITTEN BY OUR MUSLIM STUDENTS, NOR DOES THE LETTER REPRESENT THE VIEWS OF THE STUDENTS.

JAZAKALLAH
WAS SALAAM
YOUR BROTHER IN ISLAM

A. I. Manjra
A.I. MANJRA - AMEER
UNIVERSITY OF NATAL ISLAMIC SOCIETY.

BID'AH - DESTRUCTION of the SUNNAH

(continued from Page 10)

BID'AH and the Qur'an

About those who refuse to follow the Sunnah of Rasulullah (sallallahu alayhi wasallam) and who are adamant in the perpetration of bid'ah, the Quraan Majeed says:

"And, if they do not accept you, then know that, verily, they are following their vain desires. And, who is more astray than the one who follows his desire?"

Bid'ah and Ibn Mas'ud

Hadhrat Abdullah Bin Umar, the eminent Sahaabi of Nabi (sallallahu alayhi wasallam) once observed some people raising their hands higher than their breasts while making duaa. He then remarked:

"Verily, your raising your hands (in this fashion) is bid'ah (innovation). Rasulullah (sallallahu alayhi wasallam) never raised his hands higher than this (i.e. the breast)."

(Ahmad)

The Myth of "Representative" Rule

Present-day secular civilisation boasts of safeguarding "Freedom" of man. It goes by "the public will" as expressed by "elected representatives". But how "representatives"? A "majority" of only 51% automatically means the suppression of the will of 49% of the rest of the people who are supposed to be "represented" by the party in power. If the 51% were to be gangsters, the nation will necessarily be represented 100% by gangsters. Is there any logic in this? Such a "majority rule" is the enslavement of minorities!

On the other hand, the single Sovereign Authority as in Islam where He is the "lawgiver", leads men to respect one another on terms of equality, and seek the common good. No amount of education can bring about the change which the belief in One God instantly does. A thief is bad; an educated thief is worse; a thief educated to wield all the weapons of modern technology is worse still. The myth of Government by "representatives" of the people on the basis of "one man, one vote" must be exposed and its highly dangerous consequences to the "common man", explained day in and day out.

(Al-Yaqeen International)

Numerous Quraanic ayat and Ahadith make it quite evident that generally most hardships and miseries which descend upon Muslims are the consequences of their sins. Hence, the true and actual remedy and cure for the ailing condition of Muslims is genuine regret over past sins, sincere repentance and a firm resolve to abstain from the disobedience of Allah Ta'ala.

(Hadhrat Mufti Muhammad Shafi - R.A.)

True Dreams

- True dreams are one-fortieth part of Nubuwwat (Prophethood).
- The source of true dreams is under the Arsh (Throne) of Allah.
- Eating halaal, wholesome foods and abstaining from sin are beneficial for true dreams.

He who strives in the aid of a brother Muslim, Allah Ta'ala forgives his past and future sins regardless of whether he is successful or unsuccessful in relieving the problem (of his brother Muslim).

(Hadith)

Hadhrat Imaam Raafe-i (R.A.) said that sins described as 'sagheerah' (minor) will remain in this category as long as there is no constancy in commission. One who is in the habit of perpetrating sagheerah sins is like one committing kabeerah (major) sins.

Zawaajir records that one who indulges in many sagheerah acts is also a faasiq and mardudush-shahaadat (whose evidence is not acceptable in the Shariah).

Shahadat

He who desires with sincerity that Allah Ta'ala grant him shahaadat (martyrdom), Allah will bestow on him the rank of shahaadat even if he dies on his bed at home."

(Hadith)

Jannat lies under the shadow of swords.

(Hadith)

VICTORY

Aid and victory is from Allah Ta'ala. Aid and victory are with the power of Allah and not by means of your power and material means. Understand this well.

(Hadhrat Masihullah Khan)

DESECRATION OF A MUSJID

(Continued from Page 1)

hovering on the brink of kufr. They are fussaag of a high order. It is, therefore, a FARDH obligation on the community to strive for the removal of such fussaag trustees - such men who could stoop to committing such a baneful act as polluting the Musjid of Allah Ta'ala by permitting a practice which Allah Ta'ala has decreed haraam, to occur right inside the Musjid.

It is an incumbent duty upon all Muslims - organizations as well as individuals - to voice their concern and disgust at this vile behaviour of those Muslims responsible for this revolting deed inside the Musjid. If such deeds of

villainy are allowed to pass by in silence, then our Musaajid will soon become venues of amusement, play and mockery, in the same manner as the houses of worship of other religions have degenerated. Our Musaajid are our bastions of piety. Fussaag trustees cannot be permitted to defile this sanctity of our Musaajid. Trustees have no right to subject the Musjid to their baneful desires and the prompting of their bestial nufuoo.

All those guilty of this heinous rape and ravage of the Musjid's sanctity should make taubah. Failing to do so will bring down the 'ghazab' and 'azaab' of Allah Ta'ala upon them.

A TIME FOR JIHAD

Commenting on the brutality committed by the Syrian authorities against the defenceless prisoners of Palmyra prison, Al-Nazeer, the Bulletin of the Al-Mujaahideen of Syria states:

"O Rifat Assad! What an ugly crime have you committed? Has there been in the history of crime any crime like that of yours? O accursed Rifat! Do you realise how many people you have killed in the Palmyra prison? Have you imagined that the blood will cover the land? Which land will accept you, your sons, your prostitutes, and your supporters? The hands which will support you will be cut during the revenge which must follow in the wake of this massacre of Palmyra.

"Your crime will not be forgotten. Blood will fill your palaces. We will not seek life as long as you are living in comfort. A day will dawn when Al-Mujaahideen will have control over your neck and the neck of your brother. Now wait for that decisive end.

"O Men of the Islamic revolution! Harken to the wailing of the widows, mothers and children of those who were massacred at Palmyra. Get ready to avenge their death. Get ready to obliterate Assad and his clique.

"O Heroes of Islam! Stop enjoying life until you have avenged the massacre of Palmyra. We shall not rest until we have dyed red their palaces with blood.

"O Men of Islam! The ladies are calling upon you to protect their honour. Avenge their honour. Blood will be washed by blood. Shout then in the faces of those criminals: "NOTHING WILL PROTECT YOU!"

"O men, women and youths! It is time for Jihaad. The day of victory is at hand."

-AL-NAZEER (ORGAN of AL-MUJAHIDEEN of SYRIA)

SUNNAH AND ACCEPTANCE

No deed is acceptable without sincerity; no statement without practice and no deed without sincerity and method of the Sunnah.

(Sayyid Abdul Qadir Jilani-R.A.)



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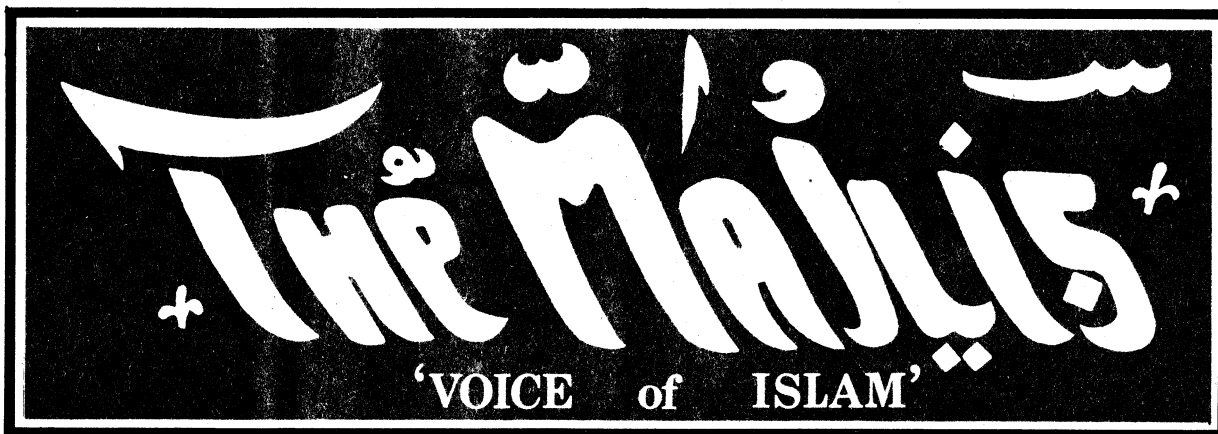
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M.U.S.A.
P.O. Box 3393
PORT ELIZABETH
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BISMALLAHIR RAHMAN NIR RAHEEM STATEMENT FROM THE INTERNATIONAL ORGANISATION OF THE MUSLIM BROTHERS

Praise be to Allah, and peace and blessing be upon his messenger Muhammed, his family, companions and those who propagate his message and follow his guidance and Sunnah (tradition) until the day of Judgement.

Since the formation of the Muslim movement more than half a century ago, its main objectives were and still are: the establishment of the religion of Allah in the earth and the rule of (Sharia) among the people, the liberation of all Islamic countries, the unification of the Islamic Ummah (nation) under the banner of the Quran and the material and spiritual advancement of the Muslims along bases laid down in the Quran and the Sunnah (tradition) of the messenger may Allah's blessings and peace be upon him. The Muslim Brothers movement started its task by leading people to the right path, building new Islamic generations and mobilizing the Ummah (nation) for Jihad for the sake of Allah. The movement always took upon itself to defend the lands of the Muslims in all parts of the world. The Muslim Brothers were the first to warn against the Jewish danger which was threatening Palestine and did not hesitate to sacrifice their lives to save it from the clutches of the Jews.

With the success of the Muslim Brothers movement, the enemies of Islam both internal and external united to oppose it. They used their obdient agents in the Muslim world as a spearhead against the followers of the movement. Those agents applied all methods of torture and killing against them, but Allah will not allow, but, that his light should be perfected. The Muslim Brothers movement emerged from these ordeals purer and stronger and its enemies were defeated and their malicious lies and treason exposed for the world to see.

At present, the Muslim Brothers in Syria are going through another ordeal brought about by the enemies of Islam; the Nusiaries rulers of Syria. These Nusiaries agents have a long black

history of treason. They handed the Syrian Golan Heights to the Israelites without fighting and announced the fall of its capital (Qunaitra) to them before it really fell. They were also behind the massacre of thousands of Palestinians at Tel AL-ZATAR refugee camp in Lebanon a few years ago, and their collaboration with Israeli-supported Christian militia in South Lebanon is well known. Inside Syria, they spread bribery and corruption, destroyed the national economy, oppressed freedom, falsified election results of both parliament and the trade Unions and weakened the Syrian Army. Moreover, instead of using the vast sums of money which they received from other Arab and Muslim countries to fight the Zionist with, those same Nusiaries rulers of Syria are using this money to pay for the cost of maintaining the machines of war which they are using to kill and terrify the people of Syria. They have slaughtered hundreds of people and made Syria a large internment camp. They humiliated the Ulama (learned people), desecrated the Mosques, persecuted the religiously-inclined and started sectarian rattrace among the people. They even murdered their own party comrades and alienated some members of their own sect because of their excessive oppression and bloodshed.

The International organisation of the Muslim Brothers stands side by side with the Syrian people in their struggle to defend their freedom and values and protect their religion and beliefs against the oppressive sectarianist regime which aims to wipe out the Islamic character of the Syrian people. Furthermore, the International Organisation of the Muslim Brothers strongly condemns the barbaric acts

practiced by this oppressive regime against the Syrian people in general and the Muslim Brothers in particular, such as raping of women, the murder of old men, mothers and children and the torturing and mass slaughter of political prisoners. In the Prison of Tadmor (a town east of the city of Homs) they killed 1000 prisoners and in the Prison of the town of RAQA, Refaat Asad (the brother of Hafez Asad) personally murdered more than 150 prisoners, and also in other prisons throughout Syria where they killed hundreds of scientists, doctors, engineers, teachers, army officers, craftsmen and students.

While this is going on, both the Arabic and International news media maintains a wall of silence around the ugly and barbaric practices of the Syrian regime. This is in spite of repeated calls to stop the oppression in Syria which were issued by the International committee for the Defence of Human Rights, the conference of Arab lawyers which was recently held in Morocco and by the trade unions in Syria and other countries. Recently, the oppressive regime in Syria amazed the rest of the world by issuing a decree which

passes the death sentence on any one who is a member of the Muslim Brothers whether inside or outside Syria. The International Organisation of the Muslim Brothers declares that this intimidation will not frighten the Muslim Brothers, because they have dedicated their lives for Allah Almighty and because they firmly believe that no one will die before his prescribed time (say: *Nothing will happen to us except what Allah has decreed for us*).

Furthermore, let those tyrant rulers of Syria know that the Muslim Brothers in all parts of the world will not stand idle against any attack on anyone of them, and with the help and success granted by Allah, they will be able to hit back as Allah says in the Quran: *"And whoso defendeth himself after he hath suffered wrong - for such, there is no way (of blame) against them. The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such here is a painful doom."* (Sadaqal bahull Azeem). Allah is the Greatest and praise be to him.

**THE INTERNATIONAL
ORGANISATION OF THE
MUSLIM BROTHERS.**

The liberalism and immorality of kuffar schools are fast overtaking the Muslim community of this country. The disease of shamelessness which is a consequence of the annihilation of Imānic Hayā (shame and modesty) has become an accepted norm of respectability to many Muslims. Practices which Nabi (sallallahu alayhi wasallam) described as "zinā" (fornication) are nowadays accepted as part and parcel of our society integrated into the civilisation of the kuffar. And, worst of all is the complacency and

STANDERTON'S SHAME ZINA EXHIBITION

acquiescence of those who are supposed to be the standard-bearers of Amr bil ma'ruf nahy anil munkar. Zina-exhibition has become so much an accepted practice that even Ulama are turning a blind eye and maintain silence in the face of the satanic onslaught of modernism.

Recently, more exactly, on Saturday the 25th October, 1980 the Standerton Indian High School celebrated its official opening. Among the un-Islamic events of the celebration was a drum-majorette exhibition. Regarding the portrayal of female body, there is no need for us to elaborate the Shariat

view-point. Rasulallah (sallallahu alayhi wasallam) said:

"The Zina of the eyes is to look at what Allah Ta'ala has made harām."

The reference here is to the gaze which is directed on the bodies of ghairmahareem. Nabi (sallallahu alayhi wasallam) also said:

"Woman is aurah (to be in concealment, away from public gaze)."

Numerous are the statements of Rasulallah (sallallahu alayhi wasallam), of the Qur'an and the Fuqahā clarifying the Islamic

Continued on Page 12

Deception of Names

(Hadhrat Mufti Mohammed Shafi - R.A.)

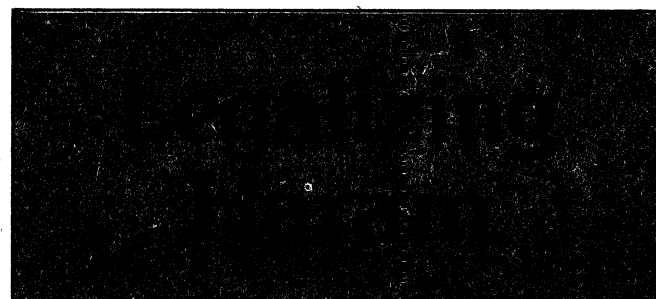
"In the authentic Ahadith it is reported that the Messenger of Allah said:

"There will be people in my Ummat, who will change the name of wine (giving it some other fancy name) and consume it. And, at these drinking sessions music, singing and dancing will prevail. Allah Ta'ala will cause them to be swallowed into the earth, and others among them will be transformed into apes and swines."

This practice (of changing the names of forbidden things with a view to legalise them) which our Nabi mentioned with regard to wine has today been employed by Muslims, not only for wine, but for many other forbidden practices. Practices which the Shariah has proscribed as Harām (prohibited) have today been painted in the colours of modernity and their names have been changed so that people could indulge in these forbidden practices without any restraint. These people labour under the misconception that they have escaped the Divine Prosecution by employing this self-deceptive trick.

If they had any insight they would have realised that by the employment of this deception they are guilty of two crimes, i.e. (1) the commission of the sin, the name of which they have changed, and (2) being devoid of regret and shame for the crime thus perpetrated. These are such people who are forgetful of repentance.

... picture-making has been named photography and has thus been declared as lawful... interest has been named profit, and has thus been legalized.



Rasulullah (sallallahu alayhi wasallam) said:

"There will be people in my Ummat, who will change the name of liquor and consume it. And, at these drinking parties music, singing and dancing will take place. Allah Ta'ala will cause the earth to swallow them. Others among them will be transformed into apes and swines."

Among such culprits in the Ummat are the Saudis of our day. It seems that they are the very first in the history of Islam who come within the purview of this Hadith of Nabi (sallallahu alayhi wasallam), for they have legalised liquor on the basis of low-percentage alcohol content. Such liquor is being exported from Denmark to Saudi Arabia, the supposed custodian of the Shariah.

They are the first of "people among my Ummat" who have changed the name of liquor to consume it. Or perhaps we are mistaken in our claim that they are the "first". Perhaps we here in South Africa are the first, for have we not changed the name of alcohol to "Sparletta" and what not?

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393.
PORT ELIZABETH.

Q. A man made Nikah with another woman without obtaining permission from his wife. Is his Nikah to the second woman valid?

A. The Nikah is valid. The validity of the Nikah is not dependant upon the consent of the first wife.

Q. If the Nikah is valid without the permission of the first wife, is the husband obliged to treat both wives equally? In my case he does not. He does not provide equal expenses for both wives nor does he stay an equal number of nights by each wife.

A. It is compulsory upon the husband to provide equality in maintenance and nights. It is incumbent upon him to provide both wives with equal expenses and spend the same number of nights by each wife. If he fails in this duty he will be guilty of great injustice and great sin against the Law of Allah Ta'ala.

Q. A man married a second wife who has a 14½ year old son. Is it compulsory for this man's first wife to observe Islamic Purdah for the second wife's son?

A. In this case the first wife will have to observe Purdah for the second wife's son. This son is not the child of her husband, hence the need for the observation of the Shar'i restrictions of Purdah.

Q. Is it haraam to smoke Indian Hemp?

A. It is an intoxicant which is haraam to smoke.

Q. I have a photo-album in which are my wedding and engagement photos. Is it permissible to retain these photos?

A. Pictures of human beings and animals are forbidden in Islam. It is necessary that you destroy such haraam pictures.

Q. Can the Imaam instruct a musallee who stands bare-headed in the jamaat to put on a fez?

A. The Imaam as well as any other Muslim is entitled to remind the bare-headed person to don his head-gear when performing Salaat. It is Makruh to perform Salaat without head-covering. Persistence in discarding the Sunnah of covering the head in Salaat is sinful.

Q. Interest, if not withdrawn from savings accounts is given to non-Muslim missionaries to propagate falsehood. Would it not be better to withdraw such interest and use it on public toilets, etc., as the Fatwas of Muftis have permitted?

A. If a savings account has already been opened in contradiction of the Shariah's ruling then it is incumbent to close such an account as well as withdraw the interest and contribute it to the poor or for public toilets without making any niyyat of Sawaab. In fact Hadhrat Shaikhul Islam Maulana Madani (R.A.) said that it is better to dump the interest money in the sea rather than leave it in the bank to be utilized for anti-Islamic schemes.

Q. The motive for opening a savings account is safe-guarding the money. There is the possibility of it being stolen at home. Is it permissible to open savings accounts with this motive in mind?

A. Banks are institutions of ribaa. Depositing money in savings accounts is 'aanaat alal ma-siyat' (aiding sin). Making use of bank facilities will therefore be permissible only on the basis of absolute necessity. The 'possibility' of money being stolen at home does not warrant a diversion from the prohibition of 'aanaat alal ma-siyat'. This 'possibility' is not an absolute necessity. The possibility of the money being stolen at home is a mere suspicion. The home contains many valuable items which remain safe within the home. Many people keep large amounts of money and other valuables at home and these remain perfectly safe. Our Protector is Allah Ta'ala. We should therefore employ only such means which are within the confines of the Shariah. It is reported in the Hadith that Rasulullahu (sallallahu alayhi wasallam) was returning with an army of Sahaabah to Madinah. The very night they returned, a band of bandits struck, but could not do much damage since they were repulsed by the Sahaabah. Upon this timely appearance of the Sahaabah and the repulsion of the bandits some Sahaabah said that it was most fortunate that they returned at the right time. If they had appeared later, the bandits would have made a big haul. But, Rasulullahu (sallallahu alayhi wasallam) rejected this notion and said that the point to ponder over was the safety which prevailed in Madinah during the absence of all the menfolk. The robbers did not attack then, but attacked only upon the return of the menfolk. Rasulullahu (sallallahu alayhi wasallam) made it clear that during the absence of the menfolk Allah Ta'ala had appointed special Malaa-ikah to stand guard over the properties of the Believers, hence nothing untoward occurred during the absence of the menfolk. However, now that they had returned, the special guard of the Malaa-ikah was raised hence the attack. The lesson is clear: Muslims require to strengthen their Yaqeen in Allah Ta'ala.

Q. Is Sunnat Ghusal or an ordinary bath allowed during the I'tikaaf of the last ten days of Ramadhan?

A. Sunnat Ghusal or an ordinary bath is not permissible during the Ramadhan I'tikaaf. Such ghusal will invalidate the I'tikaaf. Only an obligatory ghusal is permissible during the I'tikaaf period.

Q. A woman has come to live in our town. She says that she was previously married, but her husband gave her talaq and that her iddat has terminated. A man here wishes to marry her. Could the Nikah be performed merely upon her assurance that she is not a married woman?

A. Yes, the Nikah may be performed. Her word is sufficient for this purpose.

Q. A woman was married to a Qadiani. She has now left him and wishes to marry a Muslim. What is her position now? The Qadiani husband has not divorced her. The man who intends marrying her is adamant that Nikah could be made with her. Please advise.

A. A Qadiani is not a Muslim. At no stage was this woman the legal wife of the Qadiani since Islam does not recognize the marriage of a Muslim woman to a non-Muslim man. The union between her and the Qadiani was adulterous. She is free to marry any Muslim. There is no need for any divorce from the Qadiani.

Q. The Shias have temporary marriages which are called mut'ah. Such marriages of temporary nature are arranged for purpose of convenience. An agreement between the parties is made to marry for even a day. Are such marriages permissible?

A. Such unions are not marriages in Islam. Such relationship is nothing but zinaa (fornication) which is Haraam.

Q. Can qurbaani meat be given to non-Muslims?

A. According to the Hanafi Math-hab it is permissible to give qurbaani meat to non-Muslims as well, but according to the Shaafi Math-hab it is not permissible.

Q. What is the difference between Shi'a and Sunni?

A. Shi'ism is a sect beyond the confines of the Ahle Sunnah Wal Jama'. There are numerous differences between Shi'a and Sunni Muslims. Certain groups among the Shi'as adhere to beliefs which are total kufr. Such groups adhering to the kufr beliefs are not even Muslims. Those among the Shi'as who do not subscribe to the kufr beliefs remain Muslims although deviated and on baatil.

Q. Traders in the rural areas have been given permission to sell alcoholic beer in cartons. This same beer is normally available at the beer-halls in the locations. Some Muslim traders are stocking this product. What does the Shariat say about this?

A. Such beer is Haraam intoxicant. Its purchase, sale, stocking and handling are all Haraam. The income derived from its sale is Haraam. Money derived by the sale of the liquor is 'Waajibut-Tasadduq', i.e. it is compulsory to give the Haraam money to the poor or some other charitable cause (but not to a Masjid or Madressa) without a niyyat of Sawaab.

Q. A certain restaurant is owned and staffed by non-Muslims. The non-Muslim owner claims that all his cooked foods are Halaal since he purchases his meat from only a Muslim butchery. Many Muslims accept his word and consume the meat foods at this restaurant. Is such food Halaal?

A. No. The food of this non-Muslim restaurant is Haraam. The word of a non-Muslim is not acceptable in regard to matters of the Shariat. The obtaining of meat from a Muslim source does not render the food of this restaurant Halaal. It is not lawful for Muslims to consume such Haraam foods thereby degrading and degenerating their Imaan. Halaal food is a vital factor in the development of Imaan. Haraam food brings about the destruction of Imaan.

Q. What should be done in case of having missed Eid Salaat?

A. There is no qadhaa of Eid Salaat. According to the Hanafi Math-hab, jamaat is a condition for the validity of the Eid Salaat. Hence, if at least four males (the Imaam and three Muqtadi) are present then the Salaat shall be performed. If a jamaat cannot be mustered then the one who has missed his Salaat shall make taubah. According to the Shaafi Math-hab, jamaat is not a condition for Eid Salaat, hence the munfarid (a single person) having missed the Jamaat Eid Salaat may perform it alone.

Q. Is Turkish Delight Halaal?

A. We are not aware of the ingredients of this sweet.

Q. Can a person perform Namaaz without lip movement?

A. Namaaz performed without lip movement is not valid.

Q. What is the position of people who walk across others who are engaged in Namaaz? Is the Namaaz broken or should such a Namaaz be broken and be performed again?

A. It is a grave sin to cross the path of a person performing Namaaz. However, the Namaaz is not invalidated by another crossing the path of the Musalli. The Namaaz should not be broken nor performed again. Rasulullahu (sallallahu alayhi wasallam) said that if one knows of the punishment in store for crossing the path of the Musalli, then one will wait forty years rather than cross in front of one engaged in Namaaz.

Q. Where should the Eid Gah be established and what is the Shariat's order concerning it?

A. To perform the Eid Salaat in the Eid Gah is Sunnatul Muak-kadah, i.e. the Eid Gah (or to arrange for the Salaat to be performed in the Eid Gah) is Sunnatul Muak-kadah, not the Eid Salaat. The Eid Salaat is Waajib. If the Eid Salaat is performed unnecessarily in the Masjid - no effort having been made for an Eid Gah - it is sinful since a Sunnatul Muak-kadah practice is being abstained from. In regard to Sunnatul Muak-kadah practices, the ruling of the Shariat is that those who disregard such practices without valid reason are described as fussaqa (flagrant violators of the Shariah). Such violation is sinful. The Eid Gah should be on the outskirts of the town, but within the town limits. It should be in an open field.

Q. Is it correct to read a summary of the Qur'aan before Taraaweeh?

A. If such reading and such summaries are the act and work of unqualified persons then it will not be correct. If the 'summary' is

the work of non-Ulama, then the Musallis should not sit and listen to the reading, for those unqualified in Islamic knowledge are in deception and by means of their deception they deviate others from the Haqq.

Q. When a Mosque is full, can Namaaz be performed in a building near to the Mosque? The building is under a different roof but the Imaam's voice can be heard over the public-address system?

A. If the sufoof (rows of Musallis) in the Masjid link on to the adjoining or nearby building then the Salaat of those in the building will be valid. But, if the rows in the Masjid are separated from rows in the nearby building by a space occupied by two saffs (rows), then the Salaat of those in the building will not be valid behind the Imaam conducting from the Masjid.

Q. Can I collect interest money from others to build better toilets and a bathroom at our Mosque?

A. Interest money could be utilized for building the toilets and bathroom of a Masjid, but one should not initiate such a fund or advertise for such Haraam monies as some misguided modernist individuals and organizations are doing. Interest money is Haraam money which falls under the category, "Waajibaut Tasadduq", i.e. it is compulsory to eliminate it by contributing it to charity without any niyyat of Sawaab. But, such Haraam money may not be utilized for the Masjid building. It is best to give such money to the poor or hard-pressed Muslims. For the erection of better toilet facilities at the Masjid, the community should itself come forward and contribute out of their Halaal money. By officially soliciting interest money respect is accorded to Haraam, hence no collection drive for such money should be made. Those who have such Haraam money in their possession should of their own accord eliminate it quietly and unostensibly.

Q. I enter the Masjid and find the Jamaat in progress in the first raka't. As I join the Salaat, the Jamaat goes into Ruku'. What should I do in this case?

A. Recite Takbeer Tahrimah, raise the hands and go into Ruku'. If the Jamaat was obtained while still in Ruku' then the raka't has been obtained. While going into Ruku' recite the Ruku' Takbeer as well. If after reciting Takbeer Tahrimah and going into Ruku' the Imaam comes out of Ruku', then your raka't is missed. You will then complete the raka't after the Imaam has made the Salaam.

Q. Which fruit was forbidden to Hadhrat Aadam and Hadhrat Hawwaa (alayhimas salaam)?

A. The Quraan is silent on the type of fruit which was forbidden. There is no authentic Hadith to indicate which fruit it was. However, some Mufasssireen say that it was wheat; some say it was grape and others say that it was the fig-tree. And, Allah knows best.

Q. A certain Muslim manufacturer charges me "extension charges" for my failure to pay on due date. Such failure by me is not deliberate. Due to unforeseen circumstances I was forced to take the extension. I have been told that such charges are ribaa. What is my position? If I do not pay this forced-ribaa, my creditor will merely summons me and institute legal action against me. Such legal action will entail more and greater ribaa in the form of charges, interest and other legal fees. Should I now pay the R2,14 extension ribaa charge or refuse to pay it?

A. "Extension charges" are nothing but ribaa which in the words of Rasulullahu (sallallahu alayhi wasallam) is far worse than committing fornication with one's own mother. The manufacturer concerned is a devourer of great Haraam - of the fire of Jahannum - as well as an extortionist. Undoubtedly, it comes in the Hadith that the devourer and the payer of ribaa are partners in the crime, but in your particular case are factors mitigating in your favour in so far as paying the R2,14 ribaa being extorted by the unscrupulous creditor. The Shar'i principle of "lesser and greater evils" will apply in your case. Since, you are left with no alternative, you may pay the R2,14 which is demanded by way of extortion so that you may be saved from the greater ribaa, greater extortion, and greater loss of wealth by the un-Islamic action which the extortionist (i.e. your creditor) is sure to institute against you for failing to pay the R2,14 ribaa. In the implementation of his ribaa and extortion he has the aid of the coercive power of the kuffaar law.

Q. I am a Hanafi and attend a Masjid where most of the musallis are Shaafi. In Maghrib Salaat the Imaam completes the Salaam even before I can recite Durood Ibraaheem. Upon asking the Imaam about this, he said that Durood Ibraaheem is only Sunnat. Please clarify.

A. Whether Hanafi or Shaafi, the Shariah commands that Durood Ibraaheem be recited in the final sitting (Qa'dah Akheerah). It is Sunnat to recite the full Durood in the last sitting - whether Hanafi or Shaafi. In fact, it is of greater importance for the Shaafi to recite it in full since Durood is a rukn (a fundamental) of Salaat according to the Shaafi Math-hab. The extent of Durood which is of the rukn nature according to the Shaafi Math-hab is:

"Allaahumma Salli alaa Muhammadin"

This extent of Durood is Waajib (compulsory) upon the Shaafi Musalli. If he deliberately omits it, his Salaat becomes baatil. If in error, the Durood is omitted, the Shaafi will have to make Sajdah Sahw. If he makes a habit of omitting the complete Sunnah method of Durood in Salaat, he becomes sinful for deliberately violating the Sunnah method of performing Salaat.

The notion that it could be omitted because it is "only" Sunnat is devellish and in Shariah such omission based on neglect is termed istikh-faaf, and such istikh-faaf is kufr for it makes a mockery of the teachings of Islam. It is, therefore, essential that this Imaam rectify his manner of performing the Salaat.

As far as the Hanafi is concerned the Salaat will be discharged, albeit imperfectly, as long as 'Attahiyaat' was recited in full.

Q. The Masjid where I perform Salaat has no regular Imaam. At Zuhur the Athaan was made. After Athaan we made our Sunnat Salaat and then the Iqaamat was called out. The man who is supposed to be the Imaam comes forward and says: "Why don't you wait?". Should the Iqaamat be made again?

A. If the wait was a considerable time then the Iqaamat should have been repeated. If after the Iqaamat the Imaam engaged in his Sunnat Salaat, then such waiting will not be regarded as considerable. In this case the Iqaamat does not have to be repeated. If after Iqaamat the waiting was occasioned by some activity other than Salaat (i.e. acts which ordinarily invalidate the Salaat) then the Iqaamat will be repeated.

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
PORT ELIZABETH.

Q. How does nikah by proxy take place? Is nikah by means of a letter valid?

A. Nikah by means of a letter will be valid if both ijaab and qubool (proposal and acceptance) are witnessed by at least two Muslim males or one Muslim male and two Muslim women. Example: A man writes a letter proposing marriage to a woman. On receipt of the letter, the woman in the presence of the witnesses reads out the man's proposal and then says in their presence that she has accepted the proposal. The nikah will then be valid. This is according to the Hanafi Math-hab. According to the Shaafi Math-hab a nikah will be valid only if witnessed by at least two pious males. Female witnesses are not acceptable in the Shaafi Math-hab. The consent of the wali of the woman is also necessary for the validity of the nikah according to the Shaafi Math-hab.

Q. What is the position of a Muslim who became insolvent and as a result could not pay his creditors? Does insolvency cancel the debt owing? In certain cases of insolvency and liquidation the creditors are paid out, say, 10 cents in the rand. Does such acceptance of compromise payment cancel out the debt?

A. Acceptance of such compromise payment by way of the debtor's insolvency is not a voluntary acceptance in liquidation of the debt in terms of the Shariah. Such acceptance is like holding a rifle against one's head and offering a sum in settlement. The creditor in an insolvency case has no option, but to accept whatever comes his way in the final distribution. He has not voluntarily relinquished his claim--his haqq. The haqq (right and claim) therefore remains. The debt hangs over the head of the debtor as long as it remains unpaid. Insolvency in terms of kuffaar law will absolve the debtor of the debt, but in terms of Allah's Law the debtor is bound to pay his debt. If after insolvency the debtor is able to pay then the Shariah commands him to pay. If he had the means to pay but refused to pay, taking cover under the insolvency law, then on the day of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) will go to the extent of becoming the 'advocate' of even the kaafir creditor and fight to procure the right of the kaafir usurped by the Muslim in this world. Debt is waived only by payment or the voluntary action of the creditor, and not by western insolvency and company's act laws.

Q. A man not realising his condition of janaabat performed his five Salaat for the day. The following day this dawned upon him. Shall he repeat all the Salaat-- the fardh, witr as well as sunnat?

A. He shall make qadhaa of only the Fardh and Witr, and not the Sunnat.

Q. During Salaat I recited an ayat of Sajdah Tilaawat and immediately made the Sajdah Tilaawat. Upon standing up to complete the remaining part of the Qiraat, I instead recited Surah Faatihah and then continued from the ayat following the Sajdah Tilaawat ayat. At the end I made Sajdah Sahw. Was I correct in making the Sajdah Sahw?

A. In this case Sajdah Sahw was not necessary.

Q. A Muslim married man is having an affair with a Muslim married woman. What is the punishment for this crime?

A. The term 'affair' is vague with regard to Islamic punishment. If by 'affair' is meant adultery then if in an Islamic state the adultery is proven by means of Islamic evidence (not the type of 'evidence' by means of which a judge decides a case in a western court of law) then both (i.e. the married man and married woman) will be stoned to death. Such punishment, of course, cannot be meted out in a non-Muslim state nor can it be meted out in a Muslim state by non-governmental agencies. In the Eyes of Allah and the Shariah the despicable crime of immorality and infidelity committed by this couple is of the gravest nature. The Malaa-ikah curse the errant and traitorous couple. The curse of Allah Ta'ala hangs over them. The crime of the woman is of a far worse degree since it involves the worst of infidelity to her husband and her children. The earth on which this adulterous couple walk trembles in disgust. If they have any fear for Allah, if they have any Imaan in them then they shall never again repeat their contemptible act. It is imperative that they terminate this Haraam and adulterous affair and make sincere and abundant Taubah. Allah Ta'ala is Most Merciful and He will forgive. May Allah Ta'ala open their hearts and make them realise the notriety of their misdeed, Ameen.

Q. Who are the Yaajuj and Maajuj? I have read in a booklet that these names refer to communism and westernism. Is this true?

A. It is a great falsity. Yaajuj and Maajuj are two nations whom Zul-Qarnain (rahmatullaah alayh) imprisoned in a valley by the command of Allah. Near to Qiyaamah these people will emerge and wrought havoc and anarchy on earth. They will finally be eliminated by the command of Allah Ta'ala. They will break through the solid metal barrier erected by Zul-Qarnain (rahmatullah alayh) during the era of Nabi Isaa (alayhis salaam) i.e. after the Nuzool (descent) from the heavens. The interpretation of 'communism' and 'westernism' as well as the many other fanciful interpretations by Yusuf Ali and other unqualified men are all baatil.

Q. What are the Islamic names of these Ambiyaa: Ezekiel, Elijah, Joshua and John The Baptist?

A. Thul-Kifl (alayhis salaam)--Ezekiel; Yusha' (alayhis salaam)--Joshua; Ilyas (alayhis salaam)--Elijah; Yahyaa (alayhis salaam)--John The Baptist.

Q. A man threatening his wife said to her: "Go away!" At the same time he uttered "talaq" thrice, but had no intention of divorcing his wife. Is this talaq effective? If it is, could he remarry her?

A. For the divorce to become effective by the use of the term, talaq, intention is of no substance. If a husband says 'talaq' to his wife even jocularly, the talaq becomes effective. Although it is not permissible to divorce by uttering 'talaq' thrice in one session, nevertheless the divorce in this case is final and irrevocable. Three talaqs are described as 'mughallazah'. Marriage between the couple can be performed only if the woman marries another man and then he divorces her after consummation of the marriage. But, such process of halaalah should not be arranged.

Q. My friend said to his wife:

"I divorce you. Go to your home. I do not want you." He said this in anger without having any intention of divorce. Can he recall her without renewing the nikah?

A. Yes, he can recall her without renewing the Nikah, before expiry of her iddat.

Q. A man divorced his wife with two utterances of 'talaq'. Ten days have passed. Can he retain her as his wife without renewing the nikah?

A. Since her iddat has not yet expired, he can retain her without renewing the nikah.

Q. A man divorced his wife while she was in the state of pregnancy. Is the talaq valid? A child was then born (a baby boy). Who has to maintain the child? Who is entitled to the custody of the child?

A. It is sinful to talaq during pregnancy. But talaq given during pregnancy is valid and effective. The responsibility of maintenance for the child is the father's. The father will have to provide the maintenance until the child reaches the age of buloogh. The mother has the right of custody of the boy until he reaches the age of seven years. Thereafter it will be the father's right.

Q. Is it permissible for Muslim men and women to attend the funeral of non-Muslims to the graveyard?

A. For a Muslim woman it is not even permissible to go to the graveyard for the funeral of even her husband, father or son. To a greater degree will the prohibition apply to her in so far as non-Muslims are concerned. It is not permissible for Muslims--male and females--to attend the funeral of non-Muslims, i.e. it is not lawful for them to accompany the funeral procession to the cemetery nor participate in any church or temple service.

Q. My landlord is a non-Muslim man. The argument of attending his funeral service occurred. It was said that since he was a close acquaintance I should pay my respect by going to his home and following the funeral procession. How should I have paid my respects? Is my going to the graveyard to pay my respects permissible?

A. It was not permissible for you to accompany the funeral procession to the graveyard. Many Muslims nowadays ignore this prohibition and participate in the funeral service of non-Muslims, not out of any sense of respect, but because they feel that the relatives of the dead person with whom they had associated will be offended by their absence. People tend to regard such non-participation in funeral service as bad behaviour. But, in reality such non-participation is not the result of any bad behaviour or hatred. Religion and Faith to Muslims are of fundamental and vital importance. Destruction and loss of wealth are of no significance in comparison with loss and destruction of Faith. Loss of friendship and the scorn of people are totally unimportant if such loss is occasioned by a Muslim's execution of the Command of Allah Ta'ala. Islam recognizes ONLY two classes of human beings, viz. Mu'min and Kaafir. In Islam the division of mankind into classes is based on CREED, on FAITH. The non-Muslim has his religion and his customs. The Muslim has his religion and customs. If trinity or alcohol or pork is permissible in the non-Muslim religious code, it does not follow that Muslims should accept these and participate therein in deference to their non-Muslim friends and associates. They have their way of life--we have ours. What may be good to them may be evil to us and vice versa. The Quraan Shareef commands that we abstain from participating in the funeral service of non-Muslims since they died in the state of kufr. When in our Faith it is not bad behaviour if the wife does not attend the funeral service (at the Masjid and Qabrustaan) of even her husband then by what logic would it be bad behaviour if she does not attend the funeral of non-Muslims? Death is the end of hope. While there was life, the hope of Imaan existed. With death in kufr, the hope of Imaan is extinguished. Hence, upon death in kufr Islam commands total dissociation from the non-Muslim, for he no longer is the friend of the Muslim. He is the enemy of Allah since he died in kufr, and the enemy of Allah is the enemy of every Mu'min. The argument of 'How do we know if he died in kufr or Imaan?', is not relevant here since we are not responsible for what exists in the heart. If the one who was a non-Muslim throughout life, but due to the Wisdom and Mercy of Allah Ta'ala, was blessed with Imaan in the final stage of life, but such Imaan remained concealed, then we are not bound by such concealed Imaan. Allah will take care of the mayyit. We are bound by the Ahkaam (laws) of the Shariah which orders this prohibition to participate in the funeral service of the kuffaar.

Q. Is it permissible to recite the Quraan loudly in one's shop where all types of people are present?

A. Allah Ta'ala commands in the Quraan Shareef: "When the Quraan is being recited then listen to it and maintain silence..."

A shop premises during shop-hours is not a befitting place to recite the Quraan Shareef loudly. In a shop people do not leave off their activity and listen in respect. All types of people frequent the shop and the Quraan will be subject to disrespect and mockery by the loud recitation. It is highly disrespectful to the Quraan Shareef to have tape-recorders loudly playing Quraanic recitation in public places as has been observed in some places. Such a practice is not permissible.

Q. I have a mentally retarded sister. She is 15 years of age. She is incapable of doing anything for herself. She has to be fed, clothed and even assisted in the toilet. She cannot even speak. The family has suffered much with her for many years. My uncle suggested that some injection be administered to her to cause her death thus relieving us of the suffering. What does the Shariat say about this?

A. The Shariat says that such action is murder for which there is the athaab of Jahannum. It is Haraam to administer any such injection. Those who care for this invalid will, Insha'Allah, be highly rewarded by Allah Ta'ala. The thought of murder which entered the mind of your uncle is the result of a mentality influenced by the kuffaar of our times. He should repent for his vile suggestion.

Q. During the month of Ramadhaan we have been listening to Taraaweeh Salaat relayed over the radio directly from Makkah and Madinah. What should we have done when listening to the ayat of Sajdah Tilaawat? Is Sajdah Tilaawat necessary when hearing such an ayat over the radio?

A. Sajdah Tilaawat is Waajib when hearing the ayat even over the radio.

Q. Many Muslims nowadays send their daughters to colleges and universities for higher western education. It has been observed that the behaviour of the girls after entering university gradually changes. Their dress becomes un-Islamic, Modesty and shame leave them. Generally they no longer behave like good Muslim girls whose main virtues are

shame and modesty. The main object of parents in sending their daughters to university is for them to obtain some degree thereby attaining some prominent worldly position or employment. What is the Shariah's view on this matter?

A. Leave alone universities--the highest colleges of immorality--where one is schooled in kufr, nudity and immorality, even high schools as well as primary schools are destructive to the hayaa and shame of Muslims. Muslim girls attending schools are robbed of their shame and modesty--of their Islamic culture and Noor of Imaan--long before they enter the highest institutions of kufr and immorality, viz. the universities. Earning one's living is compulsory, but such earning has to be in a Halaal manner. One cannot employ Haraam methods of earning and justify such means by claiming that Islam makes incumbent the earning of livelihood. Universities of the kuffaar are stepping stones to zinaa and the chief institutions of kufr. Even Ulama of our days have been overwhelmed by the malady of inferiority. Some of them are awed and blinded by western progress. They, therefore consider it a 'feather in the cap' to have a daughter or two at university. What is there to doubt in the hurmat (prohibition) to send our daughters to kuffaar schools and universities? When Hayaa and Imaan are plundered so mercilessly in these institutions of the kuffaar, which Muslim having the understanding of Imaan and the fear of Aakhiraah will ever allow his daughters to offer their natural Hayaa and Imaan at the alter of kufr demand and lascivity? That father is a 'dayyuth' of the highest order who offers his daughters to the wolves of immorality and kufr of the universities. He is the greatest enemy of his daughters for devising the plunder of their shame and modesty in the university of immorality. There is absolutely no doubt in the fact that it is Haraam for our daughters to attend universities.

Q. How is it to elect Musjid officials by ballot-vote?

A. Musjid officials are not elected by vote or ballot-vote. Musjid officials are appointed by virtue of their Islamic ability and qualifications. It is because of kuffaar methods of election that we find today so many gamblers, drunkards, fornicators, misappropriators of Waqf, fussaqa and fujaara occupying positions of Trust. This is one of the signs of the Approaching Hour.

Q. Is it permissible for Ulama to accept official positions to administrate Musjid affairs if the Musjid and Madressa have a kuffaar-type constitution?

A. Yes, it is permissible. But, the Aalim who serves in such a position must not be subservient to the constitution. He like all Muslims are bound by the Divine Constitution, viz., the Shariah. If he cannot over-rule the un-Islamic administration of the Musjid and Madressa then he should not serve on such committees. The un-Islamic constitutions drafted by ignoramuses are entirely worthless in the Eyes of the Shariah. Such constitutions are baatil and no Aalim who possesses true Deeni Ilm will ever insult his knowledge and the Shariah by being subservient to the kuffaar-type constitution or to the rulings of Mr. Chairman. The Aalim should not speak to the meeting "through the chair" or with the consent of the "chairman". He shall speak through the Shariah in the light of Amr bil Ma'ruf, Nahy anil Munkar. An Aalim shall speak independently--totally unfettered--as a true heir of the Nabi (sallallahu alayhi wasallam). But then how will he be able to speak thus when he does not possess the understanding of his Ilm?

Q. Is it necessary for a convert Muslim to circumcise?

A. It is necessary.

Q. A person has already performed his Hajj. If he gets an opportunity again, what is better, Nafl Hajj or Hajj Badl?

A. In our humble opinion we feel that in this case Hajj Badl for someone upon whom Hajj was Fardh would be nobler. And, Allah knows best.

Q. Is Hajj which was performed with money derived from gambling and interest valid?

A. Such 'hajj' is not valid.

Q. A man has sufficient money to go to Hajj. However, during the period of Hajj he uses up the money and does not go for Hajj. Is the Hajj still obligatory upon him?

A. If the money was used for the necessary requirements of his family or for his own necessary purposes then the Hajj is not obligatory upon him. If he merely squandered the money then he is guilty of a grave sin. He will remain sinful as long as he does not discharge his Hajj.

Q. Can a man whose father is ailing proceed to perform Hajj Badl?

A. If the father is dependent upon his son for his needs and service and if no suitable arrangements could be made to care for his ailing father then it is not permissible for the son to leave his father and go for Hajj Badl.

Q. Is a woman allowed to proceed for Hajj in the accompaniment of her deceased husband's nephew?

A. The nephew of the husband is not a mahram of the wife. It is not permissible for her to go for Hajj in his company.

Q. Is it sinful to delay Fardh Hajj?

A. Once the Hajj becomes Fardh, it is sinful to unnecessarily delay it. The procrastinator will remain sinful until he has not discharged his Fardh Hajj.

Q. Food-stuff, e.g. eggs if found to be bad after having purchased it may or may not be returned for refund or for replacement?

A. If the goods were sold in good order then the buyer is entitled to ask for a refund or replacement and the seller will be obliged by the Shariah to conform. But, if the goods were sold 'as is' or on the understanding that the risk is the customer's in the event of defect or fault, then the customer will not have the right to return same for refund or replacement.

Q. How is it to taste an article before buying it?

A. Tasting the article may only be with the consent of the owner.

Q. Is kindness towards non-Muslims rewardable in the Hereafter, e.g. assisting those in need, feeding the hungry, etc.?

A. Kindness and mercy are natural qualities of a Mu'min. Such qualities of virtue have been smothered in many of us due to our rejection of the Islam taught by Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) said that those who have no mercy on creation, Allah will show no mercy to them. Aid to even non-Muslims and animals are acts of Sawaab.

A WARNING FOR THE FUJJAR OF THE CITIES OF "SUN" AND SIN

And when we decide to destroy a city, we order its affluent people and they commit transgression in the city. The command on the city is then decreed. We then utterly destroy it. (Qur'an)

85 dead, 534 injured in US hotel fire

75 die in 'Towering inferno' on Las Vegas glittering strip

LAS VEGAS — At least 75 people died in a fire that sent heavy smoke through all 26 floors of the MGM Grand Hotel-casino on Las Vegas's glittering Strip yesterday, Clark County Fire Chief Mr Roy Parrish said.

These are some of the warnings of the Qur'an for those who frequent the "sun cities", the places of evil and vice. The Qur'an Shareef announces that a prelude to a disaster which will suddenly overtake revellers in their venues of sin, is the vice and transgression of the wealthy and affluent. The wealthy and affluent flock to the cities of sin more and more. They become more and more forgetful of Allah Ta'ala. They become more and more shameless in the perpetration of vice. And, whilst they are in their stupor of immoral enjoyment in the cities of "sun" and sin, suddenly the Divine Commands strikes, swiftly extinguishing the perpetrators of vice. Which Muslim wishes to perish ingloriously in a place of immorality like the city of "sun" and sin? Let all Muslims take cognizance of the Warnings sounded by Allah Ta'ala. His Command is a single and sudden seizure.

And the (terrible) scream arrested the transgressors who lay prostrate in their homes as if they never lived therein. (Qur'an)

"I just saw people running out from the front. They were coming out like flies," said Mr Ray Hutchison, a gardener. "The casino girls were coming out with cash drawers in their hands and dealers were running out stuffing chips in their pockets." "Everybody was pushing everybody. We didn't know what to do," said Mr Walter Fellwood who fled from his sixth-floor room with his wife, leaving their belongings behind. — Sapa-AP

Fire Capt Wayne Littlefield said one elderly couple jumped to their deaths from the 17th floor, "holding hands." Another man used bedding and towels to descend from the upper floors to the 10th floor, where he also fell to his death.

Clark County Coroner Mr Otto Ravenholt said most of the victims died of smoke inhalation on upper floors, far above the reach of the fire department's nine-storey rescue ladders.

We thus caused the earth to swallow him and his mansion. There was no group that could aid him against Allah nor could he defend himself. (Qur'an)

That (punishment) is but a single (horifying) screech. Thus they swiftly and suddenly were eliminated. (Qur'an)

Some survivors said no alarm sounded to warn guests of the danger. Mr Parrish said the fire apparently destroyed the amplifiers on a manually activated alarm system. "The amplifiers for the basement of the hotel," Mr Parrish said, "Our theory is that the fire consumed the amplifiers before they could be used." Within 10 minutes they gutted the 128-metre-long casino, where about 10 charred bodies were found. Most of the others died of smoke inhalation above the 20th floor.

And our command is but a single move, (swift and sudden) like the flashing of the eye. (Qur'an)

Fire Chief Roy Parrish said: "We were told a wall of fire fell down in the casino." Capt Dinsman said the fire apparently started in an exhaust fan in a kitchen near the casino. He said flames spread quickly to the casino and up through the "Eye in the sky" — an open catwalk above the floor used to monitor gambling.

LAS VEGAS — At least 85 people were killed and 534 injured yesterday when a kitchen fire sent suffocating smoke billowing through all 26 floors of the MGM Grand Hotel-Casino, authorities said today.

It was the worst fire in Las Vegas and the second worst hotel fire in US history, exceeded only by a fire at the Winecoff hotel in Atlanta that killed 119 in 1946.

"It's a sickening sight in there," Governor Robert List said after touring the burnt-out area. "It's just devastation. It turns your stomach."

Such is the seizure of your Rabb (sudden, swift and terrible) when He seizes a city in transgression. Verily, His seizure is painful and severe.

(Qur'an)

When the Command of Allah comes, no amount of security measures and protective arrangements are of any avail. When the limits in vice and immorality are reached then Allah's Wrath overtakes the transgressors swiftly and suddenly - without any warning.

WHY SINGLE OUT WOMEN?

This letter refers to all the millions of articles published everyday by the concerned brothers who seem to have nothing better to do with their time other than instructing women about how to dress, how to behave, and so on. Surely man is no mediator between Allah and a woman.

It is true that a woman should dress respectably and should never intentionally wear clothes that would make her look desirable. But is it right to label a woman as not being really Islamic just because she chooses not to cover her hair? I am sure there are a few women who might even look better with their hair covered. I know I certainly would if I were to cover my hair with a luscious, silky wig! Wouldn't intentions be important in this case? Anyway, why should women be always singled out to follow the Qur'an word for word while the rest of society may do what it pleases? For example, do men always lower their

gazes when they see a woman. Somehow it seems like they do quite the contrary.

Being a student in this country, I unfortunately have many opportunities to notice how the Muslim "brothers" behave. Most of them have American girl-friends galore while still making their attendance at Islamic meetings, prayers, etc. When it comes to marriage, however, they undergo a sudden "change" in ideas, fly home and marry a pure, innocent (and may I say, unfortunate?) girl. To top it all, they have the audacity to instruct their wives to cover their hair etc., etc. I have also known many "Muslim" men who enthusiastically clap and dance with a belly-dancer, while their wives, covered modestly from head to toe, try not to look uncomfortable. Now, why doesn't somebody write articles about how these "Muslim Brothers" should behave?

As for the proper mode of dressing, there is one more point I would like to make. Aren't the clothes that Muslim men wear, typically, tight-fitting. European style pants with shirts tucked in far more attractive than a woman's hair left uncovered? Do men have all the monopoly in "being attracted" and God forbid that a woman, too may have such feelings? Therefore, I would like to suggest that the next time our concerned brothers are about to write articles or make comments about how a woman should dress, they should first look at themselves to make sure that they are wearing robes like some of the Arabs, or the loose fitting tunic outfits that religious Muslim men wear in Pakistan. Vaseem Firdaus
Highland Park, N.J.

Editor - we invite comments from our readers.

(Reproduced from the journal, "Muslim").

ISLAMIC DRESS

- our comments -

Elsewhere on this page appears a letter which we have reproduced from the "Muslim", the journal of the Fiji Muslim League.

The letter, captioned, "Why Single Out Women", originally appeared in the journal, Islamic Horizon. Comments have been invited. We give our comments here.

COMMENTS ON PARAGRAPH 1

If by "concerned brothers", our sister refers to any specific group or organization in the United States then we will not contest her claim since there may be some validity in what she is saying. However, if her statement is a remark made in general, then we must disagree. In their Deeni activities, men of the truth, especially the Ulama-e-Haqq, do not concentrate on any one aspect. Amr Bil Ma'ruf Nahy Anil Munkar is a command of many dimensions. It may be that because of the excessive prevalence of a particular sin, crime or un-Islamic practice greater attention be directed into that direction. But such attention would only be natural, reasonable and in full conformity with the Command of Allah Ta'ala. Thus, "instructing women how to dress" will come within the purview of the Shar'i duty of Amr Bil Ma'ruf Nahy Anil Munkar. Condemnation of an evil will be proportionate to its prevalence and gravity.

COMMENTS ON PARAGRAPH 2

Our sister asks:

"But is it right to label a woman as not being really Islamic just because she chooses not to cover her hair?"

Any "labeling" shall be by the command of Allah Ta'ala. If Rasulullah (sallallahu alayhi wasallam) has commanded anything, then neglect or transgression of such command will be labeled with the appropriate epithet prescribed by the Shariat. Therefore, if a woman or a man for that matter, dresses in a way which is in conflict with the commands of Allah Ta'ala then it shall be said that such action is un-Islamic. As far as a woman is concerned, the hair is part of her 'SATR' (that part of the body which must be compulsorily concealed from all ghair-mahareem). If she performs her Salât even in darkness and in solitude, enclosed in a room, but her head is uncovered, then her Salât will not be valid. The concealment of her hair in even Salât is of absolute importance. Without any doubt, the Shariat commands its female adherents to cover their hair. Hence, exposure of the hair will be an un-Islamic and forbidden act. A woman guilty of such an aspect of nudity is deprived of the blessings of Allah Ta'ala. This has nothing to do with personal labeling. It is the command of Allah to which all sisters must submit. It is imperative that they sacrifice their reasoning and whimsical fancies when these come into conflict with the Deen. Our sister remarks:

"I know that I certainly would (look better) if I were to cover my hair with a luscious, silky wig!"

If this is a sarcastic remark, then let us warn her that she is guilty of mocking at a command of the Deen. Neglect or

transgressing a command of the Deen is grave and sinful. But mocking and regarding light-heartily a command of the Deen is termed "istikh-fâf" and such istikh-fâf is kufr which relegates one beyond the fold of Islam. If, therefore, our sister made the remark in jest, mocking at the Shar'i command to cover the hair, then she should turn towards Allah Ta'ala in repentance and renew her Imaan by proclaiming the Kalimah of Islam.

For her benefit it is necessary that she realises that the "luscious" looks which she speaks of will be a dimension of zinâ if exhibited for any male other than her husband. The meaning of "covering the hair" is not covering it with some object like a "luscious"-looking wig which negates the very purpose of concealment. Covering the hair means total concealment --concealment designed to check evil and degenerate male glances and not a form of 'covering' devised to attract the attention of men by means of lascivity. Such 'covering' is not covering in Islam. It is exposure and exhibitionism which are the opposites of Islamic modesty and shame.

Our sister asks:

"Anyhow why should women be always singled out to follow the Qur'an word for word while the rest of society may do what it pleases?"

We are in full agreement with her IF her observation refers to the so-called, loud-mouthed, self-righteous modernist Muslim men who although devoid of Islamic knowledge and extremely deficient in Imân and Islaamic practice, blare up loud and long slogans of 'Da-wah' and "Ummah" programmes. It is never the practice or the policy of the true Standard-Bearers of Islam, the Ulama-e-Haqq, to single out women as 'targets' of Amr Bil Ma'ruf. Any reference to the evil practices of nudity and exhibitionism perpetrated by our sisters in Islam, is by the natural and compulsory function of the Divine Command of Amr Bil Ma'ruf Nahy Anil Munkar. Such Amr Bil Ma'ruf is directed at all sections of the Ummah by the Ulama-e-Haqq. But, we do agree that our modernist so-called sympathisers of the Deen professing their concern for the Ummah seem to be afflicted with the obsession of women. At times they go to the one extreme of breathlessly attempting to expel woman from the home and project her into the Masjid and other activities under the name of Islam, and at times, they veer to the other extreme of SINGLING out women for their un-Islamic dress. But NEVER do they even breathe about the kuffâr dress which they themselves (the modernist so-called da'wah workers) don. In their imitation of kuffâr dress no Muslim who happens to be a stranger will recognize them as being Muslims. These then are the men guilty of singling out women for directing their remarks about Islamic dress. We shall go a step further and say that their external condition, their way of dressing, their attitude to the Sunnah of Nabi (sallallahu alayhi wasallam) and their flirtation with kufr beliefs demonstrate their hollowness and their insincerity. They single out women not because they have any concern for Islam or the Hijâb teachings of Rasulullah (sallallahu alayhi wasallam), but on the contrary, they detest the fourteen hundred-year old teachings of Islam. Under the name of Islam they seek to give respectability for the projection of their obsession with women. What, after all, could be expected of the modernist so-called da'wah-exponent smitten by western influences. The western man with his culture, heavily emphasises on female exhibitionism, hence our modernist Muslim da'wah fan --he does not have the vaguest conception of da'wah --in total and blind imitation of his western partner portrays his obsession, but attempts to give it an Islamic tag.

COMMENTS ON PARAGRAPH 3

Our sister speaks of "how the Muslim brothers" in the United States behave. According to her "most of them have American girl-friends galore while still marking their attendance at Islamic

meetings". What our sister has said is no secret. This behaviour of Muslim students and Muslim men working in the United States and elsewhere in the western world is exemplary of their hypocritical behaviour. These fussâq and fujjâr are the very culprits who sit at the conference tables of "Islamic" conventions, and "da-wah" programmes. This very type of immoral character happens to be at the head of Muslim governments of the day. This very type of traitor to the Deen, by day sits at some religious conference-table propounding self-righteously lofty slogans of da'wah, unity and "Islamic" brotherhood, but by night he prowls the western alley-ways of gambling-dens and brothels. The corruption and degeneration of these self-righteous proponents of da'wah, unity and brotherhood are of such a vile nature, that our sister quite rightly asks:

"Now, why doesn't somebody write articles about how these 'Muslim Brothers' should behave?"

Sister, we share your feeling on this question. Send us some information on the un-Islamic activities of the self-righteous "Muslim Brothers" and we promise you some articles. It is essential that the un-Islamic and Harâm nocturnal and sleezy habits and practices of such modernists be exposed so that parents who send their sons and daughters to study kufr education abroad will not be in the dark. It is necessary that parents realise the corruption which lies festering under the outer facade of western learning and education.

COMMENTS ON PARAGRAPH 4

Our sister writes:

"Aren't the clothes that Muslim men wear, typically, tight-fitting. European style pants with shirts tucked in ..."

Yes, indeed such garments adopted by modern Muslim men and older Muslim men suffering from the mental disease of inferiority, are in conflict with the type of dress which Muslim men should wear. An Islamic dress is one which along with the Islamic requirements of humility and modesty, serves the FUNDAMENTAL purpose of identifying a Muslim. A Muslim must be known to be a Muslim by his garb. Islamic identifying dress is among the Sha'air of Islam (Sha'air is explained in another article in this issue of "The Majlis"). The modernist man is most audacious in his hypocrisy to single out women for their un-Islamic dress while he blindly imitates every aspect of the western kuffaar.

It is in the interests of their lowly desires to justify their un-Islamic western-style dress because the adoption of an Islamic dress in a fast-moving western country of sin will deprive them of their "belly-dancers" and their "American girl-friends galore". Islamic dress, in itself, is a great and wonderful barrier to immorality.

Our sister concludes her letter:

"Therefore, I would like to suggest that the next time our concerned brothers are about to write articles or make comments about how a woman should dress, they should first look at themselves to make sure that they are wearing robes like some of the Arabs, or the loose fitting tunic outfits that religious Muslim men wear in Pakistan."

We endorse this sound advice given by the sister to the "concerned brothers" of the United States and of other western countries. It is food for their thoughts. It is advice worthy of accepting and reflecting on. However, we must add that, Al-Huamduillah, the Ulama-e-Haqq who will write and speak about the immodest and un-Islamic female dress adopted by Muslim sisters, are in possession of this qualification stipulated by our sister. Therefore, should our sister read any article or comment by us on dress of Muslim women, then she should not interpret it as a case of "singling out women" and she should also know that we subscribe to the loose-fitting Islamic and Sunnat "tunics" she speaks of.

GAZE - ON ALLAH

The gaze of the Ulama should not be on the community (as their provider). At all times they should recall the Qur'anic âyat:

"And, unto Allah belongs the treasures of the heavens and the earth."

(Hadhrat Maulana Ashraf Ali Thanvi - R.A.)

One in whose heart *Lâ ilâ ha il lal lâl* is embedded with all its pomp and splendour will never despoil his gaze; he never casts an evil glance on another; he never envies another in good stead.

(Hadhrat Masihullah)

The sincerity of the Kalimah, *Lâ ilâha il lallâh* is prevention from the prohibitions of Allah Ta'ala.

(Hadith)

Employ concern and reflection in all your activities. Examine your sincerity in all your deeds.

(Hadhrat Masihullah)

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EDITORIAL . . .

The Shariat position of many issues is a fact rarely understood by Muslims affected and spiritually disarmed by western civilization. This is so because of their disregard for the fundamental purpose underlying the transitory sojourn of man on earth. This purpose is generally some obscure and remote belief accepted and subscribed to by virtue of the fact that we have been born into Muslim homes from whence we have inherited our beliefs. The purpose of this discussion is to present the Islamic position on the question of Muslim girls being educated in kuffār institutions of learning -- on the question of Muslim girls vieing and competing in the acquisition of mundane education under kuffār direction and dispensation. Muslims entangled in the ramifications of western technological progress and caught up in the cesspool of moral and spiritual corruption and bankruptcy ensuing in the wake of the material cultures in vogue, will find it extremely difficult to understand the Islamic position on this question. It is, therefore, necessary to digress a bit from our main topic and dilate on the purpose of our creation and despatch to this ephemerally existence which is merely a stage -- a temporary halt -- in our onward march, back 'home' from where we have originally hailed, viz. Jannat, where our father, Aadam (alayhis salām) and our mother, Hawwā (alayhimas salām) were born. Jannat is our birth-place, our original and true homeland.

JANNAT--the HOMELAND

When it is a cardinal teaching of the Qur'ān and a fundamental belief of all Muslims of the Ahle Sunnah Wal Jama' that we heralded from Jannat and that we have to again depart from earth to once again and everlastingly inhabit Jannat, then our intelligence will establish that this dunyaa (world) is but a mere phase-- a temporary phase-- a halt-- a tavern in which we have taken up temporary residence, awaiting for the call to depart and proceed with our onward journey to Jannat. Describing this temporary phase of the world, the Qur'ān Shareef says:

"And for you on earth is a temporary halt and employment (earning livelihood and arranging the affairs of the world) for a while (i.e. an appointed time)."

The Qur'ān Shareef notifies us of our temporary occupation of earth and clearly informs us of our recall and return from this abode. Lest we forget the temporary nature of our stay as a result of engrossment in material endeavours, the Qur'ān repeatedly reminds us of the worthlessness of worldly material. Says the Qur'ān Shareef:

"Say (O Nabi!) The wealth (and material) of the world is slight. And, the Ākhirat is best for those who fear (Allah Ta'ala)."

"Know that, verily, the worldly life is play, amusement, adomment, mutual pride and accumulation of wealth and children."

"And, the life of the world is but play and amusement. And, Aakhirat is best for those who fear (Allah Ta'ala). What! do you have no intelligence?"

Rasulullah (sallallahu alayhi wasallam) said:

"The world and everything therein is not worth the wing of a misquito by Allah."

The Qur'ān and the Hadith are replete with reminders and exhortations pointing out the futility of the world and the need to be on guard against the deception of worldly glitter which brings about forgetfulness of the Ākhirat:

"Wealth and sons are the glitter of the worldly life; and everlasting righteous deeds are best by your Rabb for sawāb and best for hope."

As long as the understanding that the world is temporary and that we have to return to Jannat remains obscure and hazy to us, we will lack the initiative to fulfil the purpose for which Allah Ta'ala has created us and sent us here. As long as our attention remains diverted from the Ākhirat, the belief in our purpose of creation will remain a long, distant and remote belief.

THE PURPOSE

The one and only purpose for which Allah Ta'ala has created us and despatched us for a temporary stay on earth in His lbādat. Hence, the Qur'ān Shareef states:

"I have not created jinn and man, but that they render Inādat to Me."

There are many dimensions and categories of lbādat. A Muslim's entire life--all aspects of his life, be it material, spiritual or moral--operates within the confines of the lbādat for which Allah Ta'ala has created him. A Muslim venturing beyond the demarcation of such Divine lbādat which regulates his whole life, is guilty of transgression and rebellion against Allah Ta'ala. It is, therefore, of fundamental importance and in the interests of our salvation in the Ākhirah that we understand well that for a Muslim it is imperative to subject all facets of life to the understanding and demand of the Shariat. His opinion, whim, desire and interpretation must necessarily be sacrificed and abandoned when coming into conflict with the dictates of the Shariat of Allah Azza Wa Jal.

Since the purpose of creation of mankind and jinnkind and

of our sojourn here is to render lbādat--total obedience to Allah Ta'ala--and since our stay here is but for a while, it is only intelligent that we do not lose sight of the onward journey, the goal of which will be Jannat where the total and perfect victory and prosperity will be attained. Intelligence demands that we do not over-burden ourselves with mundane and material pre-occupations which constitute impediments in our road unto the Ākhirat. Sayyiduna Uthbān Bin Affān (radiallahu anhu) said in this regard:

"Verily, Allah Ta'ala awarded the dunyā to you so that you may search for Ākhirat by means of it. Allah Ta'ala did not give the world to you so that you incline towards it. Verily, the world will perish and Ākhirat will endure forever. Therefore, do not let this perishable abode reduce you to transgression nor permit it to divert your attention from the everlasting abode. So give priority to the everlasting over the perishable."

The dunyā is the means of attaining the Ākhirat--the success and prosperity of Jannat. It is not the end of our life. It is not the purpose of our life. It is a mere vehicle to transport us to the next phase of our march to Jannat. Therefore, it does not behove us to rivet our attention onto this world nor is it intelligent to expend all our energies, physical and moral resources in the attainment and perfection of our material life.

TAKE ACCORDING TO NEED

Since the dunyā is not our end and goal, we are required to take from it only that much which is necessary for our stay here and which will be beneficial in our attainment of Jannat. Thus, Rasulallah (sallallahu alayhi wasallam) said:

"Have you no shame! You accumulate (in excess) that which you cannot eat; you build (mansions) far in excess to your residential needs; you entertain long and distant hopes which you cannot attain. Have you no shame? O mankind! You think that you are in an abode of comfort and rest whereas you are on a journey. The speed of your onward movement is swift. Therefore, make preparations for the long and difficult journey."

What does the intelligence of the Mu'min now demand? Rasulallah (sallallahu alayhi wasallam) said:

"Verily, of the signs of intelligence is diversion from the abode of deception (i.e. to turn away the attention from the world) and to hasten towards the everlasting abode (Jannat). And, among the signs of intelligence is to prepare for the stay in the grave and to be equipped for resurrection."

It will now be clear, in terms of Rasulallah's (sallallahu alayhi wasallam) exhortation, that engrossment in the world and hankering after material, technological, economic pursuit and perfection at the expense of the Deen which is the pivot on which the attainment of Jannat hinges, is both unintelligent and self-destructive, besides the transgression of the Shariat which such worldly pursuit brings about.

THE ISLAMIC ROLE OF WOMAN

The role assigned to woman by Allah Ta'ala is essential for our orderly progress in the journey towards Jannat. If any cog in the machine--in the engine of the vehicle--which is to transport us to Jannat becomes defective or ceases to perform the function for which it was made then our journey will become rough and fraught with disaster. The Shariat has assigned the development of the home unit--the internal affairs of the home--to woman. This is her primary function. It is of fundamental importance that she guards and protects that fortress, for she has been appointed by Allah Ta'ala to captain that bastion of culture and society which is a vital aspect of Divine lbādat for which we have been created and sent here. Neglect in that bastion of Islamic civilization and Divine Culture, viz., the Muslim home, will bring about, not only weakening in Islamic social structure, but will cause the crumbling and total eradication of Islamic Order which is an important dimension of Divine lbādat for which we have been created and sent here. The consequences of this neglect are clearer than daylight. We can witness the havoc which the destruction of Islamic society has brought about. The story is too bitter to be told. We all know of our utter demoralised and degenerate moral, spiritual and political condition. Denial of this self-evident fact should be assigned to the realm of absurdity.

In the discharge of her duty and responsibility, viz., the home affairs, it is essential that woman subject herself to all the advices, exhortations, commands and restrictions of the Shariat of Allah Ta'ala. Emergence from the Shar'i confines and prescribed limits will bring in its wake ruin and disaster. The Qur'ān states:

"These are the limits of Allah. Whoever transgresses the limits of Allah, verily, has wronged his soul."

A healthy social structure--a culture--a civilization--will be an order which operates within the confines of Islamic lbādat which covers the home-life, the success of which is dependant on woman discharging her role of lbādat. Any interference in this divinely assigned role will be unlawful. Any act or activity which diverts her attention from the execution of her primary function of developing her home along the pattern commanded by Allah Ta'ala, will be un-Islamic, transgression and beyond the scope of the lbādat for which Alla Ta'ala has created us and sent us here. It now remains to be seen if educating our girls along kuffār lines and sending them to

kuffār institutions of learning--schools, universities and colleges--facilitate or impede the divinely assigned role of woman, the role which is an essential cog in the machine which has to transport us to our homeland, Jannat. This will now bring us to our main topic of discussion for which the above digression was necessary.

WHAT IS THE PURPOSE OF WESTERN EDUCATION?

The actual purpose of mundane education or of those branches of worldly education which deal with materialism, is technological progress which is thought to be essential in the acquisition of comfort, peace, prosperity and power. Worldly education is pursued for purposes of livelihood, attaining good and high-placed employment which promises high salaries and position in worldly society.

Viewing worldly education from this purpose, it is totally unnecessary for Muslim girls to pursue such education even upon the hypothetical assumption that the pursuit of such mundane education does not entail any conflict with any principles, teachings and commands of Islam. In reality, pursuit of western education via the agency of kuffār institutions is littered with pitfalls and dangers which are most destructive to Imān and Hayā. Allah Ta'ala has not assigned the role of earning livelihood on woman. The Qur'ān states very clearly:

"And men have a rank above women."

Man's position being higher than that of woman is further outlined in the following verse of Surah Nisā':

"Men are the rulers over women by virtue of the rank which Allah has assigned to some over others and because they spend (i.e. maintain financially) of their wealth."

The Shariat has made men responsible for the maintenance of women. The duty of earning the livelihood according to the Qur'ān is not the obligation of the woman. It is the compulsory obligation of the husband and the father. The Qur'ān confines the scope of her role to within the home environment, hence the responsibility of earning the livelihood has not been burdened onto her. Naturally as well as by the decree of Allah's Law she is not suited to emerge from the home and earn livelihood. She has not been cast into that external mould by Allah Ta'ala, hence the Shariat makes earning of the livelihood compulsory upon the man.

Now, since earning livelihood is not her responsibility, it is not at all necessary for her to explore and pursue avenues of livelihood. Among such avenues, worldly education is pursued. Schools and universities are, therefore, bridges in this pursuit. She is not responsible for earnings, hence there is no need for her to engage in worldly education designed towards this end, even if such education could be imparted in places and institutions which are free of the moral and spiritual corruption attendant to western schools and universities. Pursuit of such education will severely impede her home activities and bring about total disruption of the home which is a unit of society. Disruption of these home-units will produce a society of disruption, chaos and degeneration which we are so much witnessing nowadays.

LIVELIHOOD

Islam assigns a sacred pedestal to livelihood, so much so, that Nabi (sallallahu alayhi wasallam) said:

"Halāl earning is the compulsory duty after the compulsory duty of Salāt."

Despite this importance, Islam has not made livelihood obligatory upon women. The obligation of earning has been decreed upon men because involvement in this pursuit leaves no time for attending to the affairs of the children and home affairs. Earning livelihood will constitute a serious impediment in her duty to execute her Islamic duty to the home. The Shar'i division of duties is designed for the healthy development of society within the confines of Divine lbādat for which we have been created and sent here. Livelihood or pursuit of livelihood by woman will compel her to neglect her divinely imposed duties, bringing disruption, transgression and corruption in its wake.

Since Islam has negated earning of livelihood from woman, the transgression of her attending school and university in this quest is manifest.

ANOTHER PURPOSE OF WORLDLY EDUCATION

Another purpose of acquiring worldly education is not for livelihood, but for the attainment of some fame, glory and position in society. This purpose is notorious and un-Islamic. It is harām for both men and women to pursue worldly education for such a despicable purpose. Those who embark on the pursuit of mundane education for this reason are deviated and diverted from the Ākhirat from the very inception of their worldly careers.

Since there exists no worthy purpose of woman pursuing worldly education, there is absolutely no need for her to attend kuffaar institutions of learning.

NOT ONLY UNNECESSARY

Pursuit of worldly education and that too, aggravated by the agencies of kuffār institutions, is not only unnecessary. When taking into consideration the evil, immorality, kufr, disruption of

PR AND IMMORALITY

home-life, and elimination of Islamic values which are the resultant consequences of the liberalism and kufr of un-Islamic institutions of education, then without the slightest doubt, it will never be permissible for Muslims to send their daughters to schools and universities.

FUSSAAQ AND FUJJAAR ASSOCIATION

The Shariat commands that women do not appear in the presence of even pious and mut-taqi Muslim males. If this is the Divine Proscription pertaining to female presence in pious Muslim male company, then what says the intelligence of the Mu'min when his daughter is projected into the association of kuffár--athiests, drunkards and fornicators? Hajj is a duty obligatory upon both men and women. But, in the absence of a mahram (a righteous male escort within the prohibited marriage category) it is not lawful for a Muslim female to go for even this great Ibádat of Hajj which is a fundamental of Islam. What, then will be Islam's attitude towards an association in which the daughters of Mu'mineen are entrusted to the care, direction and tutelage of kuffár, fussáq and fujjár constantly engaged in schemes to plunder and pillage their shame, modesty, chastity and Imán? Consult your heart and your Imán!

If a blood-uncle or a blood-brother of a woman happens to be a fájir (immoral person) and a fásiq (transgressor of the Shariah) then it is not lawful for the Muslim neice and sister to travel in the accompaniment of such men of irresponsibility and immorality. Yet, Muslim parents of today think nothing of assigning their daughters to the care of kuffár in institutions of kufr where Imán is constantly exposed to the pressure of kufr and immoral indoctrination.

The evil and immorality which stem from western institutes of learning are too well known to require any elaboration. The kuffár press is replete with reports of vice and immorality perpetrated at western schools and universities. So contagious is the malady of immorality of kuffár institutions that of late we are witnessing the perpetration of such vice and immorality even in madressas where these children schooled in western institutions come for Deeni Ta'leem. Elsewhere in this issue of "The Majlis" is a report on the perpetration of such immorality inherited from the institutions of the kuffár.

The illegitimate birth-rate at western schools is on the rise, yet Muslim parents choose to remain blind. Since schools and universities are considered respectable institutes of 'learning', Muslim parents eject their daughters from the home-environment and throw them to the wolves of kufr and immorality in the schools and universities of fisq and fujoor. What answer will you give unto Allah Ta'ala for devising this rape of your own daughter's modesty and hayá? Parents should hang their heads in shame. They cannot escape the Divine Punishment, the first effect of which they will experience right here on earth--the abode to which we have been sent for Ibádat and Zikrulláh.

DESTRUCTION OF HAYÁ

Rasulullah (sallallahu alayhi wasallam) said:

"Hayá (natural shame and modesty) is a branch of Imán." This branch of Imán is to be found more developed in Muslim women than in men. It is a natural weapon which Allah Ta'ala has given them as a fortification against the satanic onslaught of evil and immorality. But, schools and universities are the very antithesis of such Islamic and Imánic Hayá. Schools and universities utterly destroy this Hayá substituting in its place gross shamelessness which is so much responsible for the profusion of sexual offences and immorality witnessed today.

Elimination of shame and modesty is supplanted by immodesty of the worst type. It will therefore be seen that women from whom modesty has departed are the most audacious in shamelessness. Islam has said that woman is "aurah"--a person to be away from public gaze. Her body is an object of concealment in the words of Rasulullah (sallallahu alayhi wasallam), but parents are responsible for projecting and exposing their daughters by sending them to schools and universities. The Qur'an Shareef commands:

"And, cling to your homes, and do not exhibit (yourselves, O daughters of Islam!) like the exhibitions of the times of Jáhiliyyah (Ignorance of pre-Islamic time).

At school and university they are tutored to exhibit themselves, to display their "aurah", to fling their arms and expose their legs shamelessly. Recently in a Standerton school with a predominant Muslim attendance, our daughters participated in a zina-display of an exhibition known as 'drum-majorettes'. Does your Imán instruct you to ruin your daughter's hayá and chastity by the perpetration of such vile aspects of zina? Does your Imán command you to reveal your daughter's aurah in this gruesome and immoral display of body-revelation? You, the parent, will answer unto Allah Ta'ala.

Even forms of pure Ibádat which necessitate emergence from the home have not been made obligatory upon women, since emergence from the home impedes the orderly operation of her home affairs and it wroughts destruction to the

natural hayá of women. We, therefore see that the Shariat has not ordered them to perform Salát in jamát, nor is Juma' Salát Wájib upon them. These constitute essential and vital forms of ibádat for males. When such is the attitude of Allah Ta'ala, viz. restricting them from public performance of even vital acts of ibádat, then what will be the Divine Attitude towards female participation in activities which are neither commanded nor necessary? What, indeed, will be Islam's attitude towards female emergence from the home to pursue worldly education to which is attendant the foul factors of kufr, destruction of hayá and immorality?

HAPPENINGS INSIDE KUFFÁR INSTITUTIONS

Are parents aware of the spiritual ruin and kufr which are being propounded and practiced in the schools and universities of the kuffár? Do they know in whose care have they entrusted their daughters? The writers of this article are fully aware of the inside going-on prevalent in schools and universities. We, therefore, speak with conviction, firm knowledge and the authority of the Shariat. What we are claiming cannot be dismissed or regarded lightly, for this matter concerns your Imaani life and your Ákhirat.

From the Shariat point of view all the instructors and teachers of kuffár institutions are fussáq and fujjár. The exceptions are not considered here, for such exceptions are mere drops in the ocean of organized destruction of Imán and hayá. Islam emphasises self-denial, but schools and universities with their emphasis on liberalism propagate the doctrines of self-expression. Girls studying at such institutions are tutored to assert false independence, to exhibit themselves, to express themselves, to vie and compete in affairs which the Shariat has imposed upon men. It teaches them to parade their charms and beauty whereas the Shariat commands them to conceal their aurah. Schools and universities teach them that modesty and shame are psychological defects and barriers to progress, but Allah Ta'ala tells us that these are virtues of a very high order.

"The pious women are those who are obedient (to their husbands) and are protectors in the absence (of the husband) of that which Allah has (commanded) to protect."

Universities instil into her that she is her own "boss". She therefore has to employ all such means destructive to modesty and negatory of the restrictions and prohibitions of the Shariat. By her attitude of self-expression she tries to assert herself, deceiving herself that she is on par with the 'fadhilat' and rank divinely accorded to men. In this process of self-assertion she ejects herself from her natural Hayá which according to Rasulullah (sallallahu alayhi wasallam) is an integral part of Imán. Her end is disastrous. Her disastrous end is being daily witnessed, on the streets and in the newspapers: in the cinemas and on the television screens; in her attitude towards home and her divinely assigned role. Modern woman, the product of kuffár institutions of 'learning' has become a stranger to the home, for she has been schooled to detest the role which Allah Ta'ala has suited and equipped her for. She thus detests children and regards her natural role of rearing children as a detestable burden. This is your modern woman, the graduate of kuffár 'learning'.

Extramural activities such as sport are important aspects of kuffár schools and universities. This activity is dubbed 'sport' which is defined: "amusement; diversion: fun, etc." The 'sport' of the kuffár are acts which truly divert from the remembrance of Allah and the Ákhirat. Muslim girls participate in such forms of amusement and diversion in which there are hideous exhibitions of woman's aurah, the concealment of which is Wájib. Islam advocates this concealment, but the sport of the schools and universities negates such concealment. Girls are instructed to exhibit and demonstrate their charms and their bodies in totally un-Islamic and Harám displays. Do parents then think that such exhibitionism is conducive to safeguarding the morals and hayá of their daughters?

FUTILITY OF WORLDLY EDUCATION

In so far as women are concerned--Muslim women--the type of education provided in secular schools and universities is absolutely futile. There is absolutely no benefit to be gained by them from such education. Muslim women, in fulfilment of their divinely assigned role will have to take up their positions as wives and mothers. It is their obligatory duty to conduct the home affairs within the ambit of Divine Ibádat. In this sphere of their existence--which is the purpose which they have to honour and fulfil--neither mathematics nor biology will assist them; neither science nor proficiency in the languages of the kuffár; neither geography nor physiology. In short, whatever has been acquired at schools and universities will be of no aid to the Muslim woman in her role as wife and mother. The overwhelming majority of mankind go through life without the aid of worldly education of the kind catered for in western schools and universities. Most men even know nothing of what they had learnt at school. It is unimportant in our daily lives.

Their years of childhood and adolescence are squandered in the acquisition of a destructive 'culture' in the schools and universities. These years were supposed to have been

expended in the acquisition of that knowledge and practice which will be beneficial, not only in this world, but will be the basis of salvation in the Everlasting Abode of the Ákhirat. Parents had a compulsory duty upon them to equip their children, not only their daughters, with the knowledge of the Deen so that their lives ahead could be regulated in conformity with the Shariat. But, most parents of these times have chosen to advance the education of the kuffár and equip their children with the qualifications of kufr learning, and in the process they are not concerned of the spiritual disaster and calamity they are inviting upon themselves and their children.

PARENTS, THE ENEMIES OF THEIR DAUGHTERS

Parents, in their ignorance, labour under the notion that they are rendering a great service to their daughters by sending them to schools and colleges. But, in fact, they are the number one enemies of their daughters. In Majálisul Abrár it is stated:

"A friend of a man is one who strives to develop the Ákhirat of his friend even if in such striving there be harm to the wordly life of his friend. And, the enemy of a man is one who strives to bring about ruin to one's Ákhirat even if in such striving there be benefit to the wordly life of the one concerned."

In sending their daughters to kuffár institutions, parents are destroying the Ákhirat of their daughters even though in their short-sightedness, they discern worldly benefit. In sending their daughters to colleges and universities, parents are digging the grave of the Imán of their daughters. In Shu'bul Imán it is narrated:

"Verily, Imán and Hayá are complimentary parts, existing together. The elimination of the one brings about the elimination of the other."

There is absolutely no doubt in the fact that schools and colleges eliminate the Hayá of women. The danger of the elimination of their Imán is thus grave and real. Are parents then to be considered the friends or enemies of their daughters? Allah Ta'ala commands parents in the Qur'an Kareem:

"Save yourselves and your families from the Fire."

Are parents saving their daughters from Jahannum by sending them to schools and universities? On the contrary, they are hastening the headlong plunge of their daughters into Jahannum. You can save your children from the Fire by guarding and developing their Imán, not by destroying their Imán in the guardianship of kuffár tutors and fujjár instructors operating on a syllabus impregnated with kufr.

NO CONCERN FOR ÁKHIRAT

It is because of no concern for the Akhira that parents are behaving in such an irresponsible and un-Islamic manner by sending their daughters to schools and universities. Rasulullah (sallallahu alayhi wasallam) said:

"He who is arrested by the love of his world will suffer the harm of his Ákhirat. And, he who remains in love with his Ákhirat will be in difficulty in his world. Give priority to the Everlasting over the perishable."

Here Nabi (sallallahu alayhi wasallam) instructs the Ummah to opt for the betterment of the Áhira even if worldly loss and disadvantage is entailed in this pursuit of the Ákhirat. The worldly life is but a temporary phase for which we must not exhaust our effort and morals. The Ákhirat is the Everlasting Abode. We, therefore, have to strive in its attainment no matter the worldly setbacks we may suffer in this direction.

Hadhrat Salám Fársi (radiallahu anhu) said:

"When man detests worldly affairs, then his heart becomes illumined with hikmat (wisdom) and his limbs become active in the Divine Ibádat. Therefore give priority to the everlasting over the perishable."

You parents must now beware. You are paving the way for the destruction of your daughters' Imán and Ákhirat. You will be answerable to Allah Ta'ala, but even before having to answer to Allah, most parents will witness the spiritual disaster which school and university education will bring upon their daughters.

Harmful Education

The education of geography and history for women is absolutely futile, in fact, harmful. They should be given only Deeni education.

(Hadhrat Masihullah)

A Noble 'Jáhil'

If the end result of western education is what we are observing, viz., imitation of the culture of the Nasára, athiestic mockery of the Deen or of the people of the Deen and worshipping of the kuffár rulers then for a Muslim it is nobler to remain a "jáhil" (ignorant of western education).

(Hadhrat Shaikul Hind, Maulana Mahmudul Hasan - RA.)

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THE SCHOOLS YOUR DAUGHTERS ATTEND

Reproduced from the E.P. Herald

Schools pregnancies soar in UK

HERALD CORRESPONDENT

LONDON. — Since sex education was introduced in British schools more than 20 years ago school-girl pregnancies have increased from 1000 to 13 000 a year.

This is one of the points made by the Responsible Society in its report this week to the Home Office Committee on Obscenity

and Film Censorship. The society's members include Dr Ambrose King, a venerologist, Sir John Peel, former gynaecologist to the Queen, and Lord Shawcross, former Attorney - General.

They are deeply critical of the expanding "sex education industry" and want tougher laws to protect children from obscenity, indecency and violence. Their report says:

"Some of the visual material associated with these programmes — showing pictures of sexual intercourse, masturbation, homosexual activity and close - ups of female and male genitalia — would, if displayed to children in a cinema or bookshop, render the exhibitor liable to prosecution."

"But under the existing law, parents have no redress if their children

are exposed to this material in school."

The report claims that sex education breaks down defence mechanisms and natural restraint in children, making them susceptible to instruction in pornography and perversion. It accepts the value of sex education in schools if given only to those children whose parents wish them to receive it.

Women of Piety

I take oath by Allah and say: Give women Deeni education and then see their superiority. You will then witness in them intelligence, understanding and even accomplishment in such worldly affairs which pertain to them. Women who possess degrees of B.A. and M.A. cannot vie in understanding and intelligence with women who have acquired Deeni knowledge. Yes, in deception and schemes the western-educated woman may be ahead. But, remember, that words of intelligence will emanate from only women of piety.

(Hadhrat Masihullah)

Scavenging Nobler

The profession of western education is worse than the profession of the street-sweepers. The work of scavenging entails external impurity whereas western education entails bātini (of the soul) impurity. In most cases, beliefs are corrupted by this form of education.

(Hadhrat Thanvi - R.A.)

DESTRUCTION OF BELIEFS

To remain idle in Islamic Madressas is a million times better than involvement in western education, for at least, beliefs are not despoiled.

The occupation of sweeping a Masjid is far better than acquiring qualification in western education, better than becoming a lawyer or barrister, for such western education brings about disruption in Aqā'id (beliefs), rocks Imān, creates disrespect for Allah, His Rasul (sallallahu alayhi wasallam), the Sahābah, the pious Auliya of the Deen. These are the compulsory effects of the western education of our time.

(Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thanvi - R.A.) on western education for Muslim boys.

DISEASE OF THE COLLEGE

Once a man said to Hadhrat Thanvi (R.A.):

"Hadhrat! We fear to have our sons admitted to the Aligarh University. We fear the destruction of their Deen."

Hadhrat Thanvi: "Whatever Allah desires will happen. But admission (to the university) is an obvious cause of destruction to the Deen. For this reason, entry of paralysis into the body is better than entry into the college, for entry to the college results in harm to the Deen, and in paralysis is harm to the body. Of the two, the true disease is the malady which one acquires by being in a college (of western education)."

MEN WEARING SHORTS ARE EXPOSING THEIR PRIVATE PARTS

Muhammad bin Jahsh (R.A.) reports that the Messenger of Allah passed by Ma'mar (R.A.) while his THIGHS were EXPOSED. He said: O Ma'mar, COVER YOUR THIGHS, FOR VERILY THE THIGHS ARE PRIVATE PARTS. (Mishkaath - Sharhe Sunnat).

Ali (R.A. reported that the Prophet (S.A.W.) said: O Ali! Do not keep your thigh exposed, and do not look at the thigh of any living man or dead man. (Mishkaath - Abu Dawood, Ibn Majah).

The Holy Prophet said:

"For every religion of the world there is a distinctive morality, and the distinctive morality for Islam is Modesty."

- (Ibn-i-Majah)

LOST

On according priority to western education at the expense of Deeni knowledge Hadhrat Maulana Ashraf Ali Thanvi (R.A.) said:

"The effect of this priority is abundantly clear to a lover of the Deen. It is otherwise for one who is not bothered with the destruction of Deen. Such a person is totally lost."

(Huqooqul Ilm).

Deeni Knowledge

Numerous Sahābah Kirām did not even possess the ability to write or even sign their names. But, we can claim with pride that they superseded all the philosophers and men of learning. This is because they had the knowledge of the Deen. He who has full knowledge of the Deen will always be dominant. It was as a result of Deeni knowledge that they remained masters wherever they went.

The Qur'an which is in our possession today, on the basis of which we challenge the world to produce a system of education in opposition to that of the Qur'an, is the very same Qur'an which the Sahābah had. Furthermore, they possessed it only verbally whereas we have it in book form. They had acquired this Qur'an in the holy association of Rasulullah (sallallahu alayhi wasallam) by word of mouth.

(Hadhrat Masihullah)

Shadow of Sunnah

WALK IN THE SHADOW OF THE BOOK OF ALLAH AND THE SUNNAH OF RASULULLAH (sallallahu alayhi wasallam) AND YOU WILL ATTAIN SALVATION.

(Hadhrat Sayyid Abdul Qadir Jilaani - R.A.)

The effect of (La- ilā ha il lallāh) should be the focussing of one's gaze on none and nothing but Allah Ta'ala.

(Hadhrat Masihullah)

DUA of OPPRESSED

Rasulullah (sallallahu alayhi wasallam) said:

"Beware of the curse of the oppressed, for verily, there is no barrier between it and Allah."

Among the Bani-Israa-eel, an old woman had her house in close proximity to the king's palace. The shabby building of the old woman was an eyesore in the setting where the king's palace was situated. The king repeatedly requested the lady to sell her house to him, but she refused. Once when she was away on a journey the king seized the opportunity and ordered the demolition of the house. The house was totally flattened and the area cleaned.

Upon her return, the old lady was much grieved to discover the destruction of her home. Upon making enquiries she was informed that the king had ordered the demolition. The lady lifted her gaze to the heavens and cried:

"O Allah! I was on a journey and You were present. You are the Aid of the weak and the Helper of the oppressed."

So praying, she sat down on her vacant land. Soon thereafter, the king's mount passed by and on seeing her, the king asked:

"What are you sitting here for?"

The old lady replied: "I am awaiting the destruction of your palace."

Hearing this, the king and his attendants mocked the old lady. That very same night an earthquake occurred in the vicinity of the king's palace. The palace together with the king and his retinues were all swallowed by the earth. A solitary wall of the building remaining was found to have some verses miraculously inscribed on it. The translation of the verses is:

"What! You were mocking the duā and treated it with contempt

What! Does he not know what duā has done

The arrow of the night does not miss its mark

For it there is an appointed time

Allah has done what you have seen.

This land will not remain with you."

(Hadhrat Maseehullah Saheb)

Erroneous Belief

Some people hold the belief that the arwāh (souls) of dead relatives visit their former homes every Thursday evening and gather in one corner of the house in expectation of isāle sawb. If they secure some act from their relatives who are alive then they depart in happiness. If no such act of sawāb was offered then the souls leave in sorrow.

This belief is totally unfounded. It has no sanction in the Shariah. Muslims should, therefore, discard any such false belief.

DEENI NEEDS

The collecting of funds for purposes of the Deen is not the work of the Ulama. On the contrary it is the duty of the wealthy people. By the Ulama refraining from collecting funds, people will realise that this is not their profession and work. It behoves the people of wealth to make enquiries and realise the needs of the Deeni activities of the Ulama.

(Hadhrat Masihullah)

Un-Islamic Acts

Some people when saying, Assala mu alikum (in greeting) raise their hand to the head; some again make a slight bow while others after having made muṣfahah (shaking hands) place their hands on their breast. These are all un-Islamic acts from which one should refrain.

A BID'AT

Some people consider it necessary to remain standing when the Athān is being called. This is a practice having no basis in the Shariat. It is also considered necessary to raise the hands after Athān while reciting a duā. This too is a practice with no Shar'i basis. To recite the Masnoon Duā after Athān is the correct Sunnah practice. But, according to the Sunnah this duā after the Athān is not to be accompanied with the lifting of the hands. If it is considered necessary to raise the hands in duā on this occasion then to do so will be bid-ah (innovation) which Rasulullah (sallallahu alayhi wasallam) condemned.

ULAMA'S PROFESSION

The profession of the Ulama is service to the Deen. It does, therefore, not behove them to haggle over salaries. They should render their service with sincerity and the people will do their share. The Ulama should not adopt the attitude of Brahmin pundits with their Hindu people. The Molvi Saheb should not dispute and hassle about wages. He should work with sincerity.

(Hadhrat Masihullah)

FALLACY of the QÁDIÁNI PROOFS

Qádiánism has already been thoroughly exposed by many Ulama as well as other Muslims before us. However, the new generation as well as some Muslims among the older folk who are not educated in the knowledge of the Deen are adopting a complacent attitude towards the káfir and murtad Qádiánis. This sect is not Muslim inspite of their protestations. This group does not believe in the finality of the Nubuwwat of our Nabi Muhammad (sallallahu alayhi wasallam). This group does not accept the verdict of the Qur'aan that Nabi Isaa (alayhis salaam) is alive and that he was raised bodily to the heaven. This group accepts one impostor, viz., Mirza Gulaam of Qádián as a nabi after our Nabi (sallallahu alayhi wasallam). Muslims, therefore, should be in no doubt regarding this murtad group.

As from this issue we are commencing a series of refutation of Qádiáni beliefs. We would not have bothered to give any prominence to the baseless and ignorant claims and theories of kufr propounded by the Qádiánis. But, our hand has been compelled into tackling this subject. Some Muslims adopt an extremely flabby attitude towards their Deen. Their connection with Islam is so lax and so dangerous that they think nothing in allowing their daughters to live with Qádiáni men. We say 'live' - -and live in zinaa- - - because Islam does not condone or recognize any marriage or nikah with káfirs and murtads. A 'nikah' performed with a Qádiáni is no nikah in Islam. Muslims must take note! They must know that their daughters living with Qádiánis in supposed 'nikah' bonds are in fact living in ziná - - -in adultery. The Shariat does not recognize such unions as marriage. The offspring of such Harám unions is illegitimate in terms of the Law of Allah Ta'ala.

This series of articles in refutation of the kufr beliefs of Qádiánism has been prompted by one particular case in our knowledge. A Qaadiaani man has sent to us a few written pages of distortions and misinterpretations which he terms as "proofs" for the kufr belief of Nabi Isaa (alayhis salaam) having already died. A Muslim lady is living in ziná with this Qádiáni murtad. She labours under the impression that he is Muslim; the family of the lady wishes, at all cost, to believe that he is a Muslim. But, the Law of Allah Ta'ala says that the man is a káfir and a murtad. If he refuses to accept the beliefs of Islam as propounded by the Ahle Sunnah Wal Jamá, by the Sahábah, then he will remain a murtad and it is of the utmost importance that the lady leaves the company of this non-believer irrespective of the hardship which may follow in the wake of severing the Harám zina ties presently existing between the couple. May Allah Ta'ala grant us all the tauseef to remain established on the path of Imán, Ameen.

"When Allah said: O Isaa! I will cause you to die and will raise you to Myself, and will clear you of those who disbelieve, and establish those who follow you above those who disbelieve until the Day of Qiyámah. Then to Me shall be your return, and I will judge between you concerning that wherein you differ."

(Surah Aale Imrán, 56)

This áyat is the main 'proof' which the Qádiáni presents in substantiation of the claim that Nabi Isá (alayhis salaam) had already died a natural death and will therefore not return again to earth. After citing this áyat, the Qádiáni says:

"This verse clearly states that Jesus (Peace be upon him) was to die a natural death and then only would he be raised to Allah."

At the very outset we should make it abundantly clear that there is absolutely no argument in the fact that Nabi Isá (alayhis salaam) will die a natural death. Therefore, even upon the acceptance of the minority translation of the word, mutawaf-feeka, in the above áyat, to mean: "will cause you to die", no proof whatever is forthcoming for the claim that Nabi Isaa (alayhis salaam) has already died. "Will cause you to die" refers to future death and not to death in the past tense.

It will be pertinent to mention here that the overwhelming majority of the authorities of Islam do not translate "mutawaf-feeka" to mean: "will cause you to die", but, translate it:

"will take possession of you in entirety (i.e. body and soul)."

However, we do not reject the translation, "will cause you to die", since the eminent Sahábi, Hadhrat Ibn Abbás (radiallahu anhu) translated it in this way. The Qádiánis jump on to this minority translation in order to eke out support for their kufr belief of Nabi Isá (alayhis salaam) having already died. They are quick in citing the name of Hadhrat Ibn Abbás (radiallahu anhu) in their support, but perpetrate the worst of dishonesty in concealing the comments of Hadhrat Ibn Abbás. In translating the term, mutawaf-feeka, to mean: "will cause you to die", Hadhrat Ibn Abbás immediately states the belief of Islam regarding Isá (alayhis salaam). But the Qádiánis, in their dishonesty and kufr, accept part of Hadhrat Ibn Abbás's tafseer of the word and conceal the other vital part which crushes their belief of kufr. This form of dishonesty typically exemplifies the Qádiáni approach when quoting Islamic authorities in their support. Each and every Muslim authority of the Deen, from whose works the Qádiáni murtads attempt to steal support for their kufr beliefs, holds beliefs regarding Isá (alayhis salaam), which are in diametric opposition to the Qádiáni beliefs, yet these murtads quote and cite the Islamic authorities in such a manner that unwary and ignorant Muslims may gain the idea that the Islamic personalities quoted, also share such beliefs as are propounded by the Qádiánis.

The Qádiáni stated that the above-cited Qur'anic verse is "clear" evidence of Isá (alayhis salaam) having died. Only those adhering to such kufr will wish to believe that the áyat in question is "clear" evidence of their belief. There is absolutely no reference to Isá (alayhis salaam) having died in this áyat - -or any other áyat for that matter - -leave alone it constituting proof for the claim that Isá (alayhis salaam) had already died.

It should be borne in mind that the áyat quoted by the Qádiáni murtad is the strongest "proof" in the armoury of Qádiáni "proofs" for the claim that Isá (alayhis salaam) had died. In fact this is the strongest "proof" which the Qádiáni impostor, Mirza Gulám of Qádián, could offer. If they had any clear-cut proof of Isá's (alayhis salaam) supposed past death, then they would not have advanced this áyat which they have to manipulate and distort by the incorporation of dishonesty, to eke out "proof" for their claim. Even in their own view the áyat is highly ambiguous regarding the supposed past death of Nabi Isá (alayhis salaam), hence it became imperative that they reject the majority translation of the word, mutawaf-feeka, and accept the translation of Hadhrat Ibn Abbás (radiallahu anhu).

But, in accepting the translation of Hadhrat Ibn Abbás they were loaded with greater confusion since Hadhrat Ibn Abbás (radiallahu anhu) states in the very same sentence of his translation of the word mutawaf-feeka, his belief in the hayát (living, and not death) of Nabi Isá (alayhis salaam). But, the Qádiánis could not turn elsewhere for any aid, hence, to accord some credibility to their belief they were constrained to cite Hadhrat Ibn Abbás (radiallahu anhu), and in their opinion they thought that the belief of Hadhrat Ibn Abbás (radiallahu anhu) and his clear-cut comments on mutawaf-feeka could be concealed. But, it has been said:

"Haqq will ever remain dominant and will never be dominated."

Manipulating Hadhrat Ibn Abbás's version of the word, mutawaf-feeka, the Qádiánis says that Isá (alayhis salaam) will be raised to Allah ONLY AFTER HAVING DIED A NATURAL DEATH. It was necessary for them to make this claim because the Islamic belief on the question is that Nabi Isá (alayhis salaam) was FIRST raised to Allah and will only die after his decent to earth again. Firstly, we demand from the Qádiáni his proof for the claim that Isá's raising to Allah will be only after he was to die a natural death. What is the proof for this claim? The Qádiáni has made a claim without furnishing any proof. We are not interested in the kufr claim and opinion of this ignorant Qádiáni. We, therefore, dismiss this claim outrightly since his claim is of no substance.

When translating mutawaf-feeka, the Qádiánis cite Hadhrat Ibn Abbás (radiallahu anhu), but when claiming that Isá (alayhis salaam) will be raised to Allah ONLY AFTER HIS DEATH, then they are silent about the comments of this great Sahábi. Let us now lift the veil from the Qádiáni deception. After interpreting the word, mutawaf-feeka, to mean "mumeetuka" (I will cause you to die), Hadhrat Ibn Abbás (radiallahu anhu) states explicitly in his Tafseer:

"MUQADDAMUN WA MU-AKH-KHARUN."

Let us briefly explain the significance and meaning of these terms. Muqaddamun means: "that which has been placed in front". In the context of the tafseer of the áyat in question, Hadhrat Ibn Abbás (radiallahu anhu) says that "rafiuka" although being mentioned latterly (i.e. after mutawaf-feeka) is muqaddamun (first) in occurrence; and "mutawaf-feeka" although being mentioned first, in occurrence it is latterly. In other words: The occurrence of Allah Ta'ala raising Isá (alayhis salaam) to Himself is an event prior to Allah Ta'ala causing Isá (alayhis salaam) to die a natural death. This is the clear and established belief of Hadhrat Ibn Abbás (radiallahu anhu), hence he eliminates by his tafseer of "muqaddamun wa mutawaf-feeka" any misunderstanding which may arise out of his interpretation of the term, mutawaf-feeka to mean: "I will cause you to die." The Qádiáni says that the rafa' (raising of Isá) will be AFTER his death, but Hadhrat Ibn Abbás (radiallahu anhu) states that the rafa' of Isá (alayhis salaam) will be BEFORE his death. The tafseer of Ibn Abbás (radiallahu anhu) on mutawaf-feeka and rafiuka is too clear for any mis-interpretation. He states in his Tafseer.

"(Wa Makaroo), i.e. The Jews intended to kill Isá.

(Wa Makaralláh) i.e. Allah intended to kill Tatyánoos.

(Wal láhu khairul Maakireen), i.e. Allah is the Strongest and Best of Planners.

And it has been said: The Best of Creators.

(Ith qálah-láhu Yaa Isaa Inni mutawaf-feeka wa rafiuka), i.e. muqad-damun wa mu-akh-kharun (anterior and posterior) - the purport of rafiuka is prior to that of mutawaf-feeka., i.e. He (Allah) is (in actual fact) saying: I shall raise you to Me and save you from the unbelievers and establish those who follow your Deen by means of Proof and help until the Day of Qiyámah. Then I shall cause you to die, taking you (your soul) after the Nuzool (the Descent of Isaa).

The dishonest speculation of the Qádiánis is thus totally and

utterly demolished by the words of Hadhrat Ibn Abbás (R.A.) who states his Belief most unambiguously in his Tafseer.

In the authoritative Tafseer Book, Roohul Ma'áni, the same view of Hadhrat Ibn Abbás (R.A.), viz, the "muqaddum and muakh-khar" view is expounded: Roohul Ma'aani states:

"Ibn Abi-Hatim reports on the authority of Qatádah that he said: 'This (i.e. the words of mutawaf-feeka and rafiuka) is of the muqaddum (anterior) and muakh-khar (posterior) kind. In other words: I shall raise you unto Me and (then) cause you to die'."

Roohul Ma'áni as well as other authentic Kitábs emphatically state that the correct and authentic narrations of Ibn Abbás (R.A.) are:

"Verily, Allah Ta'ala raised him (Isá) without death and without sleep (i.e. Isá was awake at the time of his Ascent)."

The same Kitáb also says:

"Ibn Abbás (R.A.) said: Verily, Allah Ta'ala raised him (Nabi Isá-alayhis salaam) unto the first 'samá'. He (Nabi Isá-alayhis salaam) is there reciting Tasbeeh with the Maláikah. Allah will cause him to descend when Dajjál appears ..."

The Kitaab, Durul Manthoor states:

"Isháq Bin Basheer and Ibn Asákir narrates from Jauhar who narrate from Thuhháq who narrates from Ibn Abbás (R.A.) regarding the (Tafseer) of Allah Ta'ala's statement: 'Inni mutawaf-feeka wa rafiuka ilayya', that he said this means:

"RÁFIUKA ILAYYA THUMMA MUTAWAFFEEKA FIÁKHIRIZ ZAMÁN."

i.e. I shall raise you unto Me and then shall cause you to die in the last of ages (i.e. close to Qiyámah").

Hadhrat Mufti Mohammed Shafee (R.A.), explaining the Tafseer of the verse says:

"The summary of this Tafseer (i.e. the Tafseer of Ibn Abbás) is that 'tawafee' is construed as 'maut' (death), but the occurrence of 'rafiuka' (I will raise you unto Me) is first and that of 'mutawaf-feeka' (I will cause you to die) is later".

(MÁARIFUL QURÁN)

Elaborating on the dishonest misinterpretation of Hadhrat Ibn Abbás's Tafseer of "mumeetoka", Hadhrat Maulana Badre Álam (R.A.) says in his "Nuzool-e-Isaa".

"Further, Hazrat Ibne-Abbás in interpreting the verse: 'Rafat, Allah raised him (Isá) unto Himself,' says that when Allah intended to raise Isá (alayhis salaam) to Heaven, he (Nabi Isá alayhis salaam) went to his companions in a house. There were only twelve persons in the house. He entered the house through a ventilator instead of the door. At the time of entry drops of water were rolling from his head.

In these Ahadith there is clear mention of the Ascension of Nabi Isá (alayhis salaam) to Heaven.

Even Hadhrat Ibn Abbás (R.A.), about whom it is suggested that he believed that Nabi Isá (alayhis salaam) had already died, clearly refers on various occasions to Isá (alayhis salaam) having been taken up to Heaven. No one disputes that Nabi Isá (alayhis salaam) is destined to die a natural death on some day or other. The dispute only centres around his past or future death. If there is a report of the word, "death" having been uttered by Hazrat Ibn Abbás (R.A.) it would be erroneous to infer that he was referring to past death in spite of the fact that in the said traditions he has made a clear admission of "rafa" and that nabi Isá' (alayhis salaam) is destined to re-appear and undergo a natural death."

The Books of Islam make it absolutely clear that Hadhrat Ibn Abbás (R.A.) believed and propagated that:

- Nabi Isá (alayhis salaam) was raised to Heaven physically while alive.
- He is alive to this day in Heaven.
- He will return to earth prior to the advent of Qiyámah.
- He will only then die a natural death.

The Qádiáni claim that raising of Isá (alayhis salaam) to Allah will be only after his natural death, is therefore, baseless and dishonest.

In his claim, the Qádiáni says that the rafa' (raising of Isá to Allah) will take place after his natural death. In the verse cited above, Allah Ta'ala is addressing Nabi Isá (alayhis salaam), saying to him;

"O Isá! I will cause you to die and will raise you to Myself ..."

Even on the Qádiáni belief, Isá (alayhis salaam) was alive at the time when Allah Ta'ala addressed him and informed him about his rise to Allah, and his future death. This the Qádiánis do not and cannot dispute. Now if 'rafiuka' (I will raise you to Myself) was to have taken place after the natural death of Isá (alayhis salaam) then the conflict in the Qádiáni theory of 'rafa' is glaring, for the murtad claims that rafa' or the raising of Isá (alayhis salaam) does not refer to physical raising, but to the raising of rank. The Qádiáni states:

"The Qur'án does not use the word in the physical sense. It means: He elevated him; He honoured him; He exalted him."

If this figurative interpretation of the term 'rafa' has to be accepted, it will follow that elevation of the rank of Nabi Isá (alayhis salaam) was dependant upon his natural death. He had to die first then only will Allah Ta'ala exalt him. There will be no elevation of rank for Nabi Isá (alayhis salaam) if he does not die first. This is the absurd and false conclusion stemming out of the distorted meanings attributed to the Qur'anic áyat by the Qádiáni. A Nabi's rank is exalted and extremely lofty. His loftiness of rank is not dependant upon death. Isá (alayhis salaam) is among the greatest of Ambiyá. His rank is among the

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FALLACY OF THE QADIANI PROOFS

Continued from Page 9

highest and most exalted of ranks. It is gross ignorance and dishonesty to claim that Isá's elevation of rank is conditional with his natural death.

The figurative meaning of "elevation of rank" of the word, rafa' does not apply in the context of the áyat cited above, hence, Hadhrat Ibn Abbás (radialláhu anhu) stated that the rafa' (raising to Allah) is the event which occurred before the promised natural death of Isá (alayhis salám) after his decent from the heaven in 'Ákhiruz Zamán'. If ráfiuka had a figurative application in the context of the áyat, then there would not have been any need for Hadhrat Ibn Abbás (radialláhu anhu) to posit his tafseer of "muqaddamun and muakh-kharun". But, since, "I will raise you to Myself" (ráfiuka) has a literal meaning, viz. the physical raising of Nabi Isá (alayhis salám) into the heaven, it was essential that Hadhrat Ibn Abbás (radialláhu anhu) eliminate any doubt from his "mumeetuka" (I will cause you to die") tafseer. Both mutawaffeeqa and ráfiuka appearing in the áyat have literal meanings in the Tafseer of Hadhrat Ibn Abbás as well as in the Tafseer of the other authorities hence, it was necessary to state the historic order of the events to remove any misunderstanding. This is precisely what Hadhrat Ibn Abbás (radialláhu anhu) did in his tafseer. He stated clearly that Allah Táala raised Nabi Isá (alayhis salám) into the heavens and that he will die a natural death only after his decent to the world. The meaning of the word, rafa' will be discussed in detail at a later stage. The summary of what has been said so far is:

- (1) The áyat quoted by the Qadiani does not purport that Isá (alayhis salám) is dead.
- (2) The áyat does not say that rafa' (raising of Isá) will take place after his natural death.
- (3) Hadhrat Ibn Abbás upon whom the Qadianis rely heavily for their "will cause thee to die" interpretation, explicitly states in his Tafseer that rafa' of Isá (alayhis salám) occurred already and that he will die a natural death only after his decent to earth.
- (4) The Qadianis conceal the comments of Hadhrat Ibn Abbás-- --those comments which are in total conflict to the Qadiani beliefs of kufr.

(to be continued - next issue)

Our Worldly Gaze

(Hadhrat Maseehullah Khan Saheb)

All the Ambiyá (alayhimus salám) have been instructed to remain sincere worshippers, firmly established in the Deen. We (Believers) should now examine ourselves. Is this the criterion of our life? Do we conduct our lives in this manner or in conflict with this way (of the Ambiyá)? The truth is that at all times our gaze is rivetted on the world. Our concern is with external adornment, show and with wealth. We are not concerned with the factor which is the fundamental basis of success and prosperity, viz., the pure Deen. Our gaze has been totally diverted from the Deen.

Our affectionate Guide, the beloved Nabi (sallallahu alayhi wasallam) said:

"Verily, Allah does not look at your (external) forms and wealth, but He looks at your deeds and intentions."

In other words, Rasulullah (sallallahu alayhi wasallam) is saying:

"O worshippers (of Allah)! Allah's Gaze is not on your worldly engrossment on which is your gaze. Allah's Gaze is on the Deen on which your gaze is not."

External form and wealth symbolise our engrossment and pre-occupation with the world, and deeds and intentions symbolise the Deen with which we are not occupied. You, yourself decide the target of your gaze. What is our desired goal? Where should we cast our gaze? Shall we direct our gaze on the object of desire of Allah Ta'ala, viz., the Deen or the object of desire of creation, viz., the material world? Let us ponder if our desired goal and criterion of life is sincerity of action and intention? Your heart will answer in the negative. Experience and observation show that at all times the desire is for external adornment and the adoption of ways and styles of dress and norms which will render us respectable in the eyes of men. Almost everyone is lost in this quest. Both men and women.

ULAMA and FUND-COLLECTING

Our Hadhrat Maulana Ashraf Ali Thanvi (R.A.) said that collecting funds is not the work of the Ulama. Their work is, by the Fadhl of Allah, to adopt tawakkul and for the sake of Divine Pleasure engage in service to the knowledge of the Deen. However, their duty is merely to notify the public of the needs and requirements of their Deeni activities. Whoever wishes, should then contribute in happiness, and whoever does not wish to contribute, should refrain from doing so. Those who are eager to contribute towards Deeni activities will make the arrangements themselves for the delivery of the funds.

(Hadhrat Masihullah)

SHA-ÁIR of ISLAM

"O PEOPLE OF IMÁN! DO NOT DESECRATE THE SHA-ÁIR (SIGNS) OF ALLAH ..."

(Qur'án)

This is a portion of an áyat in Surah Máidah. The word, sha-áir, has been translated as 'signs'. Sha-áir is the plural of sha-érah which means 'a sign'. Therefore, sha-áir refer to such outer or external features or signs which are tangible or perceivable by the senses.

The Sha-áir of Islam are those acts and practices which are salient features of Islam and by means of which Islam and Muslims are recognized. Among such features of recognition are Salaat, Athaan, Hajj, Circumcision, keeping of a beard in accordance with the Sunnah, Qurbaani or the sacrificing of animals on the occasion of Eidul Adhaa, Islámic dress, performance of the Eid Salaat at the Musalá (an open field on the outskirts of the town), etc.

According to Imám Hasan Basri and Atá (rahamatullaah alayhimaa), the Sha-áir of Islam are all the Fardh and Wájib (compulsory) laws and aspects of the Deen. Desecration of the Sha-áir of Allah means neglect, non-observance, transgressing the limits and partial-observation of these Laws of Allah Ta'ala.

The Qur'án Shareef commands veneration for the Sha-áir of Allah Ta'ala. Veneration, respect and honour for the Signs of the Deen do not mean mere external show of respect, like the respect shown towards other religions and their places and objects of worship. In spite of believing that other religions are baatil and their followers deviated, respect is shown to their places of worship, etc. However, an attitude of toleration and external respect is not the type of honour which Allah Ta'ala commands for the Sha-áir of Islam. The Sha-áir of Islam demand deep respect emanating from the heart, true honour based on devotion and belief of truth. Hence, the Qur'án Shareef indicates that the stratum of such veneration and reverence for the Signs of Allah is the heart.

"AND WHOEVER VENERATES THE SHA-ÁIR OF ALLAH, (HAS SHOWN) VENERATION WHICH IS FROM THE PIETY OF THE HEART."

The Robes of Humanity

A student engaged in the acquisition of western education switched to Deeni Studies. Someone asked him the reason for cutting short his western education. The student replied:

"I desired to don the robes of humanity, for it is well-known that people are identified by their national garb. Allah Ta'ala has specified the type of garment in the Qurán. He says:

"And, the robes of taqwá are best."

This robe of taqwá is not obtainable without the knowledge of the Deen. True and perfect knowledge of the Deen is in the Arabic language, hence the robe of humanity lies in Arabic. I have, therefore, switched from English to Arabic to commence my Deeni education."

(Hadhrat Masihullah)

AIDING ZULM

"AND DO NOT AID ONE ANOTHER IN SIN AND TRANSGRESSION"

(Qur'án)

Ibn Kathir records a narration in which Rasulullah (sallallahu alayhi wasallam) said that the one who aids an oppressor (zálim) has made his exit from Islam. Making his exit from Islam is not to be understood literally since according to Islam the commission of sin other than kufr, does not render one a káfir (unbeliever) although one will be described as a fásiq for such commission.

On the basis of this Hadith, the pious predecessors (Salfe Sáliheen) totally abstained from accepting any post or position during the reign of rulers and kings who were oppressors. In the acceptance of posts in such governments who practice oppression, is aid rendered to oppression and injustice.

In Tafseer Ruhul Ma'áni it is said that on the Day of Qiyámah, according to Rasulullah (sallallahu alayhi wasallam), it will be proclaimed:

"Where are the oppressors and their helpers?"

All such oppressors and even those clerks who arranged their writing material will be gathered, deposited into a metal container and flung into Jahannum.

Herein is a clear warning for Muslims to refrain from seeking employment or occupying positions in any agency of an oppressive and unjust king, ruler or government.

Islamic Adornment for Men

by

(HADHRAT MASIHULLAH KHAN)

Look at the men! Their imitation of the kuffár is to the degree that their faces (beardless faces) are in conflict with the faces of all the Ambiyá (alayhimus salám). Their faces are in conflict with the beloved face of the Beloved Nabi of Allah (sallallahu alayhi wasallam). They have opted for the form and faces of the enemies of Allah and Rasul (sallallahu alayhi wasallam). They "adorn" their faces (shave their beards) like the kuffár and the mushrikeen - like the western man and the Hindu.

Numerous of our Muslim brothers shave their moustaches and beards. When they do keep beards then it is in imitation of the styles of kuffár beards. But, Rasulullah (sallallahu alayhi wasallam) commanded:

"Oppose the mushrikeen, lengthen the beards and clip the moustaches."

In the Qurán Kareem Allah Ta'ala commands:

"Whatever the Rasul brings to you adhere to it; and whatever he forbids you of, abstain!"

Rasulullah (sallallahu alayhi wasallam) commanded opposition to the mushrikeen by means of lengthening the beards. The proof of the command pertaining to the beard is established by the aforementioned áyat of the Qurán Kareem.

The statements of the Sahábah fix the limit of the beard to one fist-length. It should not be reduced to less than this length. There is no difference of opinion among the A-immah (Jurists of Islam) on the compulsion of keeping the beard. In the light of Rasulullah's (sallallahu alayhi wasallam) statement:

"My Sahábah are like the stars. Whomsoever (among them) you follow, you will be on guidance."

You will be on the path of guidance by imitating them and keeping a beard. Therefore, those of us who, are the enemies of the beard are afflicted with the desire to adorn external appearances. But, we do not reflect that the beard for males is due to the All-Comprehending Wisdom of Allah Ta'ala and is the highest distinguishing factor between male and female. After all, there must be some reason for beards and moustaches not growing on females. Because of our attention not being on this Divine Wisdom we show our objection against Allah Ta'ala by the cutting and shaving of the beard. Someone said well:

"O barber! You should sever both your hands for you cut and uproot the beard created by Allah Ta'ala."

My friends! You regard a particular style as adornment, but Allah Ta'ala has chosen for you another style of adornment. You are engrossed in the idea that to be beardless is beauty and adornment and you are engaged in transforming the male appearance into a female appearance, whereas Allah Ta'ala manifests your beauty by means of the beard. Thus it appears in the Hadith Shareef that there is a group of Malá'ikah whose Tasbeeh is:

سُبْحَانَ مَنْ زَيَّنَ الرِّجَالَ بِالشَّحَى
وَسُبْحَانَ مَنْ زَيَّنَ النِّسَاءَ بِالذُّوَابِ

"We glorify The Being Who beautified men with the beard; and we glorify The Being Who beautified women with locks (of long hair)."

It should now be realized to what extent beards for men and locks for women are desirable. Its significance and importance are so lofty that it has been fixed as a Tasbeeh for the Malá'ikah.

It has been proven that for men the beard is among the Sha-áir of Islam (the salient and outstanding features). It is a medium of adornment and dignity for men. Besides this, Islámic honour demands that we maintain and safeguard our identity. Other nations are concerned about their identities, but this Islámic honour has departed from us. The presence of a symbol in a being is necessary. That symbol for a Muslim is the Islámic beard. Another external sign for us is our Islámic dress. The garb of Muslims should not resemble the dress of other nations. It is not possible to distinguish between Muslims and other nations without the presence of these two external signs, viz., Islámic beard and Islámic dress.

Resemblance and imitation with even co-religionists in certain aspects are prohibited. When this is the case with even believers then to a greater degree will the prohibition apply in regard to imitating non-believers. According to the Hadith Shareef, Allah Ta'ala curses those males who adopt the appearance of females and Allah Ta'ala curses those females who adopt the appearance of males. Constant and excessive exposure to a practice desensitize one's opposition. Since the majority of our contemporary males shave their beards, the evil of shaving the beard is no longer realized, nor is there any longer disgust for female appearance adopted by men. If it was not for the general prevalence of this custom, the evil of it would be manifest. Let those who resort to this practice don female garments for a while - the embroidered dress and skirt exclusive to women - and clothed in such exclusive female garb let them take a seat in the public. If they are able to do so, then we will refrain from the discussion of "tashab-buh" (imitation). No one will agree to this suggestion at any cost. What is the reason? Nothing, but "tashab-buh bin-nisaa" (resemblance with females). Alas! Resemblance with females is detested, but resemblance with the enemies of Allah is accepted.

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

ZAKÁT QUESTIONS

- Q. I am a student attending university and my studies have been sponsored by means of a bursary (not repayable). The amount of the bursary exceeds the Nisáb of Zakát. Do I have to pay Zakát on this bursary?**
- A.** If the money has already been handed to you and after twelve Islamic months from the date of acquiring the Nisáb value, the Nisáb is still intact (i.e. the money is equal to or more than Nisáb), then you will be liable for Zakát payment. If the bursary comes to you in instalments of less than Nisáb, but the whole bursary amounts to more than Nisáb, then Zakát is not Fardh upon you.
- Q. If I acquire a loan in excess of Nisáb and I retain this amount for the full Zakát period of twelve months, do I have to pay Zakát on it?**
- A.** No Zakát is payable on the loan.
- Q. A man wishes to pay his Zakát in monthly instalments to a student who is entitled to accept Zakát. Will his Zakát be discharged if paid to the poor student in this way?**
- A.** His Zakát will be discharged.
- Q. A man does not know how much he has earned in the past. However, he pays Zakát on his accumulated money during the month of Ramadhan whether this money consists of savings of the whole year or of only a month. Is such paying of Zakát valid?**
- A.** Zakát is not paid on earnings which have already been spent. The question of how much he earned in the past does not therefore arise. When Zakát is due (i.e. at the end of twelve Islamic months since the acquisition of Nisáb) then Zakát will be paid on all Zakát-taxable items (cash, merchandise, gold and silver, savings), even on that part of the wealth which was acquired even a day before the expiry of the Zakát-year.
- Q. I paid my Zakát in the following way: I instructed a man deserving of Zakát to collect a certain sum of money from a certain debtor of mine. I notified the debtor to pay the amount to the needy man when he calls on him. This was done. Is my Zakát paid?**
- A.** Your Zakát payment in this way is valid.
- Q. Is it necessary to inform the person to whom Zakát is being given that the money is Zakát money?**
- A.** It is not necessary. A niyyat in the heart is sufficient.
- Q. A man owes me an amount of money. Could I cancel the debt and regard such cancellation as my Zakát payment?**
- A.** Such cancellation of debt will not be Zakát paid. You remain liable for Zakát payment.

Q. In your last issue you stated that the Nisáb value for Zakát is R328. How is the Nisáb determined? I was given the impression that Zakát taxable wealth is made up of current assets equivalent in value to 2½ oz. gold.

A. The Nisab of gold is 2½ oz. (7½ tolas). The Nisab of silver is 19,69 oz. (52½ tolas). Ounces here refer to troy ounces. The Nisab of stock-in-trade shall be determined on the basis of either the Nisab of gold or the Nisab of silver, whichever one is in the best interests of the fuqarā (poor). Since, it is in the interests of the fuqarā to base our Nisab on the Nisab of silver, we have arrived at the figure of R328 by calculating the price of silver.

We do not understand the meaning of "current assets". Zakát taxable wealth does not cover all forms of assets. Only certain assets are taxed by Zakát. See the list elsewhere on this page.

ZAKÁT ON MERCHANDISE

Merchandise refer to all material commodities (the buying and selling of which are lawful in Islam) acquired for the express purpose of trade and commerce. Thus all those items such as precious stones, etc., which are exempted from Zakát if procured for purposes other than trade, will be taxed by Zakát if acquired for trade and commerce.

Articles purchased for household use or any other use besides selling purposes, if sold will not be regarded as merchandise and will, therefore not be taxed by Zakát. This is according to both Hanafi and Shafi Madhabs.

The Nisáb for merchandise will be determined on the basis of the gold/silver Nisáb, i.e. 19.6875 troy ounces of silver or 2½ troy ounces of gold. But, according to both Hanafi and Shafi Madhabs, this determination of the merchandise Nisáb should be based on the metal (gold or silver) Nisáb which is "ANFA' LIL FUQARÁ" or more beneficial for the poor. For this reason, we in South Africa have to accept our Nisáb as the SILVER NISÁB. Zakát is levied only on FREE STOCK. In other

words, deduct all your liabilities (what you owe to your creditors) from the total amount of your stock-in-trade and calculate Zakát on the balance at 2½% e.g.

Total stock-in-trade	R5 000
Creditors	2 000
Amount taxable by Zakát at 2½%	R3 000

Zakát of R25 IS PAYABLE ON EVERY R1 000 OR R2,50 ON EVERY R100.

Creditors referred to above does not mean only those creditors from whom the merchandise was bought. It covers all your creditors, whether you owe them for stock-in-trade, equipment, personal goods, etc.

Zakát is levied on all merchandise and cash assets including capital outlay in the form of stock-in-trade.

Thus if a business enterprise commenced with an initial capital stock of say, R10 000, Zakát, after expiry of twelve months will be levied on both this CAPITAL STOCK-IN TRADE as well as the INCREASE in stock-in-trade and cash. However, capital in the form of plant, equipment, fixtures, vehicles as well as INCREASE during the course of the year in these means of production and business are exempted from Zakát. This is according to both Hanafi and Shafi Madhabs.

Your Zakát — our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shari' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

NON-ZAKÁT ITEMS

Zakát is not paid on the following classes of wealth:

- (1) Fixed property;
- (2) Plant, equipment, fittings and furniture;
- (3) Precious stones;
- (4) Vehicles for use;
- (5) Household goods, regardless of value.

(Hanafi and Shafi)

ZAKÁT-TAXABLE WEALTH

Zakát is levied on the following classes of wealth:

- (1) Gold;
- (2) Silver;
- (3) Cash - savings, whether in the bank or anywhere are regarded as cash;
- (4) Stock-in-trade;
- (5) Live-stock.

(Hanafi and Shafi)

THE ZAKÁT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardha has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

Cut along this line

Send your Zakát to:
MUJLISUL ULAMA ZAKAAT ORGANIZATION OF
SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R.....
cheque/postal orders being Zakát payment.

Name:.....

Address:.....

If the money is sent other than Zakát, please specify.

Gold - Points of Difference

According to the Hanafi Math-hab Zakát is payable on gold and silver even if in the form of jewellery for personal use whereas according to the Shafi Math-hab Zakát is not payable on gold and silver jewellery procured for personal use. However, the conditions for exemption from Zakát according to the Shafi Math-hab are:

- (1) The intention for acquiring the jewellery must be for use.
- (2) The jewellery must be of a lawful kind. Thus if the gold and silver serve a Harám purpose then Zakát will be Wájib on them. Examples of Harám jewellery are jewellery for males; jewellery containing mirrors with an under-coating of silver; crucifix, etc.

Abusing Waqf

Misappropriation of Auqáf (plural of Waqf) funds and property is a crime graver than theft. Rasulullah (sallallahu alayhi wasallam) has informed the Ummat that the punishment of misappropriation of trust funds and property is severe and disgraceful. On the Day of Qiyamah the abuser of such property will be paraded in full public view and thoroughly disgraced. The multitudes of mankind will witness the disgrace of the misappropriator of Waqf property.

The misappropriated wealth will be loaded onto the culprit and in utter disgrace will he have to parade.

Rasulullah (sallallahu alayhi wasallam) said:

"Do not let me see on the Day of Qiyamah any of you with a camel loaded on your neck and a proclaimer shouting that you have stolen this camel from the trust camels. If such a person will request me to intercede on his behalf then I will tell him clearly that I had already delivered the Message of Allah. I can now do nothing."

In some narrations of the Hadith it is said that the disgraced person parading in this manner will yearn to be in Jahannum rather than suffering the awful public disgrace and shame, but there will be no escape for him from such disgrace.

Theft and misappropriation in Auqáf funds and properties

are in much prevalence today. People under the protection of various technical ruses and cover of kuffar law endeavour to escape the consequences of their misdeeds. Auqáf property is treated as private property. The purpose of the acquisition of such property and funds is not discharged. Personal use and benefit are derived from many a Waqf property and institution. Harám ribá-bearing bonds are obtained on Waqf property. The indulgence in such Harám acts is due to the gross negligence and dishonesty of those in whose possession such trust property happens to be. Many people who are in charge of trust-affairs are indifferent to the great and disgraceful calamity of being deprived of Rasulullah's (sallallahu alayhi wasallam) shafá'at (intercession) and the great disgrace of the Akhirat. Because of this negligent attitude they mishandle Auqáf

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Hazards of Smoking

Smoking is probably the biggest single preventable cause of ill health in the world, according to a booklet issued by the Department of Health. The booklet says:

- The smoker breathes in a dangerous gas, carbon dioxide, so reducing the oxygen taken to body cells.
- Cigarette smoke slows down and later stops the action of the tiny hairs, known as cilia, that line the bronchial tubes and act as brushes to sweep out dirt and mucus. Consequently dirt and mucus accumulate on the lungs, causing coughing. Eventually the bronchial tubes may become swollen, the person develops chronic bronchitis.
- Air sacs become fragile and burst more easily in smokers and if a number of the air sacs burst the smoker develops emphysema. Chronic breathlessness is a symptom of these diseases.
- Nicotine, found in tobacco, makes the heart beat faster and the blood vessels constrict. It also causes a smoker to become addicted to tobacco.
- Cigarette smokers are nine times more likely to get lung cancer than non-smokers.

The risk is less for pipe or cigar smokers. The more cigarettes that are smoked and the earlier a person starts smoking the more likely he is to suffer from lung cancer.

- A smoker is nearly twice as likely to have a heart attack as a non-smoker. In people under 45 years of age, smokers are 15 times more likely to suffer from diseases of the heart and blood vessels.
- Other diseases more common in smokers are cancer of the bladder and cancer of the mouth and voice box.
- Smoking dulls the senses of taste and smell.

The circular says that other disadvantages of smoking are:

- Firehazards.
- Cost of cigarettes.
- Air pollution, which can cause other people to suffer from hayfever, asthma and sore eyes.

The circular points out to children that smoking is not glamorous nor is it grown up or tough behaviour. It is responsible for ill health, death and damage and is a habit that once started is difficult to stop.

(E.P. Herañd)

ABUSING WAQF

Continued from Page 11

property and money in accordance with their whims and desires. The community is unable to curb such dishonest men because they conceal under the protection of western-style constitutions. Such attitude and misappropriation towards Waqf property are signs of the Approaching Hour, for Nabi (sallallahu alayhi wasallam) said that when trust property is treated as personal property then the Hour of Qiyamah is at hand.

Another very important cause of misappropriation of Auqaf property is the occupation of Trust position – positions of mutawallis and officials – by men who are totally unqualified for such posts. Men devoid of knowledge and deficient in practice, not only deficient, but perpetrators of kabeerah sins without any compunction, occupy such positions of trust merely because they happen to have some wealth or some slight worldly position. What else other than betrayal of Amanat could be expected of such irreligious men? The appointment of such unqualified men to positions of trust is likewise a herald of Qiyamat, for Rasulullah (sallallahu alayhi wasallam) said:

"When affairs (of trust) are assigned to unqualified persons, then await the Hour."

VICE – The Natural Consequence

A brother from Pretoria writes:

"I must bring to your notice a most disturbing event which has overtaken our children. Our children today are committing most un-islamic acts in schools and public places. Any advice given to them is simply laughed off."

Last week a few Muslim boys and girls at a local Madressa indulged in sexual acts. I am living in the same area and am utterly shocked by the revolting crime committed by Muslim boys and girls. Some quick solution must be found to the escalating evil being committed among our children."

There is no quick solution. The greatest blame lies squarely on the shoulders of parents who are responsible for the immorality in which the children are grovelling. The only solution to the commission of immorality and evil which are assigned the status of "culture" in the material society of today, is shame and modesty (Hayā) based on Imān. No amount of advice other than true fear of Allah and concern for the Akhirah will be able to contain the bestiality of man. It is only "natural" and logical and reasonable that the children should laugh off the pious advice and Naseehat which they regard as a norm of orthodoxy.

What else could be expected from children whose shame and Imān have been plundered at the behest of their parents? Do parents think that schools and universities with their emphasis of nudity and liberalism are bastions of Hayā and chastity? Do parents think that institutions like schools and universities which instruct girls to fling their arms and raise their legs in the air displaying their modesty and exhibiting their privacy, are schools which will inculcate manners and decency into their children? Do parents think that their daughters romping with kuffār boys at school will have any sense of Islamic decency and modesty?

You parents are responsible for the spiritual and moral destruction of your children. Do not bemoan the immoral fate which will slay your children. Do not be perturbed when you find your daughter running off with a káfir. Do not shed tears when you hear of your daughter's illegitimate pregnancy. You are the cause and you will be punished by Allah Ta'ala for bringing spiritual ruin onto your children by throwing them into the schools of immorality and kufr.

The Akhirah means nothing to most parents today. Islam and Allah are mere words and remote beliefs to you. Your attention is rivetted to material gain and worldly prosperity, hence you aspire to school your children in western and kuffār ethics and culture, no matter the spiritual destruction which follow in the wake of kuffār-schooling. You feel enamoured by the high marks your child attains at school. You are proud of a káfir degree conferred on your daughter at the university of the kuffār. But, you are not concerned of the rape of your daughter's chastity. You are not concerned of the elimination of the Hayā which Allah Ta'ala has bestowed to your child. You are not concerned about the Reckoning which Allah Ta'ala will demand from you. That is because you are ignorant of the Deen.

Brother! Forget it! There is no solution. The drift into degeneration and spiritual and moral degradation must necessarily ensue in the wake of the immorality in which our children are being schooled at the institutions of the kufar.

ZINA EXHIBITION

Continued from Page 1

proscription of female exhibitionism. But, Muslims have destroyed all sense of Hayā in their participation of this vile drum-majorette exhibition in which their daughters actively participated, advertising their aurah for cheap public gaze – for fussāq, fujjār and kuffār to feast their immoral eyes and bestial lusts.

We are told that approximately 90% of Standerton's Indian population is Muslim. 90%, if not more, of the teachers at the school are Muslims. Weeks prior to the event of zinā which was staged at the celebration, Muslim girls were being trained how best to make their aurah and modesty appeasing and charming to the lusts of the fussāq, fujjār and kuffār. Out of a total of twenty girls being trained for this exhibition of zinā, nine were Muslims, and were being trained by one Muslim female teacher and two male Muslim teachers.

The silence which the Muslim elders of Standerton and the religious leaders are observing on this vile display of zinā is a prelude to the athāb (Punishment) of Allah Ta'ala. There is no change in the Sunnat of Allah Ta'ala. The Qur'an Shareef states:

"When we intend to destroy a town, We command (command here is in a figurative sense) its affluent people, and they commit transgression therein (in the town). The Word (Decree of Athāb) then becomes decreed. We, then utterly destroy it (the town and its people)."

For the people – i.e., the Muslims – of Standerton there is a great and grave need to reflect on this Warning of Allah Ta'ala.

Deficiency of Love

The Qurān speaks of the deep love of the Mu'mineen for Allah Ta'ala:

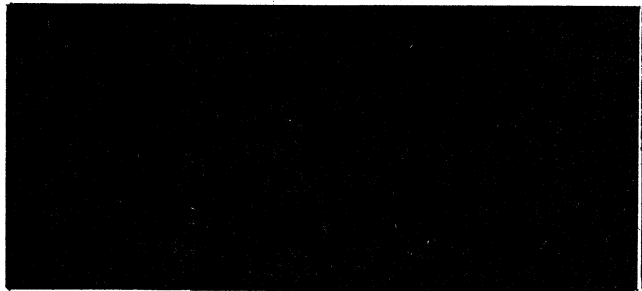
"Those who have accepted Imaan have the greatest of love for Allah."

This is the bond between the Mu'min and Allah Ta'ala. If, then, the Believer endeavours to interpret away the teachings and commands of Allah and His Rasool (sallallahu alayhi wasallam) or institute enquiries into the cause of the Divine Commands, then such an attitude will be proof of the deficiency of one's love for Allah and Rasulullah (sallallahu alayhi wasallam).

(Hadhrat Masihullah Sahab)

"Hasad (jealousy) is, in fact, objection against Allah Ta'ala, for it implies dissatisfaction with the apportioning of Allah Ta'ala."

(Hadhrat Masihullah)



Rasulullah (sallallahu alayhi wasallam) emphasised much the straightening of the saffs (rows) of the jamāt. Straightening the rows is, according to Nabi (sallallahu alayhi wasallam), among the factors of perfection of the Salāt. Disorderly rows and rows in which there are gaps between the musallis, bring about disunity among the Mu'mineen. Whether people understand the relationship between crooked rows of musallis and disunity in the community or not, Rasulullah (sallallahu alayhi wasallam) said that if the saffs are not straightened, Allah Ta'ala will bring about hatred in the hearts of people. The manner in which to ensure the correct formation of the saffs, is to stand with shoulders touching, not merely shoulder to shoulder, and with the heels in line. Rasulullah (sallallahu alayhi wasallam) said that gaps between the musallis in the saff are occupied by the shayateen.

Sayings and Advice of Hadhrat Masihullah:

- After all, who is supposed to practice in accordance with the character of Nabi (sallallahu alayhi wasallam)? The kuffaar? Many are the conferences of "Seeratun Nabi" (Character and life of Nabi) which are convened. But, imitating the Seerat of Nabi (sallallahu alayhi wasallam) is totally non-existent.
- Speeches and discourses on the beautiful example of Rasulullah (sallallahu alayhi wasallam) are in full force. But, in us there is no Uswah-e-Hasanah (the beautiful example of Nabi – (sallallahu alayhi wasallam), not in garments, not in appearance, not in character, and not in friendship and co-operation.
- Most people have, made wealth their qiblah and ka'bah whereas it has no reality. Qārūn had wealth in abundance but it did not benefit him. Mūsā (alayhis salaam) had no wealth, but see how he was.
- Wealth in itself has no reality, but nowadays wealth is considered as a quality of perfection. Dignity and honour are thought to be contained in wealth. Even Deen is destroyed in its acquisition. The desire for wealth is over-powering. The

thought of Harām and Halāl is of no concern as long as wealth is attained. Whether it is obtained by injustice or cruelty, ribā or bribery, theft or usurpation, falsehood or deception, by exorbitant legal fees or high salaries drawn from public funds or by filling the coffers with exorbitant taxes or in trade by hoarding and bringing ruin on people by creating scarcity.

- The greater the increase in wealth the greater the neglect in Deen. Study the people of rank, the people of wealth, and the people of kingdom. Denial of this reality is like throwing sand against the sun.
- Wealth which is not the cause of negligence (causing Deeni neglect) nor brings about forgetfulness of the Akhirat is, in fact, not the "world" (which is to be shunned). The sign of such wealth (which cause no distraction from the Deen) is its attainment by lawful means and its expending in lawful channels.
- This pride and haughtiness, be it in regard to knowledge or worship, wealth or land, are of no substance. All these accomplishments are within the control of Allah Ta'ala. Wealth is today in our possession, tomorrow in another's possession.
- Guarding one's nafs is of greater importance than the performance of nafl.



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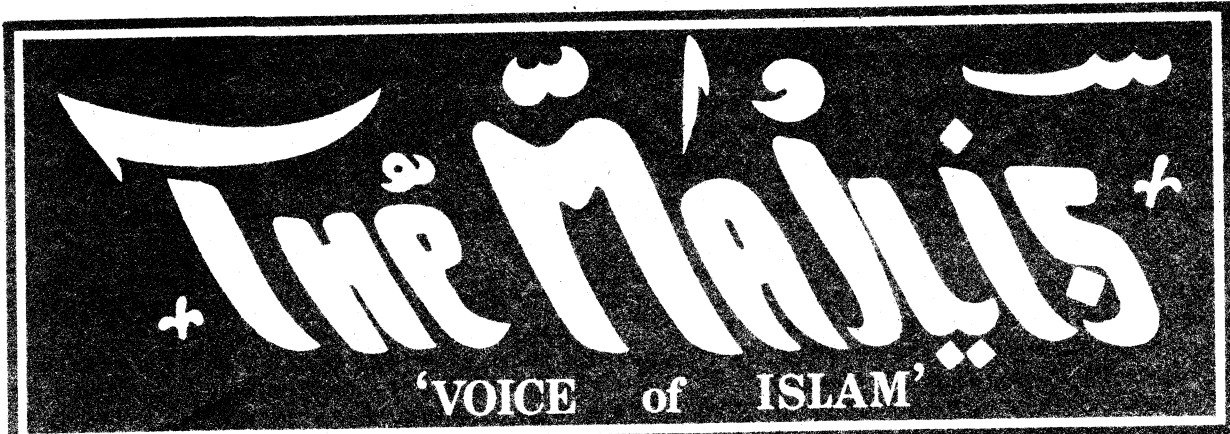
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M.U.S.A.
P.O. Box 3393
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EDITORIAL . . .

THE MALADY and the CURE

The world is in turmoil and anarchy - political anarchy, social anarchy and spiritual anarchy. Spiritually speaking, mankind has already been annihilated. Leaving aside the rest of humanity we shall consider a section of mankind, viz., the Ummat of Muhammad (sallallahu alayhi wasallam). If there exist anywhere on earth some flame and sparkle of ruhāniyat (spirituality), then it will be in the ranks of this Ummat and nowhere else. Since this is the only Ummat of Najaat existing among the various classes of mankind, the scope of our discussion will be restricted to this Nation of Islam.

The Ummat today is split into innumerable divisions and compartments in belief and practice. The ship of Islam is drifting rudderless in the waves of a stormy ocean of kufr, baatil and immorality. It is being tossed and buffeted from one rock to another. On all sides it is being devastated, the devastation being more vehement from within its ranks. The ills and problems of Muslims are too numerous to outline here and too well-known to require mention. The question of vital importance is: What is the remedy for this ailing situation of the Ummat?

Myriads of dignitaries, luminaries, philosophers, theosophists and so-called philanthropists have advanced their theories by way of providing solutions for our problems and remedies for our malady. But, all such solutions and remedies have not availed the Ummat nor will it ever be of avail because all such theories offered are detached from the Deen of Allah Ta'ala. The "doctors" of the Ummat have failed to diagnose correctly the illness of the Nation, hence they have all come up with prescriptions which have no relationship with the true remedy and cure for the disease of the Ummat. All these "doctors" who seek to discover the causes of the deplorable situation of the Ummat are themselves victims of the malady, but they know not. They all are caught up in the cesspool of the virulent disease which has smitten the Ummat. They are all sick in mind and body, but they seek to prescribe remedies for the ills of the Ummat.

The true Doctors of the ills of the Ummat are the Auliya of Allah. They are the true heirs and representatives of the Ambiyaa and ONLY they are in position to diagnose and prescribe for the Ummat. Their diagnosis is the only true diagnosis, for in the words of Rasulullah (sallallahu alayhi wasallam), they see with the Nūr of Allah. Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayhi) declared long ago:

"After the demise of the Mursaleen (Nabis and Rasuls) Allah Ta'ala has made the Ulama-e-Aamileen (the righteous and virtuous Ulama, viz., the Auliya of Allah) the representatives. By way of representing the Ambiyaa, these Ulama-e-Amileen are divinely fortified for the reformation of creation. Knowledge and wisdom render service to them. They instruct the creation in the laus of Allah and they prevent people from Allah's prohibitions. They are the true heirs of Nabi (sallallahu alayhi wasallam). Their duty is to direct mankind to Allah. They diagnose correctly. They have attained true (spiritual) health, salvation and success."

Regarding those who seek to set themselves up as arbiters of the Ummat's destiny . . . as doctors of the Ummat, he said:

"O Munaafiq (hypocrite)! O worshipper of creation and material! O you who have forgotten Allah! In spite of your degenerate condition in which you are grovelling, you seek the rank of those illustrious souls (the heirs of the Ambiyaa). There is neither honour nor respect for you. You firstly embrace Islam, then make taubah, then acquire knowledge and then practice with sincerity, otherwise you will never obtain hidaayat."

The numerous conferences, conventions, symposiums and the multitude of other gatherings convened in this direction serve only to confuse and compound the problems belabouring the Ummat. Each conference gives rise to its schisms which multiply and magnify the maladies which have paralysed the Ummat. Since these self-appointed doctors of the

(Continued on Page 4)

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As from this issue "THE MAJLIS" will no longer be distributed from the musjids. The reason for this being the despicable acts of thefts perpetrated by certain misguided elements who in their enmity for "THE MAJLIS" are prepared to suppress the haqq of ALLAH'S words but ALLAH warns:

"They intend to extinguish the Noor of ALLAH with their mouths and ALLAH will complete (establish and perfect) his Noor even though the transgressors detest it."
"QUR'AAN"

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See Page 12 for Subscription Rates.

THE SYRIAN JIHAD (MUSLIM BROTHERHOOD OF SYRIA)

It is just one year since the first issue of AL-NAZEER, the voice of AL MUJAHIDEEN, came out.

That issue proclaimed the beginning of a long journey in the way of establishing the desired Islamic Society and in the way of demolishing the despicable rule of ignorance. This year was full of events: of victories and sacrifices; of martyrs and good tidings; of Jihad and its true meaning. A year in which we have hailed many battles that bring us closer to final and total victory. A year that witnessed many martyrs passing away. A year in which the people of Syria have lived the life of Jihad and steadfastness seeking the reward from Allah. A year where a lot of hurdles have fallen and the regime is swaying, ready to fall and the whole country is poised waiting for a new dawn. Yes, lots of hurdles have fallen and many more to fall. Some are even saying: "Is that which is going on in Syria natural? Is the long time it is taking normal? And moreover, why hasn't the regime fallen since the first blow?" First, to answer these questions we say: Our life today is but a test: a test for our belief, our steadfastness and our patience. It is a test that those of true and steadfast belief must undergo, to prove their worthiness of carrying the Trust and be honoured by raising the banner of Islam for Allah says: "Do you think you will enter paradise before Allah knows those of you who were Mujahideen and those who were patient?"

Second: the length of time is normal in the way of revolution for it is essential to refine and establish those who make the revolution. Very few are those revolutions which made changes in a short period, for whatever is gained in a jump is similarly lost. Thus the length of time is but a natural feature with revolutions.

Thirdly: the comparative length of time in the way of victory is nothing but the destiny set by Allah and we cannot but submit. We cannot see better proof, that Allah has ordained everything, than the attempts made on the lives of the criminals Hafiz and Rifaat Al-Assad and we believe that Allah has his destiny in store. And we remind, here, those who think that victory is slow in coming: Surely, the feeling you have is but a sign of the importance of this victory and if it was easy to achieve this value would not be as greatly appreciated. But because it is difficult to achieve, its outcome is vitally important at all levels. The great role that is shouldered by the revolution: its freedom from outside and undesirable influence, its living particularly as it is considered as a beginning to a general Islamic revival that would give the Islamic ideology its normal position in the leadership of the world; all these made the effects of victory great and the enmity towards it even greater.

A year has gone by with lots of hinderances removed and great challenges remain as an inevitable result of expected changes and achievements. Long ago, a nomad Arab asked Prophet Mohammed (peace be upon him) about his message, the Messenger replied "It is to witness that there is no God but Allah and that Mohammed is his Messenger." The nomad Arab said "This truly is a message that the Arabs and non-Arabs will oppose." This Arab has really understood the meaning of the message, will those who are impatient, also understand?

(AL-NAZER)

Bulletin of the Mujahideen

SHAIKH BAYANOONI

Shaikh Abul Nasr Al Bayanooni has been chosen as the Secretary-General for the Islamic Front which is waging the Jihaad against the kufr regime of Assad. Sheikh Abul Nasr is the son of Shaikh Ahmed Al Bayanooni. His grandfather was Shaikh Ahmed Eesa Al Bayanooni who was a famous saint and Aalim. His father, Shaikh Ahmed sincerely strove to revive the Islamic Jihaad. The sons of Shaikh Ahmed and in particular Shaikh Abul Nasr, inherited from their ancestors all these sterling characteristics and have thus become highly regarded and trustworthy to all worshippers, mujaahids and various Islamic groups. After the death of his father, Sheikh Abul Nasr assumed the leadership of the Abu Zar Group which is an Islamic group of Abu Zar Musjid in Aleppo.

AL-NAZEER

RASŪLULLĀH

(sallallahu alayhi wasallam)

SAID:



JANNAT LIES UNDER THE SHADOW OF
SWORDS.

(Hadith)



IMPORTANT NOTICE WITHDRAWAL OF HALAAL CERTIFICATE

The Jamiatul Ulama Natal announces the withdrawal of its Halaal Certificate issued to Rainbow Chickens (Pty) Ltd., Hammarsdale.

All birds at the Rainbow Plant will in future be killed by an automatic killer. This will render the birds Haraam for Muslim consumption.

The Muslim Community should not buy, sell or consume Rainbow Chickens, which have now been declared Haraam.

JAMIATUL ULAMA NATAL

RAINBOW HARĀM CHICKENS

Rainbow Chicken Farms (Pty) Ltd. have, in violation of the stipulations of the Halāl Certificate granted to it by the Jamiatul Ulama of Natal, installed an automatic electrical machine to do the slaughtering of poultry. The Jamiatul Ulama has rejected this mode of un-Islamic slaughtering and has withdrawn its Halāl Certificate from Rainbow. All Rainbow chickens now are HARĀM just like ALL other processed chickens in South Africa. (See important notice on this page).

(See also page 12)

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SHARIAT'S RULING ON BONUS BONDS

BONDS

(See Page 8)

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393.
PORT ELIZABETH.

Q. Before my marriage two years ago I worked in an office in Transvaal where I was in close contact with a non-Muslim girl. We remained very good friends. After marriage I settled in Natal and led a happy life. Recently I visited Transvaal and again met this friend who later wrote an affectionate letter to me. I showed this letter to my wife who now forbids me to reply the letter and refuses to talk to me because I insisted that I see nothing wrong in this. Please advise whether my wife is within her rights to prevent me from replying to this letter.

A. Firstly it was forbidden for you to have had any close contact with a female, whether Muslim or non-Muslim. Your "good" friendship with this girl is in fact a haraam and an evil association. Your meeting the girl even after you had married aggravates the evil and the haraam. Her writing you the "affectionate" letter in spite of the fact that you are married is a cruel, selfish and callous act which seems to be calculated to disrupt your happy married life. It was highly childish for you to have shown the letter to your wife, thereby bringing tension and misery to her. You should have destroyed the letter, not treasure it. Your wife is fully within her rights to prevent you from indulging or continuing with the haraam association and stop you from replying the letter. But, she is not within her rights by refusing to speak to you. She has no Islamic right to withhold execution of her duties to her husband because of the husband's foolish and haraam doings. You may see nothing wrong in writing to this woman, but the Shariat sees everything wrong in what you are doing in so far as this matter is concerned. It is not permissible for you to communicate with her. The consequences of your insistence to perpetuate the illicit association will be chastisement in the 'Aakhirat and a married life reduced to misery and heartache.

Q. Recently some Molvis in our district were telling people that "The Majlis" makes things haraam and then again halaal. The discussion arose regarding shrimps which according to the Mujlisul Ulama are haraam. But, these Molvis said that shrimps are only "makrooh". I don't have anything to say in this matter as I am an ordinary person looking for guidance. Please comment.

A. The statement made by the respected Molvi Sahibbaan, viz., "The Majlis makes things Haraam and then again Halaal.", does not befit men of Islamic knowledge. If something has been declared Haraam then such a proclamation is based on firm and solid grounds of the Shariat Law. If any person, layman or Aalim, disagrees with any of our rulings then he is at liberty to refute our conclusions, but such refutation must be forthcoming on the firm basis of Shar'i proofs. But, the only thing we always hear is an emotional outburst by those who do not wish to accept the Haqq. If asked for their Shar'i proofs, then they fail hopelessly in furnishing these because in actual fact their disagreement with us is not based on Islamic facts, but on dictates of the nafs. May Allah Ta'ala save us all.

If after having declared something haraam on the basis of Islamic proofs, we have to alter the decree to halaal then we shall not hesitate to do so if the Islamic grounds exist for the withdrawal of our decree made in error or made on the basis of information available at the time. Withdrawal or retraction of fatwa is nothing new in Islam. The greatest of Ulama, e.g. Imaam Abu Hanifah, Imaam Shaafi, Imaam Malik and the numerous other Stars of Islamic knowledge readily retracted their former views and decrees when new or detailed information came to light. It is only shaitaan who can claim that he is ALWAYS right. It is only a man swollen and destroyed with takabbur who will be obstinate in his decree even if Islamic facts and information come to light to negate his verdict. We are grateful unto Allah Ta'ala that He has aligned ourselves with the Sunnat of the great Ulama - He has blessed us with the great Sunnat of all Ulama of Haqq, viz. the Sunnat of Retraction - to retract a view in the light of new information and further knowledge. Therefore, you may convey to the respected Molvi Sahibbaan, if opportunity permits, that we shall most assuredly declare a previous opinion or fatwa invalid if information and facts come to light. But, such retraction will be based on Shar'i principles and not emotion and nafs.

Regarding crayfish, we claim without the slightest shred of doubt that according to the Hanafi Math-hab crayfish is HARAAM since it is NOT fish. Those who say that it is fish are either totally ignorant or speaking on the basis of their nafs. If a million ignoramus tell us that crayfish is FISH then it will have no bearing on the hurmat (prohibition) of crayfish. If any Aalim tells you that crayfish is fish then ask him for the basis of his claim. As far as the crayfish being a non-fish there is no difference of opinion. If anyone says that the crayfish is a fish then he may as well say that the crab too is a fish and then on this basis start eating haraam crab.

Regarding shrimps, there are two opinions. One opinion which is generally the opinion of the Ulama of Gujarat, is that shrimps are fish. Another opinion is that shrimps are NOT fish. Those who said that shrimps are fish issued the fatwa of halaal and those who claim that shrimps are not fish issued the fatwa of haraam. Our studies establish

beyond any doubt that shrimps are NOT fish. Hence, we cannot say that shrimps are halaal. Since our studies establish that shrimps are NOT fish, we have no option but to say that shrimps are haraam even if some senior Ulama are of the opinion that shrimps are fish. The only argument the local legalizers of shrimps have in their favour is that some Ulama have said that shrimps are fish, hence halaal. But, we do not denigrate them for holding this view. We can realize their difficult position since they have been eating and relishing shrimps since their childhood days. It is now most difficult for them to discontinue eating shrimps especially since they have the backing of the Ulama of Gujarat on the matter. In mentioning Ulama of Gujarat we are not claiming that only the Ulama of Gujarat have given this ruling regarding shrimps. But this is generally the case.

If there was unanimity of opinion on shrimps then why do the Molvi Sahibbaan say that it is "Makruh" to eat shrimps? What do they mean by the "karaahat" of shrimps? If shrimps are in fact fish then the question of "makruh" does not arise. It will be perfectly halaal. As long as we are convinced that shrimps are NOT fish, we will be constrained to claim that the eating of shrimps is not halaal.

The Gujarati fatwa sent by you also makes it clear that in the opinion of "some" Ulama, jingha are fish. This clearly shows that there are two opinions on the question. Therefore, if our studies confirm the view held by the Ulama who declare shrimps non-fish, then our respected Molvi Sahibbaan have no Shar'i right to become emotionally upset. Men of knowledge discuss on the basis of Shar'i arguments.

You may be aware that initially there were two opinions among the Ulama on the permissibility of the microphone during Salaat. But, such difference of opinion was due to difference of opinion existing among the technicians and experts of this instrument on certain aspects of the microphone. Because of such difference among the experts of the instruments, there arose difference in the Shar'i ruling of the Ulama. Similarly, in the question of shrimps. Certain books consulted by some Ulama indicated that shrimps are fish, hence they ruled that shrimp-consumption is halaal. This does not mean that this ruling is like the ruling of the Qur'aan or other clear-cut Shar'i issues. The ruling on the question of shrimps is based on information supplied to the Ulama. If the information at the disposal of the Ulama is incorrect then obviously the ruling will be incorrect.

Q. A man bought a house through elevating the price to include the interest on a bond, i.e. the cost of the house (the cash price) was R28 000, and he has made an agreement for R36 000 payable R300 a month. He claims that he is not paying interest. Is it permissible for him to pay a higher price and buy the house in instalments? One of the requirements for the purchase is that he takes out a life insurance policy. Would it be in order to do so?

A. An interest bearing bond is haraam. If the property was purchased for R36 000, payable R300 per month and no interest-bond was obtained for this purpose, then the sale is perfectly in order and permissible no matter what the cash price was. According to the Shariat it is lawful to sell one's property for a higher price if on credit. Such higher price will not be ribaa in Islam. But a bond or loan obtained from a bank, building society or some other agency dealing in ribaa is not permissible since such a loan or bond is repayable with interest. Hence, if the house was purchased for R28 000 and paid for by means of an interest bearing bond, then the interpretation that the price of the house is R36 000 (R28 000 plus the interest) is not valid. Purchasing in this manner will be haraam. In this case it is not the purchase price which is repayable at the rate of R300 since it (the purchase price) was already paid by the loan taken. It is the interest bearing loan which is being repaid R300 per month.

Q. Is the waste (urine, excreta and vomit) of a breast-feeding baby na-paak (najas)?

A. It is najas.

Q. Are Baker's Biscuits haraam or halaal? I have discontinued eating these biscuits because I have been told by certain people that it is haraam.

A. Baker's Biscuits have been declared Halaal by the Jamiatul Ulama of Natal some time ago. The Jamiat had investigated the matter and found that these biscuits are halaal. There is no proof whatever to claim that the biscuits are haraam.

Q. There are two routes to a certain town from my hometown. The one route is 46 miles and the other 50 miles. Will I be a musaafir if I travel by the 50 mile route or not? Do I have to perform qasr Salaat or not?

A. If you travel to the town by the 50 mile route then you will be a Shar'i musaafir and will be obliged to perform qasr Salaat. By the shorter route you will not be a musaafir.

Q. Is it proper for the Imaam to recite "Aameen" after Surah Faatihah in every rakat?

A. It is incorrect. The Imaam does not recite "Aameen". Only the Muqtadis recite 'Aameen'.

Q. Is there such a thing as witchcraft, sorcery, black magic, muti, etc.? Are these things mentioned in the Qur'aan or Hadith?

A. Magic known in Qur'aanic language as sihr is a fact and reality. Both the Qur'aan Shareef and the Hadith mention it. It is a special science involving much kufr and najaasat (impurity). It is haraam for a Muslim to engage in sihr. Witchcraft, sorcery, etc. are all branches of sihr.

Q. Is Namaaz valid if performed with elbows uncovered?

A. If a female performs Namaaz in this condition then the Salaat is not valid. If a male does so then the Salaat will be valid, but it is contrary to the Sunnat and respects of the Namaaz to perform with elbows uncovered. If this practice is made a habit then it will become a Makruh Tahrimi act (which is a forbidden and sinful act).

Q. It is said that twelve raka'ts Nafil Namaaz offered after Juma' Namaaz are sufficient for years of Qadhaa Namaaz. Is this correct?

A. Qadhaa Salaat will be discharged only if performed. Thousands of raka'ts of Nafil Salaat will not be able to compensate for Fardh Salaat missed. It is Fardh to discharge the obligation of Qadhaa Salaat by means of performing the Salaat. Twelve raka'ts Nafil on Friday is not a compensation for Qadhaa Salaat. The claim is baseless.

Q. Is it permissible to dye one's grey hairs black?

A. It is not permissible.

Q. A man touched a seven year old girl and was sexually aroused. He wishes now to marry her mother who is a widow. What is the Shariat's ruling in this matter?

A. It is permissible for him to marry the girl's mother. If the girl was nine years of age and this haraam incident took place then it would not have been lawful for him to marry her mother as the law of "hurmat musaaharat" would have come into operation.

Q. Is it permissible to take an oath in the name of our Nabi (sallallahu alayhi wasallam)?

A. It is not permissible to take oaths in the name of our Nabi (sallallahu alayhi wasallam) or any other being or object besides Allah Ta'ala.

Q. Are bonus bonds permissible?

A. Bonus Bonds are haraam. A detailed article on this question appears elsewhere in this issue of "The Majlis".

Q. Is it lawful for Muslims to insure the plate glass of their businesses?

A. It is haraam to insure plate glass. All forms of insurance are haraam.

Q. I have been assured by a certain Muslim gentleman that some forms of endowment schemes concerning investment in property are free from ribaa. I wish to invest in this property scheme, but I first would like to be informed by the Ulama if it is lawful for me to do so.

A. Never be misled by the statements of those who claim that the insurance and endowment schemes in vogue are free from ribaa. ALL such policies and schemes in which building societies and insurance companies deal are ribaa contracts and as such are haraam. This particular property scheme you are speaking of, too is haraam since it involves ribaa.

Q. I have heard from someone that buying shares in a public company is not permissible. Is this so?

A. To the best of our knowledge it has been established that buying shares in public companies is not permissible according to the Shariat. Such transactions involve ribaa and many other un-Islamic aspects of trade. Insha'Allah, "The Majlis" will explain this question in detail in a future issue.

Q. Is it permissible to wear shoes made from genuine brushed pig skin?

A. It is not permissible to buy, sell or wear such shoes.

Q. Certain products marked as Halaal are imported into our country (Mauritius) from South Africa. Many people here are wondering whether these products are Halaal or not. Please advise us so that we may inform the Muslims through the Mosque.

A. Please be informed that the Mujlisul Ulama of South Africa does not sanction any foods prepared by the kuffaar in South Africa as Halaal. As far as we are concerned all such so-called "halaal" foods are in fact HARAAM. Do not be deceived by the halaal markings on the wrappings of the haraam foodstuff. Notify your community in Mauritius that the Mujlisul Ulama of South Africa warns it from consuming the haraam foodstuff marketed as halaal. The Mujlisul Ulama does not recognize any halaal certificate no matter who issued such destructive - destructive to Imaan - certificates.

Q. A man wishes to marry the step-sister of his step-mother. Is such a marriage lawful in Islam?

A. It is lawful.

QUESTIONS and ANSWERS

MUJLISUL ULAMA OF S.A.
P.O. BOX 3393,
PORT ELIZABETH.

Q. Are ice creams haraam or halaal?

A. It is difficult, or at this stage impossible for us to say which ice cream is halaal and which haraam. It is a fact that liquor is used in certain types of ice creams. This fact has been confirmed by the ice cream manufacturers, Messrs T. Wall & Son (Pty) Ltd. It is therefore best to abstain from such ice creams.

Q. Our Imaam clips his beard. Is our Namaaz permissible behind him?

A. It is forbidden to clip the beard. According to the Shariat it is compulsory to allow the beard to grow one fist-length. Salaat performed behind such a faasiq Imaam is discharged. But, it is Makruh Tahrimi (which is a forbidden act) for the mutawallees to appoint such a faasiq to lead the Salaat.

Q. Is it permissible to shave off the beard on the sides of the face and keep a beard on only the lower part, i.e. the chin?

A. It is not permissible to do so. It is compulsory to keep a fully grown beard.

Q. According to a pamphlet published by a certain man in Natal, Wazeefas or the recitation and repetition of Allah's Name have no merit. He says that remembrance of Allah is of no use if the meaning of the words is not understood. We have all along understood that Wazeefas of Allah's Names are acts of Sawaab.

A. The writer of such kufr views is an ignoramus. Muslims should not heed the trash written by modernist ignoramuses who have an innate craving for publicity at the expense of Deen and Imaan. Reciting and repeating the Name/s of Allah Ta'ala are Ibaadat acts of the highest order and merit. The Sawaab is colossal, but ignorant and deviated modernists are lost and drowned in their stupor of pride and dhalaal. Rasulullahu (sallallahu alayhi wasallam) speaking on the significance of certain Wazeefas said that the Sawaab of reciting it a single time is so great that it could fill the space between heaven and earth. Do not pay any attention to the nonsensical poutings of the ignorant ones.

Q. What does the Shariat say about reservation of rights under a copyright?

A. The reservation of such copyrights is not permissible. Islam does not recognize such rights.

Q. How is it to recite Bismillaah in the beginning of a fardh ghusl?

A. It is Sunnat to recite Bismillaah ... in the beginning of every ghusl.

Q. A woman after attaining the state of janaabat entered into her state of haidh. How shall she make ghusl now? Should she make ghusl of janaabat while she is still in her haidh state?

A. There is no ghusl of janaabat on her. After attaining purity from haidh she will take ghusl.

Q. I am a man who becomes sexually aroused very quickly. Whenever this happens some drops of a watery white fluid flow from me. Is ghusl waajib upon me when this happens?

A. The white fluid preceding the emission of sperm at the time of reaching orgasm is known as mathi. It is not mani. The emission of mathi does not occasion ghusl. Hence, in your case ghusl is not Waajib in the instances mentioned by you. But, Wudhu will be nullified by the emission of mathi. It is necessary to wash the impurity.

Q. A man led the Namaaz without being with wudhu. He realized this only after Namaaz. What does he have to do?

A. He has to inform all those who made Salaat behind him to repeat the Salaat. A proper effort should be made to ensure that all those who were in the Salaat are notified. The Salaat of those who do not receive this information will be valid.

Q. Is it permissible for the same person to give the Azaan, Iqaamat and the Imaam?

A. It is permissible, in fact of greater Sawaab.

Q. We are living in a small town in Natal and we have a problem to be solved. I am a newcomer here and was shocked at first to see that the Imaam after Namaaz lifted his hands and made dua in silence. Can you brothers help us? What is the correct way of making dua after Namaaz?

A. The Imaam in your town is absolutely correct in making the dua after the Fardh Salaat silently. The way your Imaam is making dua is the way of our Nabi (sallallahu alayhi wasallam) and his Sahaabah. There is therefore no need for you to be shocked. Your shock is due to being unaware of the true teaching of the Deen and years of erroneous (i.e. contrary to the Sunnat) practice.

Q. I have heard many people say that they do not perform Namaaz, but that their intentions are pure. By this is meant that if one's intentions are pure it does not matter if Namaaz is not made. Is this statement correct?

A. The incorrectness of the statement is manifest. One who deliberately neglects Namaaz is either a fasiq or a munafiq.

There is absolutely no doubt in him being a fasiq of the highest degree. A person who claims to have pure intentions despite his deliberate neglect of Namaaz is either dwelling in deception or is perpetrating spiritual fraud by advancing his theory of "pure intentions". In saying so he is guilty of gross dishonesty. Rasulullahu (sallallahu alayhi wasallam) said:

"The distinction between kufr and Imaan is to discard Salaat."

"Verily, he who deliberately discards Salaat has committed kufr."

Q. In our town we have an Alim who trims his beard. Is this practice allowed in Islam?

A. If he trims his beard then he cannot be an AALIM. He may have studied and obtained a Molvie's degree, but such degree does not qualify him as an Aalim if his character, actions and beliefs are in conflict with the Sunnat of our Nabi (sallallahu alayhi wasallam). It is haraam to trim the beard. The Waajib length of the beard is one fist-length.

Q. Are Muslims allowed to sell in their shops models of animals and nude statues?

A. Trade in such items is haraam.

Q. Is it permissible to use interest of one's savings account to pay the interest on a loan of one's house?

A. Firstly it is haraam to unnecessarily open a savings account in a bank because such accounts entail:

- (a) Ribaa
- (b) I-aanat alal ma'siyat (aiding sin).

The interest earned is haraam ribaa. The act of depositing money in a savings account aids the haraam ribaa activities of the banks and building societies. Secondly, it is haraam to obtain an interest bearing loan. It is necessary to withdraw your money from the savings account and close the account. The interest which you receive on the savings will have to be given in charity without making a niyyat of sawaab.

Q. Are Muslim workers allowed to join the pension, medical aid and unemployment insurance schemes of their employers?

A. As far as we know, they have no choice in the matter. They are compelled to join such schemes. If they do not, their employment is terminated. Under these circumstances it is permissible for them to join such schemes even if ribaa is involved.

Q. What is the position of Musjid trustees who hoard large sums of public money in banks and refuse to spend the money which is urgently required for essential needs of the Musjid.

A. By "hoarding" we understand that they have deposited the Musjid funds in some kind of interest bearing savings account. If so, then such trustees are described in the Shariat as fussa'iq (evil and rebellious sinners). They are guilty of a kabeerah sin of the worst kind. They are guilty of khiyaanat (gross abuse of waqf funds). They are totally unfit to be mutawallees of the Musjid. They are answerable unto Allah Ta'ala for their khiyaanat and fisq.

Q. Are Muslim children compelled to attend Christian Bible studies in schools?

A. There is no compulsion. They are not required to attend such classes.

Q. Recently we had the opportunity to listen to one of the greatest voices in Qiraa't -- that of Qaari Baasit. But, we were not allowed to tape this golden voice. We were told that the "voice" was a copyright. Since when has anything got a copyright in the House of Allah (the Musjid)? Incidentally, whilst no taping was allowed, photographs of Sheikh Baasit in action were taken in the Musjid. What does the Shariat say about this?

A. You were not allowed to tape his Qiraa't because the whole thing was a money-making scheme. You are living in a time which is in close proximity with Qiyaamat. We are informed that Qaari Baasit recites for money. His recitation is not for the sake of Allah Ta'ala. Such recitation is devoid of any sawaab or barkat. It is not permissible to even go and listen to the Qiraa't of those who sell the aayats of Allah Ta'ala for a miserable price. Such men who dispose of the Deen for monetary gain come within the purview of the Qur'aanic aayat:

"They trade the aayats of Allah for a miserable price."

You should not blame those who have prevented you from taping the Qir'at, for they are ignorant men -- men who have been deviated by their deviated leaders, viz., their ulama-e-soo (evil ulama). They do possess the "courage" to betray the Deen by preventing people from taping the Qur'aanic recitals which is the monopoly of none. Because of their deviation they cannot care less regarding the perpetration of haraam picture-taking right inside the House of Allah. We are living in a time to which the following Hadith of Rasulullahu (sallallahu alayhi wasallam) applies:

"(A time) when the worst of creation under the canopy of the heaven will be the learned ones. Fitnah will emerge from them and return to them ..."

These "learned" men referred to in the Hadith are the ulama-e-soo and the qaaris who suck the blood of the Deen

to fill their pockets with ill-gotten wealth. Rasulullahu (sallallahu alayhi wasallam) said about such vile reciters of the Qur'aan-Shareef that the recital will shoot out from their throats like arrows never to return. In other words, there is no Qur'aan in their hearts. They are the worst of Allah's creation on the surface of the earth. May Allah save us from such villains who operate under religious garments.

Q. I am told that when drinking Zam Zam water one should stand. Is it Fardh, Waajib or Sunnat to do so?

A. Zam Zam water should be drunk facing the Qiblah and standing. To do so is among the aadaab (respects), and it is established by the Sunnat of our Nabi (sallallahu alayhi wasallam).

Q. We are living in a non-Muslim country. There are very limited avenues for non-white Muslims. Under these circumstances can a Muslim invest his money in a bank and use the interest for his own purposes?

A. Ribaa is haraam, hence it is totally haraam to invest money to earn interest. It is haraam for a Muslim to use such interest for his own purposes. The circumstances stated by you are phantoms of your imagination. Allah Ta'ala has ordained and stipulated everyone's Rizq. Rasulullahu (sallallahu alayhi wasallam) said:

"Rizq is sealed and the one who has greed is deprived."

You are a Muslim and you should restrict your endeavours to the limits of Allah's Law. You do not require haraam ribaa to survive here on earth. You will not be accompanied to the grave by your money and your properties. Even assuming that you are correct in claiming that there are limited avenues (i.e. halaal avenues) of investing, then too there is absolutely no need to direct your attention towards haraam. Whatever comes your way in a halaal and wholesome manner is more than sufficient for your needs. Nowadays there is a great demand for haraam money because a great portion of our expenditure is on haraam and unnecessary luxuries.

Q. We have been eating jelly for most of our lives, but someone now tells us that it is haraam. What is the correct view?

A. All our lives we have been abstaining from jelly because it is common knowledge among us that jelly contains haraam animal gelatine. Of late, synthetic (plant) gelatine is being used in many commercially prepared foodstuffs. But, we do not know if jelly nowadays contain animal or plant gelatine. It is best to abstain from jelly.

Q. In a certain town I observed that during Ramadhaan while the Hafiz was reciting the Qur'aan during Taraaweeh Salaat, a man was sitting alongside him with Qur'aan in hand rectifying the errors in the Imaam's Qiraat. This man was especially appointed by the Sheikh of the town. The one who was doing the rectifying was not performing Salaat, but was sitting next to the Imaam while the Salaat was in progress. Is this method of rectifying the Imaam's errors correct?

A. It is incorrect. The method adopted has destroyed the Imaam's Salaat and along with him the Salaat of all those who were performing behind the Imaam. If an Imaam accepts rectification of his Qiraa't, etc., from a person not behind him in Salaat, then the Salaat of the Imaam is rendered null and void.

Q. How should niyyat for Salaat be made? Is it necessary to recite the Arabic niyyats? We have a dispute here on this question.

A. Niyyat is a condition of the heart. At the time of performing the Salaat you should know what Salaat you are performing. It is not at all necessary to recite the long Arabic niyyat formulae for Salaat.

Q. We have learnt that at Rainbow Worcester (Cape) a machine is now slaughtering chickens. What is the position now? Have the chickens there been branded haraam?

A. The chickens there and elsewhere in the country have all along been branded as haraam by the Mujlisul Ulama of South Africa. The chickens of Rainbow and all other chicken processing plants in South Africa have been Haraam even when Muslim slaughterers were doing the slaughtering. Such a machine has now been introduced even at the Natal Rainbow plant. All the chickens processed in South Africa are HARAAM. See elsewhere in this issue of "The Majlis" for a fuller report on this matter.

Q. A woman requested an Imaam to perform her Nikah. She was formerly married and claims that her husband has divorced her, giving her three talaafs. She says that her Iddat has expired. The former husband is not known to the Imaam and besides the woman's statement there is nothing else to support her claim. She cannot produce any witnesses to prove that she has been Islamically divorced. But, the Imaam nevertheless performed her Nikah. Is this Nikah valid?

A. The Nikah is valid and the Imaam was fully within his rights to have performed the Nikah. The woman's statement was sufficient for this purpose. The validity of talaaf is not dependant upon witnesses.

The Malady and the cure

(Continued from Page 1)

Ummat's ailments are men lacking in faith and deficient in Islamic practice they deplorably fail to understand that Islam is a Deen grounded in Imaan and transcendental values and facts. And, the meaning of Imaan is the Faith which operates within the restricted confines of the Shariat and Sunnat, not the ambiguous, hazy and stray conceptions and theories concocted by the modernist luminaries.

The Auliya of Allah, the true and only Representatives of Rasulullah (sallallahu alayhi wasallam), the qualified Doctors of Imaan and the Ummat have examined and diagnosed the maladies of the Ummat. They have diagnosed the disease and prescribed the remedies. There is absolutely no cure for the Ummat other than the administration of the remedy prescribed by the Men of Allah Ta'ala. On the basis of their Nûr-e-Firaasat stemming out of the Shariat they have realised that the Ummat suffers from a preponderance of Akhlaaq-e-Zameemah or the lowly and bestial attributes naturally found in man. Muslims on the whole – both learned and ignorant – are the victims of the onslaughts made upon them by their nafs, i.e. the carnal faculty in man. They have left the obedience of Allah and entered into the obedience of the nafs, hence almost every aspect of Akhlaaq-e-Zameemah finds free and ready manifestation in their daily life. Instead of our daily life being regulated by the Shariat's laws of I'tiqaad (belief), Aml (practice) and Tasawwuf, we have submitted every aspect of our daily life to the dictates and urges of our Akhlaaq-e-Zameemah. Thus we find our life being controlled by the bestial attributes of bughz (malice), hirs (greed), shahwat (lust), ghazab (wrath), riyaa (show), takabbur (pride), ujub (vanity), israaf (wastefulness), bukhl (stinginess), kizb (falsehood), hubbe jah (love for fame), hubbe maal (love for wealth), hasad (envy), etc. We even utilize the Deen as a vehicle to transport the urges of these Akhlaaq-e-Zameemah. The root cause of our degeneration is the domination exercised over our lives by Akhlaaq-e-Zameemah. Rasulullah (sallallahu alayhi wasallam) said:

"The root of every evil is the love of the world."

Aakhirat has become a remote belief or article of Faith for us. Its remoteness in our ideology of life and its insignificance in our hearts have allowed free expression of our Akhlaaq-e-Zameemah. The belief in Aakhirat is not forceful enough in us to restrain the urges of Akhlaaq-e-Zameemah. Muraaqabah-e-Aakhirat (contemplating or meditating about the Hereafter) forms no part of our daily routine, hence the obscurity of the belief in us. It is essential that every Muslim set aside a few moments daily for solitude, and in these minutes of solitude he should make muraaqabah (contemplate) about the Aakhirat. If he resorts to this as a regular practice, Insha'Allah, his belief in the Aakhirat will in a very short while be activated sufficiently to engage in the suppression of his Akhlaaq-e-Zameemah. Our Ibaadat is a mere skeleton, hence its inability to provide the necessary brake to impede the acceleration of the bestial attributes. It is essential to restore the Rûh of our Ibaadat. For this purpose muraaqabah maut and muraaqabah a'maal are imperative. It is essential that at night a few moments be spent in taking stock of the day's deeds. For each good act recalled, immediate taubah is to be made. These forms of meditation are absolute essentialities in the life of every Muslim. These forms of rûhâni (spiritual) exercises will prominently display for ourselves our evil tendencies. This realization will instil in us the urge to restrain and suppress the dictates of our Akhlaaq-e-Zameemah. Suppression of these evil tendencies will clear the way for the adornment of the heart with Akhlaaq-e-Hameedah or the beautiful, lofty and virtuous attributes of the Malaa-ikah. This then is the remedy and cure for the ills afflicting the Ummat. The dire need is for the correct direction of our Akhlaaq-e-Zameemah ... to be diverted from their evil and wrongful inclinations and channelled into avenues of merit and virtue. In this manner will the life of the Muslim be permeated by the loftiness of Akhlaaq-e-Hameedah (the attributes of virtue), the inculcation of which is Fardh upon every Muslim.

All other prescriptions offered by the many unqualified luminaries are mere deceptions, traps and mis-directions. Such unauthorised prescriptions can never bring about rûhâni health – on which hinges the prosperity and peace of mankind – to a single Muslim, leave alone the Ummat. If the health of the rûh is restored, our ills will vanish. But the restoration of this spiritual health is possible only through the avenues of the Qur'aan and Hadith as understood and expounded by the Auliya of Allah, the only true representatives of Nabi (sallallahu alayhi wasallam). The primary goal, therefore, of every believer is the acquisition of the full control and suppression of Akhlaaq-e-Zameemah and the dominance of Akhlaaq-e-Hameedah. And, this goal is attainable only via the medium of the Auliya of Allah. Suhbat (companionship) with them is the means of attainment. Hence, the Qur'aan commands:

"Join the company of the Saadiqeen (the Auliya)."

Where such noble association is not freely available (as is the case with us here in South Africa), it is imperative that contact be established with some Shaikh-e-Kaamil (a fully qualified guide of Tasawwuf). Once the authenticity and qualification of the guide have been firmly established and proven then it devolves upon the ailing man, the patient afflicted with spiritual maladies, – and all of us are caught up in the quagmire of the nafs – to enslave himself to the commands of his Spiritual Guide and adorn his rûh and his heart with the beauties and adornments of virtue which the Shaikh of Tasawwuf offers. In our lives there is no greater priority than the purification of our rûh and nafs. But, we have abandoned this compulsory duty and have fixed our gaze on developing our material lives at the expense of our Deen.

The tendency of exploiting the Deen and making barren the Aakhirat is so grave among Muslims of today that even Ulama – those who are supposed to be the heirs of Rasulullah

(sallallahu alayhi wasallam) – are torn between material and spiritual allegiances. In a conflict between Deen and dunyaa it is seen that even the Aalim of the Deen succumbs and throws in his allegiance with the dunya to the disastrous detriment of his Deen. An example of such preference and priority accorded to the dunya at the expense of the Deen is to be witnessed when it comes to western education. Here even the Aalim falters. He tosses in a conflict of allegiances. Should he send his sons and daughters to western school or not? Should he carve out their rûhâni destruction and the loss of their Aakhirat by sending them to western institutions of learning which are the antithesis of every lofty and virtuous value expounded and commanded by Islam or should he develop their Islamic life and their Aakhirat by sacrificing the slight worldly benefits stemming from the kuffaar institutions of learning? The belief in the Aakhirat is so dim and hazy that even the Aalim of Deen chooses for his sons and his daughters western institutions of education thereby destroying the Imaan and hayaa – their shame and their modesty. Their virtuous qualities are utterly destroyed in the institutions of spiritual and kufr liberalism. The emphasis in such institutions is on the encouragement and fulfilment of the urges of Akhlaaq-e-Zameemah. Akhlaaq-e-Hameedah are smothered and extinguished in such institutions of the kuffaar, yet the Aalim of today, too remains blind to the irreparable harm and damage which his choice of the dunya is bringing upon his children. If such is the case of even the learned ones, then one shudders to contemplate the attitude and direction of laymen.

The condition of the Ummat has degenerated to such a deplorable and hopeless situation that Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayhi), the Mujaddid of our century observed in the closing years of his blessed life that the islaah (reformation) of this Ummate Muslimah is now possible only by Imaam Mahdi. This is the observation of the greatest Doctor of the Ummat of our time specially brought into the world by Allah Ta'ala to doctor and guide the Ummat. This statement of Hadhrat Thanvi (Rahmatullaah alayhi) does not imply a cessation of islaahi activities. It does not mean that works of spiritual reformation are now futile and to be shelved until the arrival of Imaam Mahdi. The purport of the statement is that reformation and change of the Ummat on a universal basis is no longer possible. Such universal reformation will be accomplished now only by Imaam Mahdi. Reformation (islaah) in this time of proximity to Aakhirat is possible and effective only to individuals and small groups. Those who themselves are concerned about their islaah will attain such reformation. Such reformation will continue in small pockets of the Ummat scattered throughout the world. Islaah on a national and international basis is no longer possible. Every individual Muslim should, therefore, be primarily concerned with the development of his rûh and the rûh of those who are his immediate responsibility by virtue of the authority which the Shariat has given him over such persons. All other issues are side-issues of secondary or of no importance. All other prescriptions are traps and baatil. The only course of salvation for a Mu'min is to transform his Akhlaaq-e-Zameemah and replace these with Akhlaaq-e-Hameedah. In this direction, "The Majlis" functioning under the Rûhâni Shadow of Hadhrat Masihullah, Masihul Ummat, Imâmut-Tasawwuf was-Sulûk, will, Insha'Allah, give advice from time to time.

A martyr in today's Syria SHEIKH SALMAN JUNAID MAKES HIS CHOICE

A young man, about 20, you would always see him in the mosque near the market in Homs, the city which waited long to have a martyr of its own to be proud of. His duty in the mosque was to teach Quran to the youths.

His father, Sheikh Mahmoud Juniad, is a unique Muslim scholar in Homs. He has his own job from which he earns his livelihood. Whenever you have a question you can go to his shop in Kaysariatul-Zait and you will leave him only when you are satisfied with his answer and explanation.

Salman was brought up in the atmosphere of knowledge, piety and worship. From the book of Allah, and the life of his Messenger Muhammed, Salman knew the milestones and then he followed the way of the early Muslims. He strengthened his belief by going along with his brothers in Islam.

When he finished his secondary education he joined the Engineering Faculty in Aleppo University. In Aleppo he witnessed the beginning of the Islamic Revolution, so he left the university to join Al-Mujahideen of the Muslim Brotherhood. This was after a strong battle with himself. "Should this university delay my journey to the Paradise ...?" But then it was very clear in his mind that Jihad in the cause of Allah is first. He was then martyred in the way of Allah to be the first martyr of the city of Homs.

PILL AND HEART-ATTACK

BRITISH STUDIES HAVE REPORTED THAT USING THE PILL QUADRUPLES A WOMAN'S RISK OF DYING FROM HEART ATTACK OR A STROKE.

(Weekend Post, P.E.)

QILLAT-E-KALÂM

Man's conversation apparently falls into three categories:

(1) Beneficial.

In such speech is some worldly or Deeni benefit.

(2) Harmful.

In such speech is some worldly or Deeni harm.

(3) Neither beneficial nor harmful.

The Hadith describing this third category of speech as lâ-ya'ni (futile, useless). On closer examination it will be realized that this third class of speech belongs also to the second category, viz. harmful talk. If SUBHÂNALLÂH was uttered once during a time which was squandered in futile talk, then half the pan in the Scale of Aml (deeds) would be filled. If some advantageous or righteous act was done during the time spent in futile conversation, it would have become an expiation for sin and a medium of salvation in the Aakhirat. If not this, then at least such time idly spent could have been expended in some worldly benefit Rasulullah (sallallahu alayhi wasallam) said:

"The sign of one's Islam being healthy is one's shunning of futile acts and futile talks."

In Ihyâ-ul Uloom it is mentioned that a reckoning will be taken (in Aakhirat) of lâ-ya'ni (futile) speech. There is therefore no certainty that one will be saved from something which will be submitted to reckoning.

The mujâhadah of reducing conversation is more difficult than the mujaahadah of reducing food and reducing sleep. In eating, preparation to a certain extent is involved, moreover, there is a limit to food consumption. Indigestion due to excessive eating will in itself compel one to reduce eating. Similarly, there is a limit to sleeping. On the contrary, conversation requires no effort and difficulty is experienced in maintaining the tongue in operation. Man resorts to pleasures so as to experience delight and joy. Besides conversation, all other pleasures (huzooz) decrease in enjoyment with greater indulgence. Eating with a filled stomach does not bring about any enjoyment in the food. Excessive sleep too is not enjoyable. But, the enjoyment derived from speaking is limitless. In fact, pleasure increases the more one speaks. Hence, taqleel-e-kalâm (reducing conversation) is the most difficult. In spite of this difficulty, freedom in it (i.e. in speech) has not been granted because of evils involved in abundant speech. One becomes greatly involved in sin because of speaking much. Reducing speech has therefore been stipulated as a rukn (fundamental) of mujâhadah.

Reducing speech does not mean reduction in such talk which is necessary. But, it means shunning nonsensical or futile conversation even if such talk happens to be lawful. If this habit is inculcated then abstention from harâm talks such as falsehood, scandalling, slandering, etc., will be automatic. Abstaining from unlawful discussion comes within the scope of true mujâhadah – mujâhadah which is compulsory. If one becomes accustomed to refrain from idle (although it may be lawful) talk which falls within the scope of secondary mujâhadah then to a far greater degree will one practice true mujâhadah (i.e. compulsory striving) against haraam talk. It is not permissible to shun talk which is necessary since this will result in problems or cause inconvenience and difficulty to the audience.

Excessive Speech - the Remedy

Prior to speaking, ponder for a few moments. Endeavour to understand whether Allah Ta'ala who is the Hearer and the Seer will be pleased or displeased with what you are about to speak. If this method of contemplation is adopted before speaking, then, Insha'Allah, sinful talk will not emerge from your lips. If after adopting such contemplation, the nafs urges one to indulge in sinful or nonsensical talk, then confront it with courage and suppress the urge. If any unbecoming talk was spoken then compensate immediately for it by making taubah (repenting). If the talk involved abuse to anyone, mockery of anyone, scandalling or gossiping about anyone, then after taubah obtain the pardon of the person concerned as well. If for some reason it is difficult to obtain

the necessary pardon (e.g. the person concerned may be away or may have died) then make Istighfâr (seeking Allah's Forgiveness) for the person concerned as well as for oneself. Such forgiveness could be asked in the following way:

"O Allah forgive us and forgive him."

Hadhrat Shaikh Fareeduddin Attâr (Rahmatullah alayhi) explains most beautifully, perfectly and comprehensively the benefits of maintaining silence. He says:

"In my mind does not enter any topic nobler than silence."

Silence contains so many benefits that they cannot be explained.

Silence makes breasts the treasure houses of pearls of wisdom.

I learnt this hidden secret from the oyster's shell."

The drop of water enclosed in the oyster's shell is transformed into a pearl. Similarly, man's breast becomes a treasure-house for pearls of wisdom by means of closure of the lips.

FIRÂSAT

Shah Kirmâni (Rahmatullah alayhi) said:

"Never will err the firâsat (inner light of Imân) of one who lowers (removes) his gaze from what is unlawful; who controls his nafs; who develops his heart with contemplation (muraqabah) and his body with obedience to the Sunnat; and, who accustoms his nafs to eating what is halaal."

CALENDARS DEFILING THE QUR'AN

There was once a man who passed his days and nights in liquor. At all times he was in the state of intoxication. This confirmed drunkard was once on his way to purchase some liquor when he saw laying in the street gutter a scrap of paper. The writing on the paper made him halt. He bent over and picked up the paper. On it was written the glorious Name, ALLĀHU. A pang of remorse and anger gripped this drunkard. Who could be so inconsiderate ... so disrespectful ... so vile as to deposit the Sacred Name in such a lowly place? Instead of proceeding on his mission to purchase his liquor, the drunkard raised the scrap of paper with reverence onto his head and returned home. There he carefully and with utmost of reverence washed the mud from the paper. He kissed the Sacred Name and placed it with respect in a safe place.

He continued to pass his days in intoxication. After he died a man of high spiritual rank saw this drunkard in his dream walking in Jannat. Expressing surprise, he enquired from the drunkard the reason for his presence in Jannat. He was informed that it was the respect and reverence which he had shown to the Sacred Name of Allah that secured for him The Divine Forgiveness.

This episode will illustrate the significance and tremendous importance, respect and reverence command for the Names and Words of Allah Ta'ala. The aforementioned episode speaks much for the reverence shown to the Word of Allah by a drunkard. It also indicates the degree of disrespect which supposedly good and pious Muslims of today show towards the Words of Allah Ta'ala. One such avenue of irreverence of Muslims is their co-operation and support accorded to calendars on which the Name of Allah Ta'ala and Qur'anic āyāt appear. The position of disrespect to the Sacred Aayāt is so deplorable that literally speaking such

calendars bearing Qur'anic verses are being found in dirt bins and street gutters. Kuffār are capitalising on the irreverence of the Muslims for their monetary gains. Kuffār are printing such calendars in abundance. Disrespect for the Qur'anic āyāt is perpetrated right from the printing house and this disrespect is continuously shown to the Qur'aanic verses by both salesmen and buyers. A certain Muslim calendar salesman is so spiritually clogged and inconsiderate that he has no qualms in putting together samples of Qur'anic āyāt and calendars bearing pictures of nude women which in Islam is pornography of the worst form. He thus derives his living by defiling the Sacred verses of Allah Ta'ala in this manner.

Calendars with Qur'anic verses have been discovered hanging in even bottle stores. It will be no surprise if such calendars are found in brothels as well. The Imān of believers is stunted to the extent where they have become totally desensitized in matters of such vital importance. It is imperative that Muslims awake and understand that they are people of Imān. Imān does not dictate such irreverence towards the Sacred āyāt of the Qur'aan. The fact that verses of the Qur'an cannot be touched without wudhu nor recited in the state of janābat should be sufficient emphasis to convey the great respect and reverence which the Holy Words demand from believers. Muslims are warned that it is not lawful for them to purchase such calendars. It is not permissible for them to order such calendars from the kuffār printers who heap insult on the Name of Allah for the sake of their pecuniary gains.

The appearance of Qur'anic āyāt on calendars is an insult and disgrace to the Qur'aan Shareef. Understand this well and as a Mu'min do your bit in securing a halt to this villification of the Qur'an.

DURATION OF SHARIAT

Someone said to Hadhrat Shaikh Naseer Abādi (Rahmatullah alayhi):

"Some people claim that they see nothing wrong in associating with females because in associating with them their (i.e. the men's) intentions are pure."

Hadhrat Naseer Abādi replied:

"As long as the human body exists, the Command and Prohibition (of Allah) remain, and halaal and haraam are directed towards it."

In other words, as long as there is life in man, the Laws of the Shariat are applicable to him regardless of his intentions.

Never go near one who while laying claim to being close to Allah, emerges from the bounds of the Shari'at. (Hadhrat Nūri)

ISLAMIC ZABAH

by

(JAMIATUL ULAMA-NATAL)

RULING OF THE ISLAMIC SHARIAH ON CHICKENS OR ANIMALS SLAUGHTERED BY MACHINES MOTIVATED BY ELECTRICITY OR ANY OTHER MOTIVE-POWER.

Chickens or animals slaughtered by machines with a built-in rotating saw or blade and motivated by electric current or any other motive-power are forbidden and unlawful in Islam because of the undermentioned reasons:

1. Slaughtering is of two kinds: Voluntary and Compulsory. Voluntary slaughtering is done between the throat and collar bone of birds and animals domesticated and under one's control.

Compulsory slaughtering is wounding any part of the body of the game when hunting, or wounding a domesticated animal which has gone stray and wild and cannot be subdued.

2. The conditions for both the abovementioned kinds of slaughtering are:

- that the slaughterer be a Muslim or a member of the People of the Book.
 - that the slaughterer recite: Bismillaah Allahu Akbar on the animal or bird in the case of the voluntary slaughtering;
 - that the hunter recite: Bismillah Allahu Akbar on the arrow or any other weapon aimed at a game or a domesticated animal which has gone stray and wild. Thus if the reciter of the above formula is other than the slaughterer or hunter himself, and although he had heard the slaughtering formula being recited in his presence but he remained silent, his slaughtered animal will be rendered forbidden and unlawful.
- Likewise, if he recited the formula on the animal which he had laid down for slaughtering but slaughtered another animal instead without renewing the formula the slaughtered will be rendered forbidden and unlawful in this case also.
- that the slaughterer be a sane person who is fully conscious of his action and has a thorough knowledge of the conditions and methods of the Islamic way of slaughtering.

DEDUCTIONS

In view of the above laws of Islamic Jurisprudence relating to the slaughtering of animals and birds, slaughtering of animals or birds by motor-driven saws, knives or blades are unlawful and their consumption forbidden for Muslims, because:

- the slaughterer in this case is neither a sane Muslim nor one who slaughters the animal or bird voluntarily and consciously while himself reciting the formula of slaughtering.
- the machine is an inanimate object unconscious of the bird or animal that it is slaughtering and incapable of reciting the slaughtering formula.
- the Muslim who ushers the bird or animal into the slaughtering machine is a mere assistant and not the slaughterer: the slaughterer is the power-driven machine. According to the principles of Islamic jurisprudence the Muslim assistant and the electricity or power that drives the saw, knife or blade are intermediary causes and the principal cause which is responsible for the effect of the action is the power-driven machine which of course, as mentioned, is an inanimate object unconscious of its own action nor capable of uttering the slaughtering formula.
- And according to another law of Islamic jurisprudence when, in a case, both the intermediary and the principal cause combine, the "EFFECT" will be attributed to the principal cause which in the case under discussion is the power-driven machine.
- The Muslim usher who recites the slaughtering formula does not fulfil the condition of the recital of the formula for he is, as already proven, not the slaughterer whose personal recital is a condition in the Islamic slaughtering.

CONCLUSION

Thus in the light of the principle of Islamic Jurisprudence it is conclusively, decisively and convincingly proved that birds and animals slaughtered by power-driven machines are forbidden and unlawful for Muslims.

THE TRUE KING

People of the world search for peace, but cannot attain it. If they realized the kingdom under our (i.e. the Auliya's) control they would fight to death among themselves to attain it.

(Hadhrat Ibrāhīm Bin Adham)

The zāhid (one whose heart has been thoroughly purified from the love of the world) is the king of the Ākhirat, and the zāhid is that faqir imbued with the true recognition of Allah (i.e. he is an ārif bil-lāh).

(Hadhrat Zun-nūn Misri)

There are two kinds of kingdoms. The kingdom of territory and the kingdom of the hearts of men. In reality, then, the true king is the zāhid.

(Shaikh Kabir Abu Madyan Shahir)

TAUBAH

Allah Ta'ala says:

O Believers! Make taubah unto Allah Ta'ala a pure taubah."

(Qur'an)

Rasulullah (sallallāhu alayhi wasallam) said: "O people! Make taubah unto Allah."

(Muslim)

The Nature of Taubah

Taubah (repentance) is the regret and sadness which arise in the heart when remembering a sin. For the validity of the taubah, shunning the sin, firmly resolving to abstain from it in future and controlling the nafs when it urges for the sin, are necessary.

The meaning of taubah is to return - to return from the far side to the near side. It has a beginning and an end. The beginning (ibtidā') of taubah is the spreading of the rays of Nūr-e-Ma'rifat (the Light of Divine Recognition) on the heart which thus realises that the sin committed is a fatal poison which wrought great spiritual disaster. This realization induces regret and fear which result in a true and sincere yearning to compensate for the sin. This yearning is to such a degree that shunning of the sin is immediate. Further, a firm resolve and intention are made to totally abstain from the sin in future. Along with this intention a full effort is made to compensate for the past shortcoming. When the result is this fruit of taubah pertaining to the past, present and future, then perfection of taubah has been acquired. This then is the end (intihā') of taubah.

The Need for Taubah

It should be clear that taubah is Waajib (compulsory) upon every person because Allah Ta'ala addresses all Muslims in the aayat:

O Believers! Make taubah unto Allah, a pure taubah."

Since the reality of taubah is to regard sin as a fatal poison and disaster for the life of the Hereafter, and to firmly resolve to shun it (sin--this much of taubah is part of Imaan--it being waajib and necessary is apparent to every Mu'min. Hence, Allah Ta'ala says:

"He who makes taubah after his transgression and reforms, verily Allah turns towards him."

(Qur'aan)

The meaning of this aayat is:

Allah Ta'ala will forgive, have mercy upon and aid the person who after having sinned renders taubah according to the rule of the Shariat and reforms his acts for the future, i.e. he abstains from all evil, practices in conformity with the Shariat and remains firm on his taubah.

(Hadrat Maulana Ashraf Ali Thanvi)

KUFR OF ABSOLUTION

Among false claimants of Tasawwuf (viz. the bid'atee peers) are those who claim that they have attained such a lofty pedestal of spiritual elevation that they have been absolved of the Shar'i obligations, e.g. Salaat and Fasting. They assert the absolution (i.e. Allah Ta'ala has excused them) of the Fardh Ibādāt upon the attainment of a certain spiritual stage. This belief is clear kufr. No matter how high a rank a Wali attains, he is never absolved of the obligations of the Shariat. In this regard Hadhrat Ibrāhīm Bin Shaibān (Rahmatullaah alayhi) said:

"The knowledge of Tasawwuf pivots on sincerity of Tauhid, and correctness of Ibādāt. All besides this is deviation and irreligiosity."

Once someone said to Hadhrat Junaid Baghdādi (Rahmatullah alayhi):

"I have already attained. (i.e. attained the Proximity of Allah), what need is there for the external duties (of Salaat, etc.)?"

Hadhrat Junaid replied:

"Undoubtedly, you have attained. But your attainment is Jahannum and not Allah. A fornicator and a thief are nobler than one who entertains such a belief (of absolution of Shar'i obligations)."

THE MOST INTELLIGENT

Someone makes a wasiyyat (bequest) that a certain sum should be given to a person who is the most intelligent. The wasiyyat is ambiguous since the beneficiary has not been mentioned by name. To whom shall this benefit be awarded?

A group of Ulama among whom is Imām Shāfi as well, decreed that the benefit should accrue to the zāhid since the zāhids are in actual fact the most intelligent. The wasiyyat will be considered discharged if the money is given to the zāhid.

t a s a t

MUJĀHADAH

"Those who strive in Our Path, We will most assuredly guide them towards OUR Paths."

(Qur'aan)

"Fudhaalah Kaamil narrates that Rasulullah (sallallahu alayhi wasallam) said: 'The mujaahid is he who makes jihaad (strives) in the obedience of Allah.'"

(Baihq)

The Nature of Mujaahadah

The reality of Mujaahadah consists of the habitual practice of opposing the nafs (man's lowly desire). In other words, to check and control the physical, monetary, egoistical and mundane desires, delights and preferences of the nafs in the pursuit of the Pleasure and Obedience of Allah Ta'ala.

Two types of benefits accrue to the nafs. (1) Huqooq. Huqooq (rights or obligations) are such benefits necessary for the endurance and existence of the physical body and life. (2) Huzooz. Huzooz (pleasures, delights, luxuries) are benefits in excess to the huqooq.

Mujaahadah and riyaaat (abstinence --forms of austere exercises designed to establish the control of the mind over matter) are directed towards the Huzooz. In mujaahadah, reduction or total abstention from the huzooz (pleasures) are advocated. Pleasures here refer to lawful pleasures and not to such pleasures which are forbidden in the Shariat. In the employment of mujaahadah, the huqooq (rights and obligations) are not destroyed, for such destruction is contrary to the Sunnat. The Hadith Shareef states:

"Verily, your nafs has a haqq (right) over you ..."

Destruction of the huqooq brings about physical weakness and the health deteriorates. When this happens, one finds it difficult to execute even the necessary duties and Ibaadaat.



There are two kinds of mujāhadah.

- (1) Jismāni - Physical Mujāhadah. This form of striving relates to the body. One such way is the imposition of practices upon the nafs in order to accustom it to difficulties, e.g. accustoming the nafs to Salāt by imposing upon it Nafil Salaat in abundance; reducing the greed of the nafs by means of abundance of Nafil Fasting.
- (2) Nafsāni - Sensual Mujāhadah. In this type of mujāhadah the nafs is opposed in its desires. When the nafs urges to commit sin then opposition is offered. The main type of mujāhadah is this second kind. This second kind of mujāhadah is Waajib (compulsory). The first type of mujāhadah is employed in order to acquire the second kind. When the nafs becomes accustomed to difficulties then it will develop the habit of controlling its desires.

Those who possess the ability to control their desires without resorting to physical mujāhadah (the first kind) are not in need of such mujāhadah. However, because such people are extremely few, the Sufiyah have stringently adopted physical mujāhadah as well. According to the Sufiyah physical mujaahadah consists of four fundamentals (arkān) as follows:

- (1) Qillat-e-Ta'am: To eat less.
- (2) Qillat-e-Kalām: To speak less.
- (3) Qillat-e-Manām: To sleep less.
- (4) Qillat-e-Ikhtilāt Ma'al Anām: To associate less with people.

One who fully acquires these four qualities and becomes accustomed to observe them, will attain the ability to control his nafs. He will be in a strong position to check the evil desires of the nafs.

Proficiency of Mujāhadah against the nafs in its urges for sin is acquired when the nafs is opposed to a certain degree in even its lawful desires, e.g. refusal to fulfil immediately the desire of the nafs for some delicious food, its urge for such food being rebutted and only fulfilled after vehement desire so that the nafs does not become frustrated. When one becomes accustomed to oppose the nafs in things lawful then it will become relatively simple to oppose the sinful urges of the nafs. A person who grants his nafs absolute freedom in the mubāhaat (lawful things), at times will not be able to suppress the urge for sinning.

NEED of MUJĀHADAH

Amāl-e-Sālihah (righteous deeds) are always accompanied by labour, toil and difficulty because such a'māl are in conflict with the desires of the nafs. There will always be some form of opposition --sometimes great, sometimes slight-- by the nafs against a'māl. Striving against the nafs is therefore a life-long process.

Both the mubtadi and the muntahi are at times faced with lethargy because of conflict in the a'māl. (Mubtadi--a beginner in the Path of Tasawwuf; Muntahi--one who has attained his goal in Tasawwuf). Both are in need to ward off their lethargy by means of mujāhadah. However, the mubtadi stands in greater need of mujāhadah than the muntahi. In relation to their ranks, the nafs of both mubtadi and muntahi at times urge for sin. Hence, mujāhadah is essential in the opposition of sin as well.

It is totally erroneous for the mubtadi to stay away from mujāhadah and labour under the notion that he will attain his goal without mujāhadah. The error of the muntahi lies in over-confidence. As a result of gaining proficiency in mujāhadah in the initial stages, he at times becomes over-confident. But, frequently natural traits and habits return and the consequence is an urge for sinning. The nafs of the muntahi therefore also becomes lethargic at times in obedience. He, therefore, stands in need of mujāhadah at such a time.

There is however, a great difference between the mujāhadah or the mubtadi and the muntahi. The mubtadi is like one who is seated on the back of a horse just trained. The rider of the newly-trained horse has to be much more alert and exercise greater control over the horse as such a horse tends to be more mischievous and is apt to go out of control. The muntahi is like a rider seated on the back of a well-trained horse. He exercises no great endeavour to maintain the horse under control. Nevertheless, he too has to be alert because even a trained horse sometimes reverts to mischievousness because of its natural animal traits. But, the slightest warning from the rider is sufficient to check the horse. If, however, the rider is totally negligent then, even the trained horse will sometimes suddenly drop him from its back. Thus, mujāhadah for the control of the nafs is necessary for the muntahi also.



The Soul

WHAT IS ?

TASAWWUF is a misunderstood concept. Its true meaning and significance in the daily life of a Muslim are lost. Commercial "sufis" (men of guile who exhibit themselves as saints) are trading Tasawwuf as some mysterious cult of "Mysticism" apart from the Shariat and Sunnat of Rasulullah (sallallahu alayhi wasallam). They have reduced Tasawwuf to potions, talismans, incantations, empty rituals, and they have cloaked it with beliefs and theories of kufr and shirk. They have interwoven Tasawwuf with bid'ah and practices of corruption. All this have become necessary in the interest of their pecuniary benefits. A "mystical" cult appeals and preys on the mind of ignorant and unwary masses who seek an escape for their Shar'i duties and Ibaadaat in the fantasy of "mystical" concepts fraudulently conjured by the fraudulent "sufis". Such fraudulent "sufis" are swift in pampering the weaknesses and the spiritual lethargy of the masses and are adept in providing "easy" solutions of escape for a fee. Muslims who treasure their Imaan and their Islaam have to beware of such robbers of the Deen who are easily recognized by the high fees which they levy for spiritual initiation (ba'yt) into their "mystical" paths, for their annual renewal fees, for their tabarruk charges and for their many other fees subtly, but compulsorily levied in the supposed interests of their disciples.



By means of riyaaat and mujaahadah the urges of akhlaaq-e-zameemah (the lowly attributes) are suppressed and brought under full control. When this occurs, there rises in the servant of Allah the perfect attribute of Hubbe Marziyaat (love for acts which occasion the Pleasure of Allah), as well as the quality of Bughz Nāmarziyaat (hatred for acts which occasion the Displeasure of Allah). The consequence of this development is the free and ready flow of righteous deeds and the almost total annihilation of evil acts. About such a person who has developed into an embodiment of virtue, the Hadith of Nabi (sallallahu alayhi wasallam) says:

"By means of Nawaafil (optional Ibaadat) my servant progressively attains my proximity until I make him My beloved. When I love him, I become his hearing by means of which he hears; and I become his sight by means of which he sees, and I become his hand by means of which he touches, and I become his feet by means of which he walks.

(Bukhaari)

Abundance of Nawaafil, whether it be Salaat, Fasting, Muraqabah (meditation) or reduction in desires, is an integral part of mujaahadah which is essential for the spiritual progress and development of the Saalik (the one who travels along the Path of Tasawwuf to reach the Proximity of Allah Ta'ala). It should, however, be noted that abundance of Nawaafil will be of no benefit if the discharge or Farā'idh (compulsory Ibaadaat) is neglected. No amount of Nafil Salaat can compensate the deliberate loss of a single Fardh Salaat due to neglect. One who foregoes Fardh Salaat and engages in forms of "zikr" is lost in deception. Such "zikr" will be of no benefit to him. The Hadith of Rasulullah (sallallahu alayhi wasallam) makes it very clear that Fardh Ibaadaat are more efficacious in the attainment of Love, Pleasure and Proximity of Allah Ta'ala. In a Hadith Qudsi, Allah Ta'ala says:

"There is nothing more loved to me by means of which My servant can gain My Proximity than those duties which I have made Fardh on him."

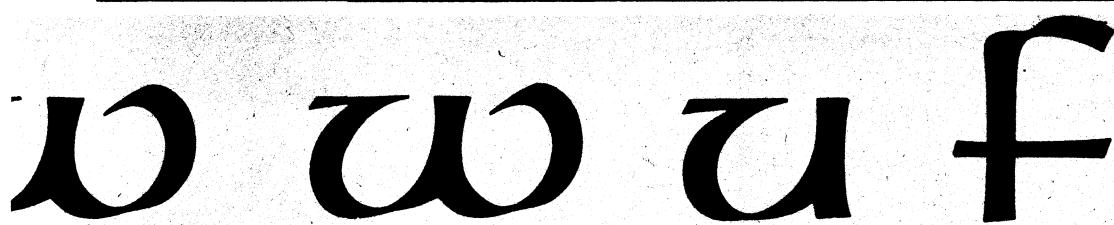
(Bukhaari)

The superiority of Fardh Ibaadat over Nafil Ibaadat is strongly asserted by the Shariat. Abundance of Nafil being a means of gaining Divine Proximity refers to Nafil performed after the Fardh Ibaadat has been discharged. Nafil Ibaadat will not attain for one Divine Proximity if the Farā'idh duties are neglected.

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of Islam

TASAWWUF

Tasawwuf in reality is nothing but the ROOH of Islam. Islam consists of two fundamental parts, viz. the external laws pertaining to Ibaadat and, the internal state of beauty, concern, sincerity and perfection on which the external laws are to be based. Thus Tasawwuf is an integral part of the Shariat of Islam. Any "tasawwuf" beyond the confines of the Shariat is not the Tasawwuf of the Qur'aan and Hadith, but is a practice of fraud and deception. The Tasawwuf of ALL the great and illustrious Auliya operate within strict control of the Sunnat of our Nabi (sallallahu alayhi wasallam). A tasawwuf which is at variance with the Tasawwuf of Rasulullah (sallallahu alayhi wasallam) is not Tasawwuf, but is some satanic concept designed to obtain the pleasure of shaitaan.

The main purpose of Tasawwuf is to eliminate the bestial qualities in man and to supplant them with the high and virtuous qualities of angels. In this direction, Tasawwuf employs the advices, exhortations, restrictions, prohibitions and remedies prescribed by the Qur'aan, Hadith and the authoritative and authentic Auliya of Islaam. On these pages, Hadhrat Masihul Ummat, Hadhrat Mohammed Masihullah Khan, Imaam of Tasawwuf of our time outlines some fundamental aspects of Tasawwuf, i.e. Qur'aanic Tasawwuf—the Tasawwuf which is Fardh upon every Muslim.

ROAD TO ALLAH

Once Hadhrat Baayazeed Bustaami (R.A.) saw Allah Ta'ala in a dream. He petitioned:

"O My Rabb! Show me the nearest road leading to You."

Allah Ta'ala replied:

O Abaa Yazeed! Leave your nafs and come."

Therefore, the quickest way to reach Allah Ta'ala is by opposing one's desires, i.e. by eliminating the ego. Consider yourself as non-existent and eradicate pride from you. Do not dispute in the laws of Allah Ta'ala because this constitutes the barrier between Allah and His servant. If these evils have been expelled, then you have become Waasil (reached the Divine Proximity).

(Hadhrat Hakimul Ummat Maulana Thanvi - R.A.)

Moderation in this mujaahadah is also desirable. Nowadays this moderation means sleeping at least six or seven hours. If sleep becomes over-bearing then one should not ward it off. In this case postpone your wazeefah (act of Ibaadat) and sleep. The wazeefah should be completed later. If the sleep is not over-powering then one should adopt courage and remain awake. If sleep is warded off when it is really over-powering, the consequence will be harmful to the mind as well as to the body in general. Confused thoughts will arise in the mind and at times one is deceived into believing such confused thoughts to be inspiration (ilham). Such a person then considers himself to be a saint. The final result is insanity. Hence, Rasulullah (sallallahu alayhi wasallam) said:

"When any of you rises in the night and finds that he is unable to recite the Qur'an properly (due to feeling sleepy), and he does not know what he is reciting, then he should lay down."

The advice in such cases of sleepiness is to lay down and not to ward off the sleep. Some people who are extreme in their observance of taqleel-e-manam and other aspects of mujaahadah and do not heed the possibility of harm, should take advice from this Hadith. This Hadith is an admonishment for them. The advice given in this Hadith is two-fold.

- (1) At times extremism in mujaahadah proves detrimental to the physique.
- (2) When the words are not recited correctly because of over-powering sleep, then the necessary sawaab will not be obtained. Thus remaining awake will serve no beneficial purpose in this case.

THE STARTING POINT

The first step of the mureed (disciple) in this path (Tasawwuf) is Sidq, i.e. sincerity. On the correct foundation will be erected a correct building. The Mashaa-ikh (Spiritual Guides) say that because of destruction of the usul (the foundations) people are deprived of the wealth of wusul (obtaining of the desired goal). Hence, the beginning is waajib with rectification of aqaa-id (beliefs). Belief should be devoid of all vestiges of suspicion, doubt, deviation, bid'ah and be well grounded in the absolute proofs of the Shariat.

(HADHRAT HAKIMUL UMMAT)

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QILLAT-E-IKHTILAT MA'AL ANAM

(Reducing Association)

Unnecessary association with people should not be augmented. Remember that besides Allah, there are three kinds of association.

(1) Praiseworthy association. The Shariat commands this type of association, for in itself it is an association with Allah Ta'ala. Ending such association is not permissible.

(2) Detestable association. The Shariat prohibits such association. Ending such association is Waajib (compulsory).

(3) Permissible association. This association is neither Ibaadat nor sin. It is not necessary to end such association. Although permissible, there is a need to reduce such association. The instruction to discontinue association refers to detestable and permissible association and not to praiseworthy association. However, in so far as detestable association is concerned, the discontinuance must be total, i.e. such association is to be compulsorily ended, and in regard to permissible association the meaning is reduction or limiting such association.

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As long as the relationship with the Creator is not well-established and grounded, association with the creation is extremely harmful. The ostensible reason advanced for association with people, viz., fulfilment of their obligations, can be truly fulfilled only if the relationship with the Creator has been firmly grounded. If the relationship with Allah has not been firmly established then neither is duty to creation fulfilled nor duty to the Creator. This fact has been proven by the experience of thousands of Auliya.

Solitude is permissible, in fact, best and adviseable (afdhal), for one who has no worldly or Deeni duty pertaining to himself or others to discharge. Such solitude is of greater merit during times of strife and mischief when it becomes difficult to have patience (sabr) in the face of anxiety, agitation, confusion and anarchy. The Ahadith have extolled solitude during such circumstances. Rasulullah (sallallahu alayhi wasallam) said in this regard:

"... a man who takes to solitude in the peak of a mountain. He has goats. He fulfils their right and makes the Ibaadat of Allah."

In another Hadith it appears:

"Soon a time will dawn when the best wealth of a Muslim will be goats. He will go with them to a peak of a mountain and to places where rain-water accumulates. He will flee from mischief taking along his Deen."

(Bukhaari)

Solitude (i.e. total dissociation from people) is not permissible for one who has some duties and obligations to discharge, whether such duties pertain to others or oneself, and whether it be worldly obligations, e.g. providing maintenance to one's family when one does not have the ability, of Tawakkul (trust in Allah), or Deeni obligations, e.g. the acquisition of necessary Deeni knowledge. Certain Ahadith which prohibit solitude refer to these two states just mentioned. Such an example of prohibition is the case of Hadhrat Uthmaan Ibn Mat'un (Radiallahu anu). He was forbidden from adopting solitude since he was yet in need of acquiring knowledge of the Deen. At the same time Muslims also were in need of him regarding matters of the Deen, especially in the fields of spreading the Word of Allah and developing Islam.

The above explanation pertains to solitude which is adopted permanently. However, temporary solitude (khalwat) of a few days is necessary for the muftadi (beginner in Tasawwuf) in the majority of cases.

QILLAT-E-MANAM

Allah Ta'ala says:

"Stand up during the night, but a portion (of the night); half the night or less than half the night."

(Qur'an)

The aforementioned ayat commands standing up during the night so that the nafs becomes accustomed to striving. In this way the ability of the nafs (to submit to righteousness) develops strength and perfection. Standing up during the night is most efficacious for bringing the nafs into submission. All forms of Ibaadat, be it Du'a or Qira't, Namaz or Zikr and be it external (zahir) or internal (batin), are fulfilled in the fullest manner during the night. The meaning of proper external (zahir) discharge of Ibaadat during the night is the proper and correct recital of the words since the time available is ample. The meaning of proper internal (batin) discharge of Ibaadat is that during the night one derives greater pleasure in Ibaadat. This is in fact what is meant by the tongue and the heart conforming.

During the month of Ramadhān the Shariat has ordered the performance of Taraweeh Salāt during the night because it envisages taqleel-e-manam. Like saum (fasting) has its role in taqleel-e-ta'am, taraweeh has its role in taqleel-e-manam. Like the change of habit (i.e. in eating times) during fasting induces mujahadah, so too does the change of habit in taraweeh. The general habit prevailing is to sleep after Ishā. The command of taraweeh brings about a change in the habit of sleeping, and this changing of habit is difficult on the nafs. This is precisely mujahadah.

In taqleel-e-manam the Shariat does not stop at mere wakefulness, but instructs the observance of Ibaadat during the time of wakefulness. Allah Ta'ala praises pious servants in the Qur'an:

"In the latter part of the night they make istighfaar."

Elsewhere in the Qur'aan it is said:

"They separate their sides from the beds calling their Rabb in fear and hopes..."

In other words, they perform Salāt during the night. However, the trend of the ayat comprehends all forms of Ibaadat, hence it applies to Dua and Zikr as well. Furthermore, besides the Deeni benefits in sleeping less, the physical health also benefits. Less sleep creates Nūr (celestial light) on the face. The following is the statement of a Muhaddith in this regard:

"The face of one who performs Salāt in abundance during the night becomes beautiful during the day."

Excessive sleep is detrimental to the physical health as well. It reduces or retards the capacity of contemplation in a person. This in turn brings about harm into both Deeni and worldly activities. A person who is given to excessive sleeping is never able to be punctual in time.

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Allah Ta'ala states:

"Eat and drink, but do not waste. Verily, Allah does not love those who transgress the limits."

Rasulullah (sallallahu alayhi wasallam) said:

"Tasbeeh and Taqdees which are sufficient for those of the heaven will suffice for them (people) too."

(Mishkaat)

This Hadith means that like Tasbeeh (reciting the Glories of Allah) and Taqdees (reciting the Holiness of Allah) are sufficient for the Malaa-ikah (Angels) in the heavens so will it suffice as nourishment for Muslims. It is narrated that certain saints remained without food for long periods in solitude engaged in Tasbeeh and Taqdees. It is clear from this Hadith that at times Zikr and Tasbeeh are sufficient as nourishment. However, it is not possible to adhere to the methods of food reduction practiced in former times. The people of those days were endowed with great physical strength and despite the great reduction in food they suffered no ill effects and maintained their full concentration in their Ibaadat activities. Their physical strength could be gauged from the type of spiritual exercises (ashghaal) which they practiced. Some of their ashghaal were of such a severe nature that if anyone attempts to practice them today he will find his back breaking. Such an example is Salaat-e-Ma'koos which consists of one suspending oneself upside down and in this inverted manner carry out some shaghl (singular of ashghaal).

In reality Rasulullah (sallallahu alayhi wasallam) did not prescribe taqleel-e-ta'am, but instead altered the routine times of eating and in this way made the intervals between eating times longer. This change of habit (in eating times) and the longer intervals (between eating times) which are difficult upon the nafs, have been considered by the Shariat to be representative of taqleel-e-ta'am. Among the various forms of mujaahadah, fasting is the best. Hence, the Shariat has given taqleel-e- (Continued on Page 8)

tasawwuf

QILLAT-E-TA'AM (Cont from Page 7)

ta'aam the form of fasting. In the Shariat, reduction of food will therefore be fasting. The other forms of taqleel-e-ta'aam adopted by the people of mujaahadah have no original basis in the Shariat. Eating less and remaining hungry are not forms of mujaahadah of the Shariat. The significance (fadheelat) of hunger mentioned in the Hadith does not refer to voluntary (i.e. self-imposed) hunger, but refers to involuntary hunger – hunger which comes one's way uninvited. The Hadith consoles such persons of poverty by explaining the virtues of hunger so that they do not worry and suffer unduly.

Patience in the face of such divinely imposed hunger occasions sawaab, and elevation of spiritual ranks. This significance of hunger is similar to the significance of sickness explained in the Hadith. The Hadith mentions sawaab for even sickness, but this does not mean that one has to voluntarily induce sickness. The method of qillat-e-ta'aam mentioned in the book, Tableeghe Deen by Imaam Ghazali (Rahmatullah alayhi), has been forbidden nowadays because reduction in food is not the intended purpose of the Shariat, also because the physique of people of today is unlike that of the people of earlier times.

Qillat-e-ta'aam is not an end in itself, but is a means of acquiring an intended aim. This intended aim and purpose is to weaken the animal urge in man, and the aim in weakening this urge is to prevent the nafs from sin. Therefore, if the nafs could be controlled and restrained from sin without reducing food then taqleel-e-ta'aam is not necessary. Furthermore, cheerfulness and joy in Ibaadat are experienced if the body is in the state of health and strength. Experience shows that nowadays the health in most cases suffers as a result of taqleel-e-ta'aam. But, at the same time one must abstain from excessive eating and adhere to moderation. The capacity of people differs, hence moderation will differ for different persons. The guide line in this matter is to eat when hungry and to stop eating when you feel that you can yet eat a few more morsels. In other words, one is allowed to eat to one's stomach fill, but not to satisfy one's desire.

AKHLAQ-E-ZAMEEMAH

Akhlaaq-e-Zameemah or the lowly animal attributes in man are natural qualities in man. Their total eradication is neither commanded nor is it possible. Therefore, the presence of these characteristics is not abominable. However, fulfilling the urges of these attributes is abominable and not permissible. Directing the natural lowly qualities into virtuous avenues is meritorious, e.g. withholding to spend (bukhl or stinginess) in evil undertakings will be meritorious whereas the same quality if employed in a good undertaking, i.e. withholding to spend when necessary, will be abominable.

The following are among the Akhlaaq-e-Zameemah, the direction and control of which are obligatory duties on Believers.

ISRAAF or wastefulness.

Spending unnecessarily is termed israaf. Its reality is exceeding the prescribed limits.

BUKHL or niggardliness.

Withholding to spend when necessary, the need being occasioned by either the Shariat or benevolence.

BUGHZ or enmity.

Bughz also known as hiqd is malice which festers in the heart when one fails to take revenge in anger due to one's lack of power. It fosters in one the desire to harm the one against whom the bughz is directed.

TAKABBUR or pride.

Regarding oneself to be superior to others in attributes of excellence. It implies the inferiority of others.

HUBBE JAH or love of fame.

The desire that others become subservient to one and shower praise and respect on one is termed hubbe jah.

HUBBE DUNYAA or love of the world.

Anything which has immediate (i.e. in this life) pleasure without producing beneficial results in the Akhirat is termed dunyaa (or the world). Love of the dunya is called hubbe dunyaa.

HIRS or greed

Involvement of the heart with wealth, etc. is termed hirs.

HASAD or envy.

Hasad is the condition of the heart which dislikes another's prosperous state and desires its elimination.

RIYAA or ostentation.

The desire to be honoured by others through the agency of one's acts of Ibaadat is termed riyaa. Ibaadat is displayed for worldly purposes.

SHAHWAT or lust.

Preferring acts which are in conflict with the Shariat is termed shahwat or khawaa-ish nafsani.

UJB or vanity.

Ujb is to attribute one's excellence to oneself without fearing the possibility of such excellences being snatched away. One in this condition derives pleasure by being distinguished from others.

GHAZAB or anger.

The wrath in the heart agitating to take revenge is termed ghazab.

SILENCE AND SALVATION

Allah Ta'ala states:

"He utters not a word, but a ready guard is at hand."

Rasulullah (sallallahu alayhi wasallam) said:

"He who maintains silence has attained salvation."

(Ahmad, Tirmizi)

Malik (Rahamatullah alayhi) said that it reached him that Eesa Bin Maryam (alayis salām) said:

"Do not speak in abundance other than zikrullāh, for your hearts will become hard. Verily, a hard heart is far from Allah, but you know not. And, do not look at the sins of people as if you are the overseers. Gaze at your sins as if you are slaves. People are of two kinds: the one who is involved (in sin) and the one who is saved (from sin). Have mercy upon those involved and praise Allah Ta'ala for protection (received)."

(Taiseer)

Abundance of speech hardens the heart thereby eliminating humility and fear. This fact is established by experience. A person becomes distanced from Allah Ta'ala because of the hardness in the heart, but one fails to realise this drift from Allah Ta'ala. The reality of it will be discerned in the Akhirat. Although the effect of such distance from Allah are detectable here as well, but due to unconcern one fails to realise this. One should not view the sins of others as if one has been appointed over others, but on the contrary one should be concerned with one's own sins so that compensation could be offered and rectification adopted. Some people are involved in sin and others again have been protected from sin. One should have mercy upon those who have become involved in sin and not despise or criticize them. Admonish them with kindness and make dua on their behalf. Protection against sin is a safeguard, hence one should not be vain and arrogant if one is saved from sin. On the contrary, one should consider such protection as a ni'mat (favour) of Allah – a favour to which one is not entitled – and be grateful.

WHAT is NECESSARY TALK

"Necessary" here means such a need which if refrained from will result in harm. Therefore, if by refraining from a certain conversation the result is some worldly or Deeni harm, then such talk will be necessary. Example of necessary talk is the conversation that a trader has with customers in order to promote his sales. As long as his talk is in the interests of his trade it will be regarded necessary. Refraining from such talk will result in worldly loss, hence the Shariat gives permission for such discussion. Such necessary conversation has absolutely no detrimental effect of the heart. The heart does not darken the slightest by such necessary talk. The illustrious Auliya have experienced that even a full day spent in necessary talk will not adversely affect the heart. An auctioneer can spend the entire day in selling by means of talking, but such talking will not darken the heart one iota because such talk is regarded as necessary. On the other hand, a single statement spoken unnecessarily will darken the heart.

The Shariat's prescription of reducing speech does not mean sealing the mouth, but it envisages that the tongue be kept occupied with the tilawat (recitation) of the Qur'aan Majeed or in Zikr (remembrance) of Allah Ta'ala. In this way the mujaahadah of speech reduction will be most beneficial. By means of this mujaahadah the tongue remains detached from sin; the habit of nonsensical discussion is reduced (or eliminated), and along with it limitless sawaab (spiritual reward) is obtained. By constantly engaging the tongue in Zikr such benefit is acquired, which is unobtainable by maintaining silence.

BONUS BONDS

AND THE SHARIAT

To understand the Shariat's verdict on Bonus Bonds it is firstly necessary to understand what the Bonus Bond Scheme is. The information brochure issued by the Bonus Bond department speaks about the "purchase" of bonus bonds. However, in terms of the Shariat no selling or purchasing occurs in the bonus bond scheme. It is not a sale contract. Nothing is purchased or sold. There are no buyers and sellers in the Islamic sense in the bonus bond scheme. What transpires is this:

The bonus bond units "purchased" represent the cash advanced to the government. Simply, these bonds are receipts or documentary proof of the money advanced to the government. These bonds are redeemable at any time after twelve months from date of "purchase", i.e. twelve months after having advanced the loan. The government agrees to repay. Repayment of the sum advanced is guaranteed by the government.

Therefore, according to the Shariat the money advanced to the government and for which the documentary proofs (the bonus bonds) were issued, is QARDH (loan).

In consideration of the loan given to it, the government offers the following benefits:

(a) 5% per annum tax-free interest.

(b) Prizes for prize-winning numbers.

Interest is ribā. There is no need to dwell on the prohibition of ribā as every Muslim is aware of the prohibition and the abomination of this sin. Now remains the question of the prize-money. In this regard, Rasulallah (sallallahu alayhi wasallam) said:

"Every qardh (loan) which earns benefit is ribaa."

(Sharh Sirājul Muneer)

Now the benefit of the prize is the direct consequence of giving a loan to the government. If it was not for the loan then no prize would have accrued. Since the prize is the effect of the loan advanced, it falls within the purview of the abovementioned decree of Rasulallah (sallallahu alayhi wasallam) and is thus harām. This prohibition is re-inforced by the following evidence of the Shariat.

"Every qardh (loan given) on which an excess is taken or by means of which a benefit is realised is harām."

(Lisānul Arab)

(2) *"Ribā has been re-iterated in the Hadith. The basis of it is the excess over the capital, it (the excess) being realised without a sale transaction."*

(Nihāyah Ibn Atheer)

(3) *"Ribā literally means excess. Allah Ta'ala says: 'He increases Sadaqāt (acts of charity) ...' Verily, Allah has made harām in qardh (loan) that excess which is above the amount given (in qardh)."*

(Tafseerul Mazhari)

(The above references have been extracted from Hadhrat Mufti Muhammad Shafi's booklet, Mas'alah Sood).

It should now be clear that dealing in bonus bonds is a ribaa transaction since both the interest and the prize-money are ribaa according to the Shariat. Therefore, "purchasing" or dealing in bonus bonds is HARĀM.

What to do if you have already indulged in bonus bonds

Those who have already "purchased" these bonds should:

(a) Make taubah (repent) and seek Allah's pardon.

(b) Withdraw their money as soon as possible by redeeming their bonds. This is possible only twelve months after date of "purchase".

(c) The interest and the prize-money are classified in the Shariat as Wājibut Tasadduq which means that it is compulsory to contribute the money (i.e. the interest and the prize-money) to the poor or some other charitable cause. It is not permissible to utilize the interest and the prize-money for one's personal needs.

(d) The interest and prize money should not be left unclaimed because the unclaimed monies will be utilized for un-Islamic purposes.

Bonus Bonds acquired by way of gift

In some cases employers have awarded bonus bonds as gifts to their employees. The reality of such gifts is a transference of ownership of money from the employer to the employee. The owner of the bonds (the employer in this case) is the creditor and the government is the debtor being indebted to the holder of the bonds (the employer in this case). In making the gift of the bonds, the government becomes the debtor now of the employee. Once the employee becomes the owner of the bonds, b, c, and d (mentioned above) will come into force.

Hadhrat Yusuf Bin Husain (Rahmatullah alayh) said: "I saw that the misfortune of the Sufis was 'in association with youths; in association with those of divergent thinking, and in being inclined to women.'"

COPYRIGHT and PATENCY in ISLAM

Authors register the copyright of their writings in order to prevent others from publishing these. Is such registration (of copyright) permissible in the Shariat? What is the Shariat's law on selling and buying of such copyrights?

Hadhrat Mufti Mohammed Shafi' (Rahmatullaah alayhi) answers these questions in his famous book, Jawaahirul Fiqh. He says:

"It is not permissible to register any writing or invention thereby preventing another from publishing or manufacturing it. A person could be restrained from indulging in some lawful activity because of two reasons: (1) Such indulgence is in another's property without his consent. (2) Such indulgence is harmful to any person or group. Both these reasons are absent in the question of registering rights (of a literary work or of an invention). Firstly, the publisher of a literary work or the manufacturer of an invention does not operate in the *mielk* (property) of the author or the inventor. He makes his own arrangements for the accumulation of the printing material and agencies to make possible the publication.

Haqq-e-tasneef (the right to write or copyright) in the Shariat is not *maal* (wealth or material commodity) nor does it possess the capacity of ownership. However, like many baseless things have been described as *haqq* (right) by present-day governments, so too is the case with copyright and patency.

Secondly, the publisher of a literary work does not prevent the author from publishing his work, hence the second reason which could have constituted cause to restrain one, is also non-existent. There is therefore no interference to harm the author. In fact, by a book being published elsewhere as well, the avenue for excessive price demanded by the author (or those who possess the copyright) is blocked. In this case the author cannot compel people to purchase at prices determined on the basis of his personal idea of profit.

There is no harm (*dharar*) to the author in another person also publishing his work. What there could be is deprivation of profit, in fact, reduction of profit. But, the difference between harm and no profit is manifest. In *Mabsut* of Shamsul A'immah in the section on Jihaad, this law has been made explicit. There it is stated that it is not permissible to become a cause of harm to anyone. But, if by the pursuit of one's profession and activity, there result reduction in another's gain, then such activity is permissible. If one is totally deprived of profit due to competition of other traders, it will not be said that such lack of profit is harm which has been caused by the other traders. Such lack of profit (due to competition) is not considered as harm which could be blamed on others. There is therefore no *Shar'i* or reasonable cause for restraining others.

Furthermore, the motive underlying the desire to restrain others from publishing or manufacturing is merely to acquire greater profit than the normal profit of the general body of traders, or the motive may be to exclusively claim all the profit, thus depriving others of profit. This attitude itself is harmful to the interests of the general public. Hence, instead of this person having the right to restrain others, he himself should be restrained because the Shariat does not permit such individual profit which harms the interests of the general public. There are numerous such examples in the authentic ahādith. For example, in Bukhāri and Muslim appears the following narration of Hadhrat Abdullah Bin Abbas (Radiallahu anhu):

"*Rasulullah (sallallahu alayhi wasallam) forbade the purchasing of grain by going to the farms, before it (grain) has entered the city. And (he forbade) a city-dweller becoming the agent of a farmer, selling his (the farmer's) produce.*"

The reason for this prohibition is the fact that in such practices the grain is confined to the possession of a single or a few persons who are in position to dictate the price. They are able to impose their restrictions and high prices on the general public. Whereas, if the farmer himself comes to dispose his produce in the city, prices will remain low. By such monopolistic practices (as described in the above Hadith) cheap prices are blocked. In this is harm to the general public.

Similarly, the hadith prohibits hoarding of grain with the motive of selling during times of high prices. This too is because of the harm to the general public. Such practices have been prohibited despite the fact that one operates in one's own wealth and property. When this is the Shariat's attitude to operations even in one's own property, then in no way will the Shariat condone operations harmful to general interests in avenues which have no relationship of *mielk* (property), e.g. the registration of the exclusive right to publish and manufacture, which blocks another person from operating in his own wealth and property.

In short, (according to the Shariat) the nature of copyright and patency is not such which could be the exclusive private property of any one person. Restraining a person from copying a book or some new invention with his own effort and materials is to prevent him from a lawful act to which he was entitled (by the Shariat). The injustice of such restraining is thus manifest.

Some people contend that the motive in registering the right is to prevent traders from distorted and erroneous printing which they resort to for greater profit. Such distorted printing defeats the aim of the author. In reply to this contention it will be observed that in such cases of erroneous and despoiled printing, the author enjoys the *Shar'i* right of instituting legal action against the publisher for attributing to the author a work which is in actual fact not his (the author's). In this case, the author has the right to demand that the publisher be restrained

from publishing or he be compelled to exercise caution in future. But, there devolves no right to the author to demand exclusive publishing rights. And, Allah Ta'ala knows best.

Now that it is clear that the author and inventor possess no exclusive right of publishing and manufacturing, it will be understood that buying and selling such right are also not permissible according to the Shariat. In the Shariat, the validity of a sale transaction is dependant upon the condition of *maal* (material commodity), and in the Shariat *haqq-e-mujarrad* (a pure right) is not *maal* even if it is a means of acquiring *maal* (wealth). And, Allah Subhaanahu wa Ta'ala knows best."

ONLY ARABIC KHUTBAH

It is obvious that the tableegh (propagation of the Deen) of Rasulullah (sallallahu alayhi wasallam), was for humanity in general— to both Arab and Ajam (non-Arab). The history of Islam bears ample testimony that people from Rûm, Persia and other non-Arab lands attended the (Juma') Khutba sessions of Rasulullah (sallallahu alayhi wasallam). If the purpose of the Juma' Khutbah was tableegh and lecture then Rasulullah (sallallahu alayhi wasallam) would have made arrangements to have the Khutbah translated for the benefit of the non-Arab audience. Rasulullah (sallallahu alayhi wasallam) could have appointed a Sahābi to present a translation after the termination of the Khutbah in order to deliver the message of the Khutbah, if the Khutbah's purpose was tableegh and admonition. The practice of translation was adopted on certain occasions when non-Arab delegations interviewed Rasulullah (sallallahu alayhi wasallam). But, in the whole duration of Nubawwat not a single such instance is recorded where the Juma' Khutbah was translated for the benefit of those who could not understand Arabic.

After the demise of Rasulullah (sallallahu alayhi wasallam), the Sahābah Kirām entered the lands of Ajam like a torrential flood. They left not a corner of the world where the Word of Islam was not delivered. They established the Sha-áir (salient features) of Islam, Salaat and Juma' in all places. The Khutbas of these great Sahābah are extant, word for word, in their original purity to this day. Not a single Sahābi ever delivered the Khutbah in a non-Arabic language after entering the lands of Ajam. This was inspite of that period being the initial stage of Islam when the need for the dissemination of Islamic teaching was more urgent and necessary. The people of that age were in greater need of tableegh than those of this day.

It should not be contended that the Sahābah were not aware of non-Arab languages. Many Sahābah were proficient in Persian, Rûmi and Habshi language. They had the ability to lecture well in these languages. It is a proven fact that Hadhrat Zaid Bin Thābit (Radiallahu anhu) was proficient in many foreign languages. Similarly, Hadhrat Salmān (Radiallahu anhu) was a Persian. Hadhrat Bilāl (Radiallahu anhu) was an Abyssinian and Hadhrat Suhaib (Radiallahu anhu) was a Rûmi. In this way, there were numerous Sahābah whose mother-tongue was not Arabic. But none ever recited the Friday Khutbah in a language other than Arabic.

Hadhrat Abdullah Ibn Abbās (Radiallahu anhu) had in his service a special translator for political and other purposes. However, he at no time ever had the Arabic Juma' Khutbah translated into the language of the audience, notwithstanding the presence of a translator in his service. Such translation is not narrated from a single Sahābi.

It will now be clear that the Sunnat method is to recite the Friday Khutbah in only the Arabic language and while the Khutbah is in progress no translation must be made.

(Hadhrat Mufti Mohammed Shafi' - Rahmatullāh alayhi)

MARRIAGE - UN-ISLAMIC REGISTRATION

Many Muslims are unaware of the implications of registering their marriage in community of property. Once the marriage is registered in community of property, the marriage partners no longer possess the right to draw up Islamic Wills for the distribution of their estate. The Islamic distribution of one's estate is a fardh (compulsory) duty, but the realization of this fardh is thwarted by a marriage registered in community of property. Any Will drawn in accordance of the rules of the Shariat by those married in community of property will not be valid in terms of the non-Muslim law of the land.

To overcome this difficulty, it is imperative that those who register their marriages, do so by ante-nuptial contract. Such registration will not eliminate one's right of drawing an Islamic Will. Registration of one's marriage by ante-nuptial contract could be effected through the offices of any attorney.

It is fardh upon every Muslim who sets out to register his marriage, to act responsibly and not destroy his *Shar'i* obligations and duties by entering into a community of property arrangement.

HUMILIATION

Among the humiliations which people of bid'at (innovation) and opponents of the Deen will suffer after death, is the turning of their faces away from the Qiblah. In the qabr (grave) their faces will be turned away from the Qiblah--this humiliating treatment will be the misfortune of their bid'ah and opposition to the Deen under cover of Islam.

TAYAMMUM

ONE ISLAMIC MILE = 1 English miles or 2000 yards = 1,8288 Kilometres or 1828,8 Metres.

The minimum distance which will permit one to resort to Tayammum is one Islamic mile.

This minimum distance applies to those outside the city or town limits and not to those living within a town, village or city. Hence, if one outside the town limits cannot locate water within a distance of one Islamic mile, then it will be permissible for him to resort to tayammum.

BEWARE! COMPUTERIZED BAHÁI CONCOCTION

Subtle attempts are being resorted to in a bid to introduce the baháí religion to the Muslims of South Africa. Towards this end the trick of computerized "tafseer" of the Qur'aan Shareef is being employed. Utilizing the Qur'aan Shareef as a vehicle to transport the religion of the baháís, the advocates of baháísm in this country are now becoming active in spreading their cult of kufr. To this, Muslims should be on their guard.

The protagonists of baháísm are endeavouring to delude unwary Muslims and ensnare them in the baháí cult by ostensibly projecting the miracle of the Qur'aan Kareem. But, their aim is sinister. Their motive is not to honour the Qur'aan, but to cunningly inject baháí doctrines of kufr into the community.

Muslims must be alert and realise that computerized "tafseer" of the Qur'aan Shareef is absolute nonsense. It is a concoction of deception introduced to deceive Muslims and denude them of their Imaan by the acceptance of baháí beliefs of kufr. The Mujlisul Ulama will shortly release its publication on this computerized concoction of baháí kufr. The baháí trap will, Insha'Allah, be dismantled in our forthcoming booklet.

People of Imán must know that *Tafseer* of the Qur'aan is that which was presented by Rasulullah (sallallahu alayhi wasallam), the Sahaabah and the great Authorities of the Shariat. The new-fangled opinions and computerized concoction are NOT tafseer of the Qur'aan. Such opinions are devious attempts to mislead the Ummat. May Allah Ta'ala protect our Imaan.

IMÁN and IRTIDÁD

Shar'i definition of Imán

Imán (Islamic Faith) is to acknowledge (to believe) with the heart Allah and the Nubuwwat of Muhammad (sallallahu alayhi wasallam) and to declare this acknowledgement (or belief with the tongue).

In Islam, belief in Allah is not confined to belief in His mere existence. Belief in Allah envisages belief in Allah Ta'ala with all His Attributes of Perfection, e.g. Ilm (Knowledge), Sama' (Hearing), Basr (Seeing), Qudrat (Power), etc., as propounded by the Qur'án and Hadith.

Similarly, belief in the Nubuwwat (Divine Messengership) of Muhammad (sallallahu alayhi wasallam) does not mean belief in the mere existence of Muhammad (sallallahu alayhi wasallam), that he was an honest, truthful, uprighteous guide for mankind. But, acceptance of Muhammad (sallallahu alayhi wasallam) means to accept and believe that he was the Nabi of Allah Ta'ala; to accept wholeheartedly every teaching of Muhammad; and not to entertain the slightest doubt in all the commands and prohibitions ordered and propounded by him.

From the foregoing explanation of Imán, the meaning of irtidád (to renege from Islam) and kufr (disbelief) will be manifest, viz., any belief or teaching which contradicts the Islamic definition of Imán will amount to kufr leading to irtád which means that one has left the fold of Islám.

CHERISH NOT DISTANT HOPES

Rasulullah (sallallahu alayhi wasallam) said:

"Remember much the severer of delights, viz., death."
"When morning dawns over you, do not think about the evening; and when evening comes over you, do not think about the morning. Derive benefit from your health before illness overtakes you, and reap the fruits of your life before death."

Seventy thousand angels make dua from morning until evening for a Muslim who visits another sick Muslim in the morning; and seventy thousand angels make dua until the morning for a Muslim who visits another sick Muslim during the evening.

(Hadith)

NASEEHAT AND ADMONISHMENT

by

Hadhrat Sayyid Abdul
Qādir Jilāni (R.A.)

BE ALERT

O my son! Do not meet people in blindness, ignorance, negligence. Do not meet people while you are asleep. Meet people and associate with them with insight, knowledge and alertness. If you see anything virtuous in them, take hold of it. The evil you see in them, abstain from it, and prevent them from it.

You have become totally unconcerned about Allah. Make incumbent upon you awakefulness, the Musaaqid and recite Durood in abundance upon Nabi (sallallahu alayhi wasallam), for he has said that if fire rains from the heaven then only the people of the Musjid will be saved.

When you are lethargic in your Salaat then your bond of connection with Allah Ta'ala will be severed. Rasulallah (sallallahu alayhi wasallam) said that the servant is closest to Allah when in Sajdah.

THE TRAITOR

Alas! How much are you seeking ease (in the duties of the Deen)! The one who interprets away the commands of the Deen is a traitor. It seems as if you are fleeing from Allah, hence you are arguing away the teaching of the Deen. Truly, the true teachings and those who practiced on the original commands have all departed. This is an age of seeking laxity, not a time of adherence to the original commands. This is an age of riyaa (show), nifaaq (hypocrisy). This is an age of looting and defrauding others.

You all are people whose hearts are dead. But, regarding your desires and lusts you are alive. You all are the seekers of the world.

Take Heed . . .

- An act without sincerity and method of the Sunnat is not acceptable.
- Do not become the companion of your nafs and the world.
- Criticizing the Deen (i.e. any teaching of the Deen) is the death of Deen (i.e. the death of the Imaan of the critic); it is the death of Tauhid, the death of Ikhlāas and the death of the heart. The Mu'min does not know how to voice the slightest objection against anything of the Deen. He only knows to say: Yes, and to accept the command of Allah.
- He who desires to reform his nafs, should strive (make mujaahadah) against it.
- The reformation of the heart is with taqwaa, tawakkul, tauheed and ikhlāas in actions. Absence of these attributes brings about the degeneration of the heart.

PURDAH AND DOCTORS

Islam commands Purdah, for the doctor examining you because . . .

Dentist found guilty of fondling patients

NEW YORK - A dentist was convicted here of fondling women patients while they were under anaesthesia.

Dr Lester Cohen, 56, was charged with four counts of sexual abuse.

The jury of two women and four men deliberated 12½ hours before arriving at a verdict.

During the three-week trial, four women testified that while under nitrous oxide anaesthesia, Dr Cohen put his hand under their blouses and fondled their breasts.

(Evening Post)

Pictures In Islam

Origin of Polytheism

* Maqbool Ahmed
Sicaj *

A large portrait adorns a public square. Every morning a new flower goes on the top of it. Soon the number of flowers increases, finally giving place to a garland. Then red sendur bedecks the forehead. An evening 'namaste' and morning sounds of glowing incense sticks sanctify the spot soon. Walls start rising around the place and finally the granite bust replaces the portrait converting the place into a "sanctum sanctorum." Here is a new deity with its new religion and new temple to further split already overturn humanity. This is what exactly happened with Mahatma Gandhi in this country which had its culmination in the inauguration of the Gandhi Prasthima Mandir at Rajkot by a man not less than the present Prime Minister Mr. Desai himself a few months ago.

This is not an isolated instance of deification. History has witnessed thousands more. Process of deification always had an innocent beginning.

Respect is never equal to reverence. Following is not worshipping. Whenever the lines of distinction between them became dim, the process of deification took roots. Buddha, Mahaveer and Jesus Christ were earliest victims of man's undue

religious fervour which bordered worshipping. Gandhi, Ambedkar and EVR are fresh ones. Did they proclaim themselves deities? Had they been alive they would have been the first to wage a crusade against this.

Polytheism was the only result when the idols replaced ideals. When glorification and magnification of noblemen, either messengers of God or of reformers started. Their message of surrender to one Almighty God receded into the background. Individual's image over-shadowed his teachings. Finally the reformer himself emerged as deity.

But Islam could succeed in effectively checking this human weakness. It says: divinity solely belongs to one Almighty. He alone enjoys the unshared right to be worshipped. Despite greatness of Muhammad (P.B.U.H.), his super-human qualities and gigantic achievements he is nowhere worshipped. Even calling Islam Muhammadahism is no less than an abuse to Muslims.

Why this candid sense is particular with Islam and Muslims alone? Because Islam, besides categorizing rights and duties and degree of reverence and respect with regard to God, prophets and leaders, has removed factors leading towards polytheism (Shirk). Use of pictures, statues and images is prohibited in Islam and thus the source of temptation is nipped into the bud. Unity of man is possible only by believing in Unity of God. Greater the number of deities, larger the schisms in humanity. Should not we then opt for one God.

Courtesy:
Radiance, India.

PUNISHMENT FOR LUST

The following narration appears in the Kitaab, Jawāhir-e-Ghaibi:

A man while making tawaaf of the Ka'bah was uttering:

"O Allah! I seek refuge with You from You."

Someone asked him for an explanation, and he replied:

"Once I gazed with carnal lust at a handsome lad. As I did so, a hand from the ghaib (unseen) suddenly appeared and struck me with such force that my one eye was destroyed."

WHO?

Hadhrat Abdullah Ibn Mubarak (Rahmatullah alayhid) was asked:

"Who are human beings?"

He replied: "The Ulama."

"Who is a king?"

He said: "A zāhid (one whose heart is totally devoid of worldly love and attachment)."

"Who is contemptible and an ill-bred person?"

He replied: "He who trades the Deen for his living."

THE PILL

After an extensive Senate hearing into possible Pill dangers in the early 70's, the American Food and Drug Administration ordered Pill manufacturers to accompany their product with a lengthy, explicit warning of the risks involved.

QUR'AN TILAWAT

A most efficacious method of maintaining the freshness of one's Imān is the daily recitation (tilawat) of the Qur'an Shareef. Today there exists a group of people who propagate the "uselessness" of Qur'an tilawat and Wazeefas if their meanings are not understood. Those who discard the tilawat of the Qur'an because of this satanic notion are depriving themselves of immense sawāb, spiritual ranks and the Pleasure of Allah Ta'ala. In neglecting the recitation of the Qur'an Shareef on the basis of this false belief, they are corrupting their Imān. Such corruption of Imān will become manifest to them at the time of maut and in the Aakhirat.

The fadheelat (significance) and importance of Qur'aan tilawat mentioned in the Ahadith of Rasulallah (sallallahu alayhi wasallam) ALL pertain to tilawat understanding. Tilawat in itself is an independent Ibādat of the highest merit. Correctness and validity of tilawat are not dependant upon understanding. Rasulallah (sallallahu alayhi wasallam) said:

"He who recites a harf (letter) of the Qur'an will obtain a virtue. Every (such) virtue is equal to ten (other) virtues. I do not say that Alif Lām Meem is a harf. Alif is a harf; Lām is a harf and Meem is a harf."

The immense sawāb of tilawat could be gauged from this Hadith. A single harf yields a sawāb of ten virtues. Tilawat of a hundred huroof (letters) will yield a sawāb of a thousand virtues; tilawat of a thousand huroof will yield a sawāb of ten thousand virtues. This sawāb is further multiplied tenfold. How cheaply is such colossal sawāb attainable! It will indeed be an unfortunate (bad-bakht) person who will ignore such great sawāb because of the foolish modernistic belief that tilawat without understanding is of no value.

No Muslim should, therefore, be found omitting his share of daily tilawat. We are surrounded by evil and distractions. Our minds are continually diverted from the remembrance of Allah Ta'ala. The mundane activities in which we participate are such that our hearts are bound to gather constant corrosion (spiritual rust). It is thus imperative to restore the freshness of Imān and the lustre of the heart by regular tilawat of the Qur'an Shareef. No Muslim can honestly argue that he/she is so fully occupied that no time remains for tilawat. Even if just one Ruku is recited daily, it should be maintained with regularity.

Rasulallah (sallallahu alayhi wasallam) conveyed the following glad tidings specially for those who are unable to recite the Qur'an Shareef:

"He who listens to a single āyat of the Kitāb of Allah (being recited by another) obtains a virtue which progressively increases (i.e. a virtue, the spiritual reward of which is limitless). And, the one who recited this āyat (which another listened to) will attain a Noor on the Day of Qiyāmah (which will obviously be superior to the virtue obtained by the listener)."

Rasulallah (sallallahu alayhi wasallam) said:

"Verily, these hearts rust like iron rusts when exposed to moisture."

The Sahābah asked: "O Rasulallah! What is the polish for it?"

Rasulallah (sallallahu alayhi wasallam) said:

"Remembrance of maut in abundance and tilawat of the Qur'an."

Allāhu Akbar! Even the one unable to recite attains a wealth of virtue and sawāb merely by listening to another making tilawat. Furthermore, his single act of listening continues to multiply in virtue. Insha'Allah, when all things will come to a halt at maut, then this listener of the Qur'an will witness in his qabr the continuous increase and expansion of his sawāb which was initiated by his listening to the Qur'an being recited.

KUFR

The following are some of the beliefs of kufr which expel one from the fold of Islam. The entertainer of such kufr beliefs is described in the language of the Shariat as a murtad (a renegade).

- To deny that the first man on earth was Nabi Adam (alayhis salaam).
- To deny that Jannat (Paradise) and Jahannam (Hell) are physical abodes which Allah Ta'ala has created already.
- To deny the physical resurrection of human beings and jinns on the Day of Qiyāmat.
- To deny the physical ascension of Rasulallah (sallallahu alayhi wasallam) into the heavens on the occasion of Mi'raj.
- To believe that Nabi Isā (alayhis salām) has already died.
- To deny the return of Nabi Isā (alayhis salām) to earth when Qiyāmat is near.
- To deny that Nabi Isā (alayhis salām) was born without a father.
- To believe that any person is able to understand some aspects of the Qur'an which Rasulallah (sallallahu alayhi wasallam) too was unable to understand. For example: to believe that modern (kufr) man with his computer has the ability to unravel certain interpretations of the Qur'an which were not comprehensible to or detectable by Rasulallah (sallallahu alayhi wasallam).
- To believe in the eternity of creation (i.e. created objects are eternal with Allah Ta'ala). This is one of the kufr beliefs of bahāism which is now cunningly attempting to rear its head in South Africa under guise of computerized interpretation of the Qur'an.

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA

ZAKĀT NOT PAID !!!

ZAKĀT is one of the five fundamentals on which is based the superstructure of Islam. Non-observance of this Zakāt injunction seriously weakens the foundation of your faith.

Perform your Salāt regularly and pay your Zakāt promptly, is the constant exhortation of the Holy Qurān. There is no Taubah and no forgiveness for Zakāt which has not been paid. The burden of non-payment of Zakāt will have to be carried into the grave and borne on the day of Qiyamah. The only succour and hope there exists for not having paid Zakāt in the past is to pay up all past Zakāt and thereafter make a sincere Taubah seeking the forgiveness of Allah Ta'ala.

MAHR-E-FATIMI

In calculating the value of Mahr-e-Fatimi multiply 49,21 by the price of silver per troy ounce.
The value of Mahr-e-Fatimi during the month Jamadul Ulā (March, 1981) was R617.

CURRENT NISĀB

(JAMADAL ULĀ, 1481)
MAY, 1981
R196

Zakāt Wasiyyat

IT IS incumbent upon a person who is in the last stages of his life to make wasiyyat for unpaid Zakāt. Once such wasiyyat was made, it devolves as an obligatory duty (Wājib) upon the inheritors of the mayyit's estate to pay the deceased's Zakāt out of his estate. However, the wasiyyat of paying Zakāt will be valid only in one third of the estate. If the outstanding Zakāt is equal to more than one third the estate, it will not be incumbent upon the inheritors to pay the amount in excess of one third the estate. For example, if the mayyit's outstanding Zakāt is R1 000, but one third of his estate is R800 then upon having made wasiyyat, it will be obligatory on the inheritors to pay only R800 in Zakāt and not R1 000 (the actual Zakāt outstanding). However, should the adult inheritors of their own free will agree to pay the balance of the Zakāt out of their own (the adults') shares, it will be permissible and meritorious.

THE ZAKĀT ORGANIZATION OF ISLAM

THE Mujlisul Ulama Zakaat organization of South Africa has been established for the pure purpose of administering your Zakaat affairs in accordance with the Shariah.

A host of Islamic rules and regulations are related to levying, collecting and distributing of Zakaat. The obligation of Zakaat will not be discharged if these functions are not executed in terms of the Quraan and the Ahaadith.

In channelling your Zakaat affairs through the Mujlisul Ulama Zakaat organization of South Africa you are assured that your Zakaat Fardha has been discharged in accordance with the law and demand of Allah Ta'ala.

Make use of the Mujlisul Ulama Zakaat organization of South Africa in all your Zakaat affairs and problems to ensure Islamic protection of this important and fundamental Ibaadat of Zakaat.

Cut along this line

Send your Zakaat to:
MUJLISUL ULAMA ZAKAAT ORGANIZATION OF
SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH.

Enclosed herewith please find R.....
cheque/postal orders being Zakaat payment.

Name:.....

Address:.....

If the money is sent other than Zakaat, please specify.

SEND YOUR ZAKĀT TO ...

**MUJLISUL ULAMA ZAKĀT
ORGANIZATION OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH**

Enclosed herewith please find R.....cheque/
postal orders being my Zakāt payment.

Name.....

Address.....
If the money you send is other than Zakāt, please specify.

REFER ALL YOUR ZAKĀT QUERIES TO ...

**MUJLISUL ULAMA ZAKĀT
ORGANIZATION OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH**

Music and ISLAM

Rasulullah (sallallahu alayhi wasallam) said:

"Verily, Allah sent me as a mercy and guide to the worlds, and Allah Azza Wa Jal has commanded me with the destruction of musical instruments."

Among the signs of the Hour (Qiyaamat) are singing girls and musical instruments.

(Hadith)

"People of my Ummat will consume liquor and call it by some other name. Musical instruments and singing girls will be performing to them when (suddenly) Allah will cause the earth to swallow them. Some among them He will transform into apes and pigs."

(Hadith)

"Listening to musical instruments is sinful. Attending such gatherings is flagrant transgression. Enjoying it (music) is kufr."

(Baghawi)

"Musical instruments are haraam in the unanimous verdict of the Fuqahaa of all lands."

(Baghawi)

"Playing of musical instruments is haraam."

(Muttafaq)

"Music is the spell of fornication."

(Talbees-e-Iblees)

"The evidence of one who plays musical instruments is not acceptable because he indulges in kabeerah (major) sin."

(Hidaayah)

"These people (the musicians) are the sinners."

(Rasulullah)

The Qur'aan Shareef describes music as lahwul hadeeth and warns the musicians of a disgraceful punishment.

Hearing damaged by disco

Medical Correspondent

Long exposure to loud disco music is making rock musicians as well as their fans temporarily - and even permanently - deaf, says an American hearing specialist.

Dr James Jerger, professor and head of the Division of Audiology and Speech Pathology, Baylor College of Medicine, Texas, is in South Africa at the invitation of the South African Speech and Hearing Association. He is here to lead a conference on audiology.

He is a leading authority in the field of evaluation procedures of hearing and is the author of more than 90 articles on normal psycho-acoustic processes, hearing impairment and diagnostic audiometry (this deals with the testing of hearing functions in babies, children, adults and the aged).

After years of playing in one of the noisiest rock bands, members of The Who are facing problems with defective hearing.

Says group member Pete Townshend: "I don't know how many decibels of noise we make, but when you have been surrounded by public address systems for 15 years it is not surprising our hearing is going."

And it is not only the musicians who are at risk. Dr Jerger said disco fever could have a serious side effect - temporary hearing loss.

The professor warned that disco dancers who were exposed to loud, blaring noise from amplifiers for long periods could suffer permanent hearing loss.

He advised parents to look out for a child's inconsistent response to sound, slow speech development and a tendency to use his eyes more than other children.

(The Star)

NISAAB

How to calculate our Zakaat Nisaab:

In calculating our Zakaat Nisaab the price of silver is considered.

MULTIPLY 19,68 by the price per troy ounce.

If price of silver is, for example, R30 per troy ounce, then multiply 19,68 by R30. The Nisaab will be (in this example) R590,40.

If you experience any difficulty in obtaining the price of silver locally, then phone the South African Mint who will inform you of the price.

S.A. MINT

Phone 012/265611 (Pretoria)

Your Zakāt — our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shari' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

NUMBER 19 COMPUTERIZED BAHÁÍ KUFR

THE CENTRAL POINT ON WHICH THE BAHÁÍ CULT PIVOTS IS THE NUMBER 19. THE NUMBER 19 IS THE HOLY NUMBER OF BAHÁISM. IT IS THE "GOD" OF THE BAHÁÍ CULT. THE ADVOCATES OF BAHÁISM ARE NOW ATTEMPTING TO GIVE THIS KUFR CULT QUR'ANIC SANCTION BY PRESENTING THE NUMBER 19 AS THE KEY, HEART AND ESSENCE OF THE QUR'ÁN IN A SYSTEM OF CONCOCTED AND FALLACIOUS COMPUTERIZED "TAFSEER". BEWARE OF THE KUFR BASED ON COMPUTERIZED INTERPRETATION OF THE NUMBER 19.

Insha'Allah, the fallacy of such unauthorised interpretation will be exposed in a book which will shortly be published.

GOLD and SAINT-HOOD

Shaikh Abu Bakr Kitábi (Rahmatulláh alayhi), a high-ranking Wali (saint) of Allah narrated his following experience: "Once along the route to Makkah Muazzamah I was overcome with fatigue. Suddenly I saw a glittering purse laying on the ground. In it were coins of gold. I desired to pick it up and distribute the contents among the poor of Makkah. As I was about to pick up the purse a voice from the celestial realm called out: 'If you pick it up, your sainthood (wiláyat) will be annihilated.'"

KITABISTAN

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KURTAS, MUSALLAS, TOPEES, TASBIHS AND A LARGE RANGE OF ATTAR AVAILABLE.

RAINBOW CHICKENS

The following is the text of the letter written to Rainbow Chicken Farms (Pty) Ltd. by the Jamiatul Ulama of Natal.

The Manager,
Mr Marsh,
Rainbow Chicken Farms (Pty) Ltd.,
HAMMERSDALE.

Dear Sir,

re: **INTRODUCTION OF AUTOMATIC MACHINE**

We would like to advise you that after myself and some members of the JAMIATUL ULAMA NATAL visited your Plant and had a close inspection of the electrically-driven machine for slaughtering chickens, on the 15th of February 1981, and seeing it in operation, we sought the guidance of the ISLAMIC SHARIAH in the authentic books of Islamic Jurisprudence regarding slaughtering birds and animals with power-driven machines. After an extensive study of the relevant laws and the principles of Jurisprudence our findings and FINAL DECISION is attached herewith for your perusal. (Appears on this page).

We, therefore, advise that your intention to introduce this machine at your Plant in HAMMERSDALE which holds our HALAL CERTIFICATE should not be put into practice for the JAMIAT shall have no alternative but to withdraw the HALAL CERTIFICATE issued to your PLANT at HAMMERSDALE and inform the Muslim public accordingly.

BÂTHIST KUFR

SOME ACTS OF KUFR OF THE BÂTHIST REGIME OF SYRIA:

- * Closing down of Musjids.
- * Closing down of charity organizations.
- * Encouraging security elements to be rude and disrespectful to Muslim ladies wearing Islamic dress.
- * Printing and distributing anti-Islamic literature.
- * Bombing Musjids in the nefarious attempt to thwart the Mujâhideen.
- * Attempting to destroy Islamic religious authorities.
- * Allowing communists to publish their kufr newspapers.

(Ikhwânul Muslimeen of Syria)

BÂTHIST TORTURE

A detained man who has been released recently from the torture centres of Assad, said that in a cell which is not large enough for 15 persons, about 50 people are herded in. The room itself is used as a toilet and the detainees have to sleep standing. A new method of torturing in these detention centres is to iron detainees with a very hot iron rod. Many people have succumbed and died under this brutal torture.

AL-NAZEER (News Bulletin of the Mujâhideen of Syria.)

Among the signs of the Hour (Qiyâamat) are singing girls and musical instruments.
(hadith)

WHO IS POOR?

Once a man presented five hundred dirhams (silver coins) to Hadhrat Abul Qâsim Junaid (Radiallâhu anhu) and asked him to distribute it among the zâhideen. Hadhrat Abul Qâsim asked:

"Have you besides these other dirhams as well?"

The man said: I have in abundance.

Abul Qâsim: Do you desire more?

The man: Yes.

Abul Qâsim: Then take these dirhams. You are more in need than us.

So saying, Hadhrat Abul Qâsim returned the dirhams, and refused to accept them.

Hadhrat Mâlik Bin Dinâr (Rahmatullâh alayhi) said:

"O wealthy ones! You are dwelling in depression and worry. Comfort is the comfort of the Âkhirat, and that comfort is the share of the fuqarâ (the Auliya). A dirham (silver coin) of the faqir is superior to a dinâr (gold coin) of a rich person."

Because Of No Purdah . . .

More than a million women use birth control pills. More than 500 000 have had tubal ligations and just under 500 000 use intra - uterine devices, the programme's statistics show.

Abortions are not legal except in cases of rape or when the woman's life is endangered by pregnancy. However, medical authorities and feminist groups estimate that 600 000 to a million illegal abortions are performed every year and 25 000 to 60 000 women die of them.

"RESEARCH" ERROR

A poster issued by a body calling itself, "The Institute for Arabic & Islamic Research" (Cape), translates a Hadith of Rasulullâh (sallallahu alayhi wasallam) as follows:

"ONE LEARNED MAN IS HARDER ON THE DEVIL THAN A THOUSAND IGNORANT WORSHIPPERS."

This poster has been found to be stuck onto notice boards of some Musajjid.

The Hadith has been translated wrongly, the Arabic text of the Hadith in question is: **فقيه واحد اشد علي الشيطان**

The correct translation is:

من الف عابد

"One faqeeh (a man thoroughly qualified in the knowledge of the Deen) is harder on shaitaan than a thousand aabid(s)."

(Mishkaat- -Tirmizi- Ibn Maajah)

The "research" organization as interpolated in the Hadith the word, "ignorant". This word, viz. ignorant (jaahil) appears nowhere in the Hadith. By adding the wrong and grossly unjust term, "ignorant" to describe "aabid" which Rasulullâh

(sallallahu alayhi wasallam) mentions in the Hadith, this body of "researchers" have distorted the Hadith and thereby placed themselves within the scope of the Hadith:

"He who speaks a lie against me (Rasulullah) deliberately should prepare his abode in the Fire."

Aabid does not mean an ignorant worshipper. An ignorant worshipper is not termed an aabid in the Shariat. In terms of the Shar'i definition, an aabid is a worshipper who worships in abundance and has the requisite knowledge of the masaa'il (rules) pertaining to his Ibaadaat. The Hadith makes a comparison between a fully qualified Aalim of the Deen and a sincere and conscientious worshipper who has sufficient knowledge to render his Ibaadaat valid and acceptable in the Shariat. One Aalim is therefore sterner on shaitaan than a thousand such uprighteous, sincere and knowledgeable worshippers. The superiority of the faqeeh is thus established. The superiority of the faqeeh is not borne out by a comparison with ignorant people (juhalaa), for jahl (ignorance) has no significance whatever in Islam.

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